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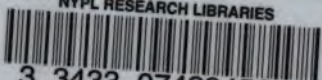
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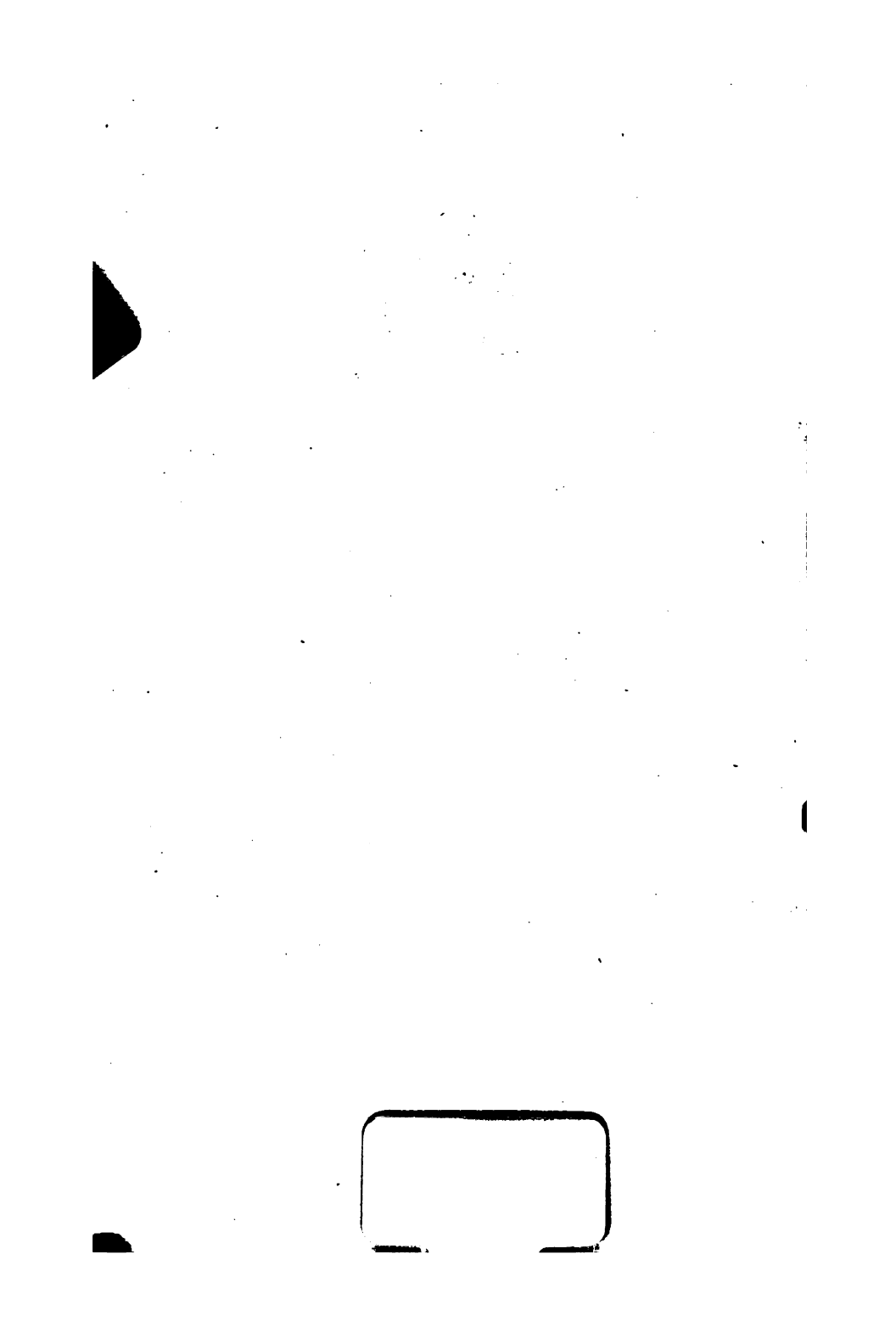
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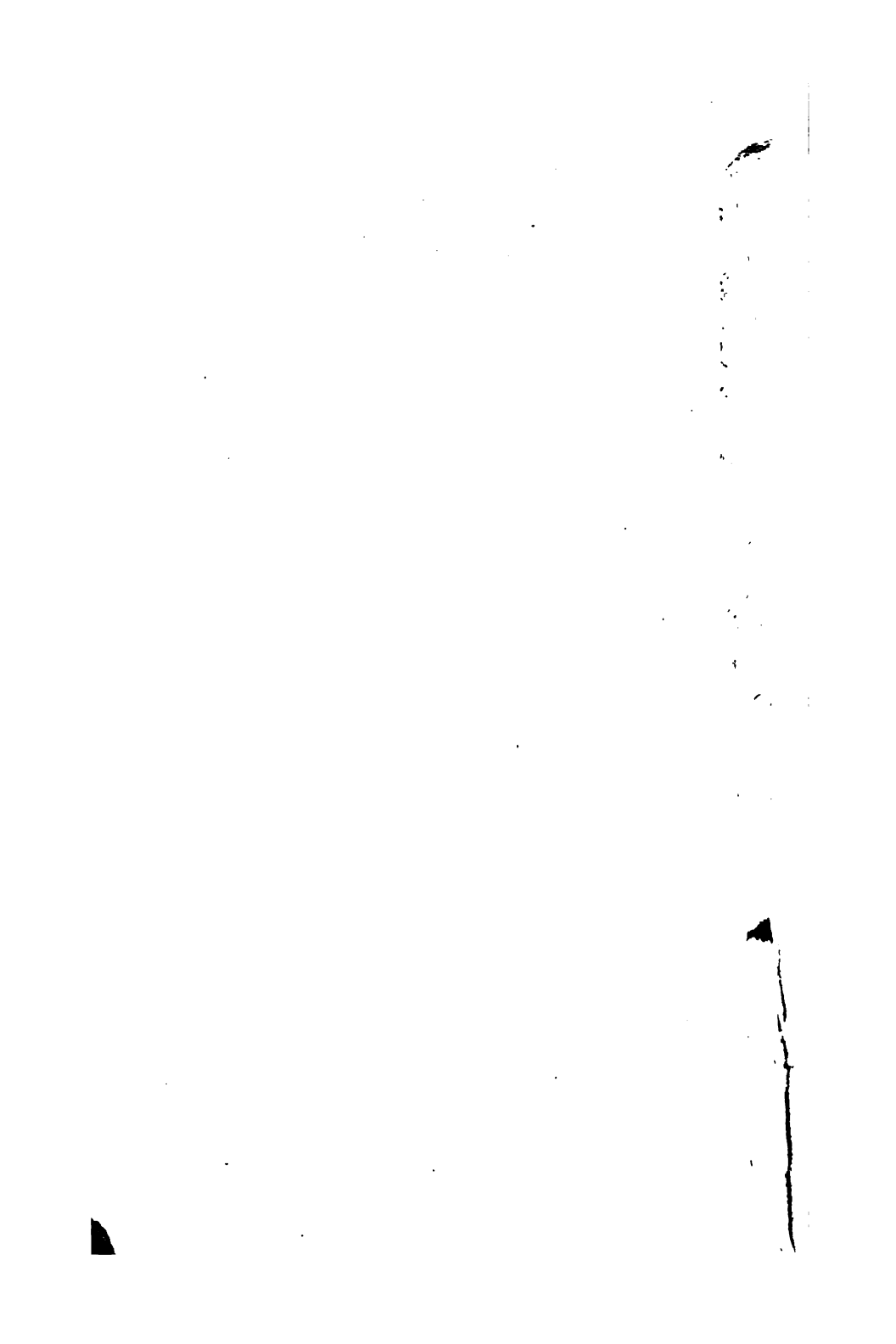
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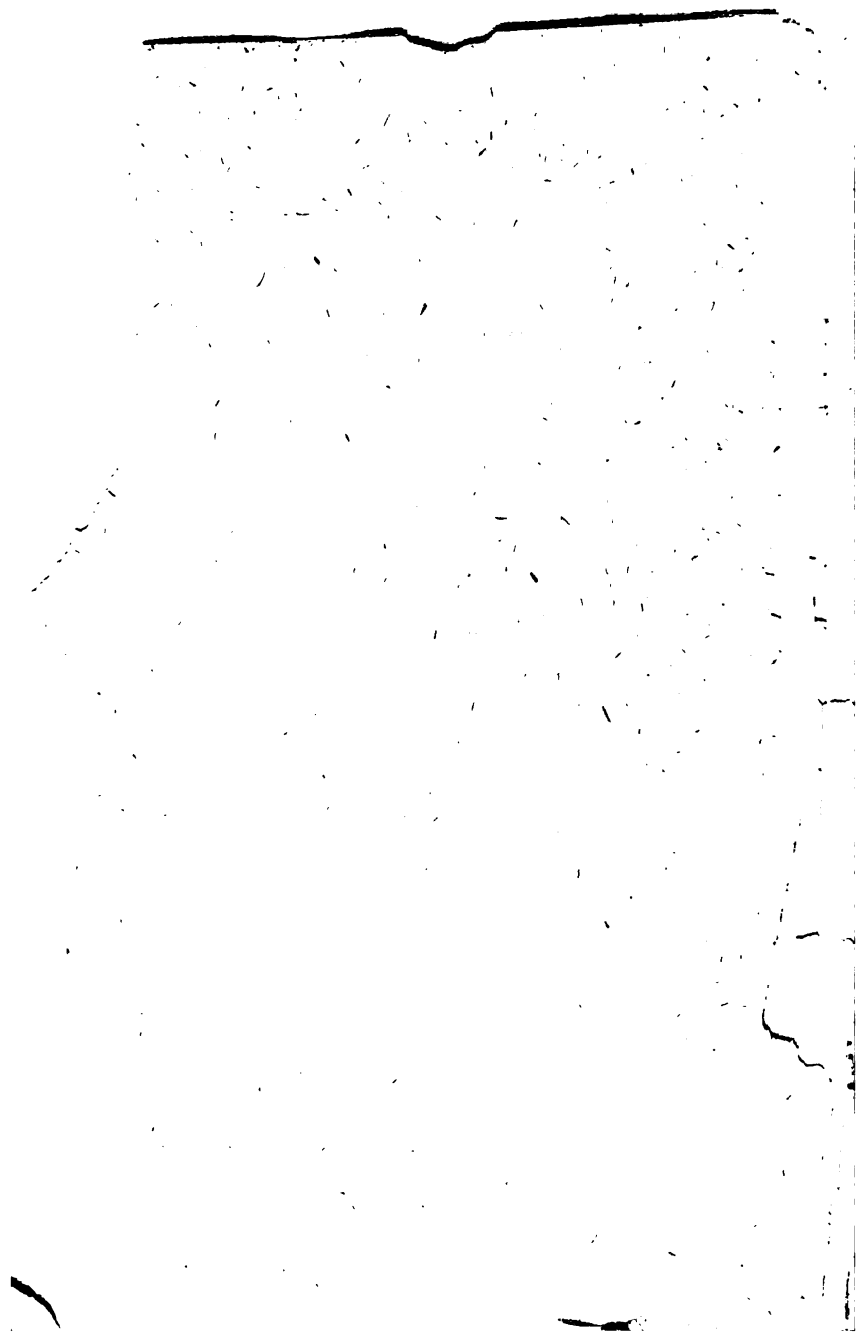
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ER,



THE
GREEK READER,

BY
FREDERIC JACOBS.

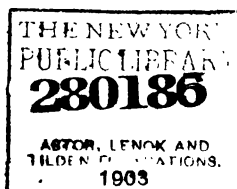
WITH
AN ENLARGED AND COMPLETE LEXICON.

FROM THE TWELFTH GERMAN EDITION.

BOSTON:
HILLIARD, GRAY, AND CO.

1841.

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PREFACE TO THIS EDITION.

THE well-established character of Jacobs's Greek Reader, and the general use of the American selections from it in all our schools, render it unnecessary to say any thing farther, than to apprize the reader of what has been done in the present edition.

It is proper to state, in the first place, that this edition contains the whole of the former text, with considerable additional matter, consisting of prose and poetry; the first including several specimens of Epistolary composition, of which none were given in the former American editions, though some were contained in Jacobs's original work.

To the poetical part, which before only contained a few short extracts from the Iliad, and was disproportionate to the prose, have been added some of the most beautiful and entirely unexceptionable odes of Anacreon, and extracts from Bion and Moschus.

The Notes which were published in the first American edition, consisted of only a selection from those of Jacobs; but it being found, upon examining his edition, that a considerable number of valuable ones had been omitted for want of room, it has been deemed advisable to supply that deficiency from his work; so that the pupil will now have all the valuable notes of that learned editor. Numerous other notes, both selected and original, have been added, for the purpose of elucidating some points, and the better adapting it to the course of study in our schools. All the notes have been placed at the end of the work, as is done in the *Collectanea Majora*, the *Collectanea Minora*, and

other approved elementary books, and references made to Fisk's as well as to Buttman's Grammar.

The public having given the preference to those editions which have been accompanied with a Lexicon, an attempt has been made in the present to unite the advantages of a general and of a partial Lexicon.

For this purpose the text and Lexicon have been carefully compared, to ascertain what omissions, either of words or appropriate meanings, existed in the latter, to supply such deficiencies, and to insert the words which occur in the additional extracts above mentioned. The number of these additions to the Lexicon amounts to more than a thousand.

The original meanings have been inserted, and so many of the derived as are necessary to show the steps by which the words acquired the signification attached to them in the text. To afford, still further, as complete an idea of the meaning as possible, the derivation and composition of words, (for which the authority of Passow has, in most cases, been followed,) have been given, except in case of proper names, where it was thought unnecessary. In this not merely the root has been indicated, but also the word from which the one occurring is immediately formed. These radical words have been inserted in parentheses; if the radical itself be a derivative, not occurring in the Lexicon, its own root is inserted within the parenthesis, enclosed in brackets. In case of verbs compounded with a preposition, the separation of the preposition and verb by a hyphen has been thought sufficient to mark the composition; and wherever a radical word has been given under such a verb it belongs to the simple verb. The meaning has usually been attached to the radical word in case it does not occur in the Lexicon.

Particular attention has been paid to the proper names, both to insert a succinct account of the person or place, care being taken, when there are several individuals of the

same name, to designate the one referred to in the text; and to give the Greek terminations and declensions, inasmuch as the proper names are not inserted in any of the general Lexicons in common use.

The quantity of the doubtful vowels before a single consonant has been marked in those words in which one does or can by some change in the word, stand in the penult. A doubtful vowel before another vowel in like circumstances has been marked only when it is long. In doing this, the accent has, when necessary, been omitted.

In comparing the text and Lexicon, all errors existing in the plates, which had escaped previous notice, were carefully marked, and the corrections made; in addition to this, both have been compared with the last German edition, one part of which has reached the twelfth, and several errors corrected which had run through all the American editions.

The publishers submit the present edition to the public with great confidence, feeling assured that it will answer all reasonable expectations, as no expense or labor has been spared in bringing it forward.

Boston, September 20th, 1837.



EXTRACT FROM THE PREFACE TO THE FIRST EDITION.

THE work, from which the following has been prepared, has superseded all others of the kind in Germany, and has been published in several editions in that country, under the title of "*Elementarbuch der Griechischen Sprache für Anfänger und Geübtere*," in four volumes. The first of these four volumes embraces the selections which are contained in the present work up to the 177th page. The second volume contains extracts from Plutarch's Lives, of which a greater part are also transferred to the present volume. The remainder of the second volume of the *Elementarbuch* is filled with extracts from Xenophon, Herodotus, and Thucydides, which are omitted here, both that the work might not be swelled beyond its proper size, and because several of the extracts from those authors appear scarcely adapted to the degree of proficiency expected at our schools. From the third volume of the *Elementarbuch*, which bears in the original the name of *Socrates*, and contains extracts from Plato and other Greek philosophers, nothing has been taken for the same reasons. From the fourth volume, which is devoted to poetical extracts, and contains specimens of the guomic, epic, pastoral, and lyric poetry of the Greeks, some of the selections from Homer have been adopted into this work.

It was one of the objects of the Editor to prepare a work for our schools, better adapted to them; than those now in use. It has been objected with justice to the *Collectanea Græca Minora*, that it contains too little; and that while, even in its easiest parts, it is not adapted to the purposes of a *first* book,

it makes a transition too rapid from the fables of *Æsop* to the obscure text of *Tyrtæus*. The *Greek Reader*, in the collection of Sentences in the first part, arranged according to the rules of Grammar, is designed to enable the learner to begin immediately to exercise himself, in putting to practice the principles and rules which he has learned in the grammar. To direct his attention, the word in which the rule is exemplified in each sentence, is distinguished in the printing. — These sentences, forming the First Course, are succeeded by a few Fables and a choice of the best Anecdotes and Apophthegms contained in the Greek writers; which will not present undue difficulties to the learner well acquainted with the grammatical exercises that precede them. — The extracts in the department of Natural History are from easy authors, and designed, in continuing the progress of the learner in the language, to afford him also matter of amusement and instruction. It must be left to the instructor to point out in what cases the limited knowledge or credulity of the ancient writers betrayed them into errors, that form a strong contrast with their general correctness. — The Mythology of the Greeks is so interwoven with their literature, their social character, and their history, that an early and intimate acquaintance with it is necessary, in order to acquire a thorough knowledge of that people. With this view the sections connected with mythology were compiled. The exquisite ridicule with which *Lucian* exposes the absurdities of the popular belief, makes his Dialogues a proper sequel to the mythological extracts which precede them. — The Geographical sections, notwithstanding the imperfections of the ancient geography, are still replete with instruction. If viewed with the aid of a map, they will leave a store of valuable knowledge in the learner's mind, independent of the progress he will have been making in the language. — The extracts from *Plutarch*, with which the prose of the volume

concludes, form a brief introduction to Grecian history, and will make the learner acquainted with some of its most distinguished names and events. — Poetical specimens are given from Homer, whose poems, at once the source and the most illustrious monument of the poetical language of Greece, cannot be too early or long studied. — The table of References, which follows, will furnish the means of consulting the passages quoted, as they stand in their context, in the original authors.

A chief object of the editor, in preparing this work, has been to furnish an elementary book to our schools, in which the Greek may be learned through the medium of English. No learner at school or elsewhere can be as well acquainted with the Latin as with his mother tongue. The practice of learning Greek through the medium of Latin, has descended to us from a time when the Latin was a common language among scholars, when lectures at the universities were exclusively given in that tongue, and commentaries on authors and lexicons were published in no other. For schools, however, there is no one circumstance to recommend the continuance of this practice, not even that of becoming more familiar with the Latin. The Latin of grammars, commentaries, and lexicons, is not that which the learner ought to acquire; and while the Latin language should be studied in the pure sources of the ancient writers, the learner of Greek ought not to be embarrassed by having his attention diverted to any thing else; nor ought his perceptions to be rendered difficult or indistinct by the foreign medium through which they are made, and with which he must of course be less familiar than with his native language. In Germany and France, editions of Latin and Greek authors for the use of schools are furnished with notes in the vernacular tongue; and the best lexicons of the Greek, in those countries, are also respectively in French and German. In this country, the opinion of scholars

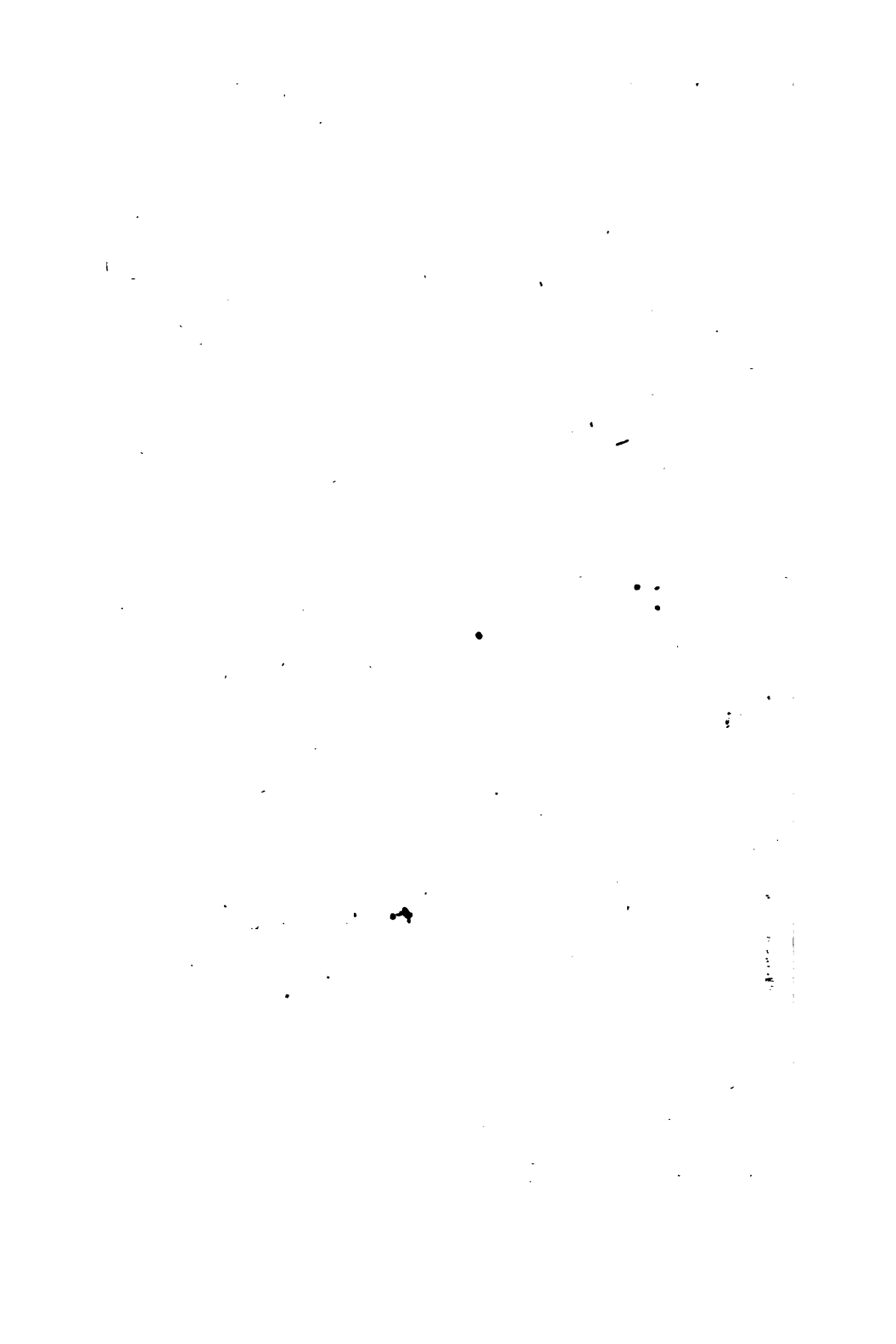
appears to be decided in the same result, and the Greek and English lexicon on the basis of Schrevelius, already in press, is expected with anxiety by the friends of Greek studies and of an improved system of conducting them in this country.* The quantity of matter contained in this work will be perceived to be considerably greater than that contained in the *Collectanea Græca Minora*. The editor has been led to give it this extent from the opinion that, in the improving condition of our colleges and schools, more Greek might be advantageously studied in the latter. It was also his wish to meet the desires of several respected instructors, who wished for a substitute for a portion at least of the Greek Testament. The language of the Greek Testament differs so much from that of the heathen writers, that it does not form the best introduction to their study. The familiarity of most learners with the English of the Bible renders the *thorough* study of the original impossible. It may be also doubted whether the trivial use of the sacred volume as a school book, and the practice of repeating the most sublime and affecting parts of the records of our religion, as an exercise in grammar and language, be favorable to the feelings with which those records ought to be taken in hand. The inexperienced learner must often fall into mistranslations, which, to say the least, are painful to the ear.

Cambridge, Nov. 1823.

* This Lexicon has been since published in this country, and reprinted in Great Britain.

FIRST COURSE.

GRAMMATICAL EXERCISES.



GRAMMATICAL EXERCISES.

I.

FIRST DECLENSION.

1. Ἡ μέθη μικρὰ μάνια ἐστίν. — Πολλάκις βρα-
 χεῖα ἡδονὴ μακρὰν τίκει λύπην. — Φίλει τὴν παι-
 δειαν, σωφροσύνην, φρόνησιν, ἀλήθειαν, οἰ-
 κονομίαν, τέχνην, εὐσέβειαν. — Βίων ἔλεγε
 τὴν φιλαργυρίαν εἶναι μητρόπολιν πάσης κακί-
 ας. — Οὐ πένια λύπην ἐργάζεται, ἀλλ' ἐπιθυμία.
 — Ὡς συμπόσιον χωρὶς ὀμιλίας, οὕτως πλοῦτος χωρὶς
 ἀρετῆς οὐδὲν ἡδονῆς ἔχει.

2. Αἱ κτήσεις τῆς ἀρετῆς μόναι βέβαιαι
 εἰσιν. — Ἡ παιδεία ἐν μέν ταῖς εὐτυχλαῖς κόσμος 10
 ἐστίν, ἐν δὲ ταῖς ἀτυχλαῖς καταφυγή. — Πάσων
 τῶν ἀρετῶν ἡγεμών ἐστιν ἡ εὐσέβεια. — Προσέκει-
 τοις ῥητορμαῖς τὸ σῶμα αἰεὶ γυμνάζειν. — Κλεινότερον
 ἦν ἐν Ὀλυμπίᾳ Διὸς ἄγῆμα, Φειδίου ἔργον. —
 Μετὰ τὸν Αἰνείου θάνατον, Ἀσκάnios τὴν βασιλει- 15
 αν παρέλαβεν. — Ὁ Λίνος παῖς ἦν Ἑρμοῦ καὶ μούσης
 Οὐρανίας. — Ἡ Ἰωνικὴ φιλοσοφία ἤρξατο ἀπὸ Θα-
 λοῦ, ἡ Ἰταλικὴ ἀπὸ Πυθαγόρου.

3. Νομᾶς Πίστειος καὶ Τίρμονος ἱερὸν ἰδρύσατο.
 — Ἡ νέα Καρχηδὼν κτίσμα ἐστὶν Ἀσδρούβα, τοῦ
 δεξαμένου Βάρκαν, τὸν Ἀννίδα πατέρα. — Τὸ
 τάλαντον τὸ Βαβυλώνιον δύο καὶ ἐβδομήκοντα μνᾶς
 5 Ἀττικᾶς δύναται. — Ἐπὶ κορυφῇ τῆς ἄκρας
 Σουνίου ναὸς ἐστὶν Ἀθηναῖς Σουριάδος.

II.

SECOND DECLENSION.

1. Ὁ θυμὸς ἀλόγιστος. — Ὁ πλοῦτος θνη-
 τὸς, ἡ δόξα ἀθάνατος. — Ὁ λόγος τῆς ψυχῆς
 εἰδωλὸν ἐστίν. — Δεῖλὸν ὁ πλοῦτος καὶ φιλόψυχον
 10 κακόν. — Ὁ Πήγασος ἵππος ἦν πτηνός. —
 Ἡ Αἴγυπτος δῶρόν ἐστι τοῦ Νεῖλου. — Μὴ
 κατόκνει μακρὰν ὁδὸν πορεύεσθαι πρὸς τοὺς διδάσκων
 τι χρήσιμον ἐπαγγελλομένους. — Οἱ Ἑβραῖους ἐκγόνοι
 κατῆλθον εἰς τὴν Πελοπόννησον.

15 2. Οἱ Αἰγύπτιοι τὸν ἥλιον καὶ τὴν σελήνην
 θεοὺς εἶναι λέγουσιν. — Ὁ Ἄρης μῖσεν τοὺς κα-
 κούς. — Οἱ Πυγμαῖοι τοῖς γερᾶνοις πολέ-
 μοῦσιν.

3. Λύκῳ καὶ ἱππῷ συννόμῳ ἐστὶν· λέαινα δὲ
 20 καὶ λέων οὐ τὴν αὐτὴν ἴασιν. — Ἡ ὀργὴ καὶ ἡ ἀσυνεσία,
 δύο μεγίστω κακῷ, πολλοὺς φπῶλεθαι. — Ὁ Ζεὺς
 ἐπέκτισεν Ἰπποκένταυρον, ἀνατρέφουσιν παιδίῳ ἱπ-
 ποκενταύρῳ διδύμῳ, κομιδῇ νηπίῳ.

4. Οἱ τὰ ἄκρα τοῦ Ἄθω ἐνοικοῦντες μακροβι-
 25 τατοὶ εἶναι λέγονται. — Πολλάκις ἀνθρώπων ὀργῇ

νόον ἐξεκάλυψε κρυπτόμενον. — Κάτοπτρον αἶθους χαλκός ἐστ', οἶνος δὲ νοῦ. — Ἄνδρὸς οἶνος ἔδυσε νόον.

5. Ἐν Ἑρυνί τῆς Σικελίας, Ἀφροδίτης νεώς ἐστὶν ἅγιος, ἐν ᾗ πολὺ πλῆθος περισσευόντων τρέφεται. — 5
Πτολεμαῖος ὁ Φιλοπάτωρ κατεσκευάσεν Ὀμήρου νεών. — Αἰρούνται οἱ λαγὼν ὑπὸ ἀλωπέκων, τοτὶ μὲν δρόμῳ, τοτὶ δὲ τέχνῃ. — Ἐν τῇ Σάμῳ, τῇ Ἡρᾷ πλεῖστους ταῶς ἔτρεφον, καὶ ἐπὶ τοῦ νομισματος τῶν Σαμίαν ταῶς ἦν. 10

III.

THIRD DECLENSION.

1. Ἡ τυραννὶς ἀδικίας μήτηρ ἐστίν. — Ὁ δειλὸς τῆς πατρίδος προδότης ἐστίν. — Ἀδωνις ἔτι παῖς ὢν, Ἀρτέμιδος χόλῳ ἐν θήραις ὑπὸ σὺνός ἐπλήγη. Πρόκνη ἐγένετο ἀηδὼν, Φιλομήλα χελιδὼν, Τηρεὺς ἐγένετο ἔποψ. — Ὁ ἐλέφας τὸν δράκοντα ὀρέξω- 15
δεῖ. — Γλαῦκος, ἔτι νήπιος ὑπάρχων, μῦν διώκων, εἰς μέλιτος πίθον πεσὼν ἀπέθανεν.

2. Διεσπάσαντο τὸν Πενθέα αἱ Μαιναῖδες, καὶ αἱ Θρηῖται τὸν Ὀρφέα, καὶ τὸν Ἀκταίωνα αἱ κύνες. — Οἱ ἀγαθοὶ ἄνδρες θεῶν εἰκόνας εἰσὶν. 20
Τὴν Ἰταλλὰν ὥκησαν πρῶτοι Αὔσονες αὐτόχθονες. — Ἀπαντες οἱ λέοντες εἰσιν ἄλκιμοι.

3. Σταγόνες ὕδατος πέτρας κοιλαίνουσιν. — Ὁ ὄρνυξ ἡδύφρωνος καὶ μαχητικός. — Οἱ Φοίνικες τῷ Ἡρακλεῖ ὄρνυγας ἔθνον. — Οἱ πέρδικες ἐν τῇ 25

Ἀπικῇ εὐφανοί, οἱ δὲ ἐν Βοιωτίᾳ ἰσχνόφωνοι ἦσαν. —
Ἡ παροιμία λέγει, παλιμπαιδας τοὺς γέροντας
γίγνεσθαι. — Παλαιὸς μῦθος λέγει, τοὺς Μυρμιδόν-
τας ἐκ μυρμηκῶν ἀνδρας γεγονέναι.

- 6 4. Οἱ Νομάδες τῶν Λιδύων οὐ ταῖς ἡμέραις,
ἀλλὰ ταῖς νυξὶν ἀριθμοῦσιν. — Περίανδρος ἐρωτηθεὶς,
τί μέγιστον ἐν ἐλαχίστῳ, εἶπε, Φρένες ἀγαθὰ ἐν
σώματι ἀνθρώπου. — Γνώμη κρείσσων ἐστὶν ἢ δῶμη
χερῶν. — Εὐώδεια καὶ μῦρον γυψὶν αἰτία θανάτου.
10 — Γυναιξὶ κόσμον ἢ σιγὴ φέρει. — Χαλεπὸν ἐστὶ
λέγειν πρὸς γαστέρα, ὥτα οὐκ ἔχουσιν.

5. Ἡφαιστος τῷ πόδε χαλὸς ἦν. — Ἡ Μήδεια
γράφεται τῷ πατρὶδι δεινὸν ὑποβλέπουσα· ἔχει δὲ ἔλφος
ἐν χερσὶ, τῷ δὲ ἀθλίῳ καθῆσθον γελῶντες, μηδὲν
15 τῶν μελλόντων εἰδότες, καὶ ταῦτα ὁρῶντες τὸ ἔλφος
ἐν ταῖν χεροῖν τῆς μητρὸς.

IV.

CONTRACTED DECLENSION.

1. Ἡ φρόνησις μέγιστόν ἐστιν ἀγαθόν. — Ἡ
φύσις ἀνευ μαθησεως τυφλόν, ἡ δὲ μάθησις
ἀνευ φύσεως ἐλλιπής. — Πόλεως ψυχὴ οὐ νόμοι. —
20 Οὐκ ἐστὶν οὐδὲν κρείσσον ἢ νόμοι πόλεως. — Ἀριστιπ-
πος ἔφη πρὸς τὸν ἀδελφόν· Μέμνησο, ὅτι τῆς μὲν
διαστάσεως σὺ ἤρξω, τῆς δὲ διαλύσεως ἔργω.

2. Ἡ ὑδραυλὶς Κτησιδίου ἐστὶν εὖρημα Ἀλεξαν-
δρέως, κουρέως τὴν τέχνην. — Ὁμοιοούντων ἀδελ-
25 φῶν συμβέλωσις παντὸς τέλους ἰσχυροτέρα. —

Ἡθους βέσανός ἐστιν ἀνθρώποις χρόνος. — Πάλλαν, τὸν Ποσειδῶνός καὶ Τυροῦς υἱόν, ἵππος ἔθρεψεν. — Ἀπόλλων, ὁ Διὸς καὶ Λητοῦς παῖς, ὅτε τὸν Πύθωνα κατετόξευσεν, ἤλθεν εἰς Δελφούς καὶ παρέλαβε τὸ μαντεῖον τῆς Ἰῆς. — Αἰδοῦς παρὰ πᾶσιν ἄξιος ἔση, ἐὰν ὁ πρῶτον ἄρεθης σπαντὸν αἰδέσθαι.

3. Οἱ ὅφεις τὸν ἰὼν ἐν τοῖς ὁδοῦσιν ἔχουσιν. — Ὁ Παρνασσὸς μίγα καὶ σύσκιον ὄρος ἐστίν. — Ἐν Βοιωτίᾳ δύο εἰσὶν ἐπίσημα ὄρη, τὸ μὲν Ἑλικὸν καλούμενον, ἕτερον δὲ Κιθαιρῶν. — Ὁ Νεῖλος ἔχει παντοῖα 10 γένη ἰχθύων. — Κέρδη πονηρὰ ζημίων αἰεὶ φέρει. — Αἰμὸς μίγιστον ἄλγος ἀνθρώποις ἔφν. — Ξίφος τιτρώσκει σῶμα, τὸν δὲ νοῦν λόγος. — Δημήτριος ὁ Πολιορκητῆς βίᾳ ἤρει τὰς πόλεις, κατασεύων τὰ τεῖχη, Τιμόθεος δὲ πέθων. — Ἐγένετο κατὰ τοὺς Τιβερίου χρόνους ἀνὴρ 15 εἰς Ἀπίκιος, ἀφ' οὗ πλακούντων γένη πολλὰ Ἀπίκια ὀνομάζεται. — Τίμα τοὺς γόνους. — Αἰακὸς τὰς κλεῖς τοῦ ᾗδου φυλάττει. — Οἱ πολύποδες ἔλλοχῳσι τοὺς ἰχθύς. — Ἀνάχαρσις τὴν ἄμπελον εἶπε τρεῖς φέρειν βότρυς· τὸν πρῶτον, ἥδονῆς· τὸν δεύτερον, μῆ- 20 θης· τὸν τρίτον, ἀηδίας.

V.

EXAMPLES IN ALL THE DECLENSIONS.

1. Πόνος εὐκλείας πατήρ. — Εὐκλείαν ἔλαβον σὺν ἄνδρ πολλῶν πόνων. — Ψυχῆς νοσοῦσης ἐστὶ φάρμακον λόγος. — Χαλεπὸν τὸ γῆρας ἐν ἀνθρώποις βάρος. — Ὀκτανοῦ καὶ Τηθύος 25 παῖς ἦν Ἰναχος, ἀφ' οὗ ποταμὸς ἐν Ἀργεὶ Ἰναχος καλεῖται. — Οὔτε τὸν ἄρβωστον ὠφελεῖ

ἡ χρυσῇ κλίνῃ, οὔτε τὸν ἀνόητον ἡ ἐπίσημος
εὐτυχία.

2. Οἱ τέτιγες σιτοῦνται τῆς δρόσου. — Δόξα
καὶ πλοῦτος ἄνευ συνέσιος οὐκ ἀσφαλὲς κτήμα-
5 τα. — Ἀγαθοκλείους ἐκλειοπότης, πάντα ἐν Σι-
κελίᾳ μεστὰ ἦν στάσεως καὶ ἀναρχίας.

Ἐκ νεφέλης φέρεται χιόνος μένος ἡδὲ χαλά-
ζης,

Βροντῇ δ' ἐκ λάμπρᾶς ἀστεροπῆς φέρεται,
10 Ἐξ ἀνέμων δὲ θάλασσα ταράσσεται.

— Ἢ τῶν βροτῶν φύσις καὶ νόσων ἥτις, καὶ
γῆρας, καὶ ἡ μοῖρα ἀπαραίτητος.

3. Ἄργος ὁ πανόπτης ὀφθαλμοὺς εἶχε ἐν παντὶ
τῷ σώματι. — Κλεάνθης ἔφη, τοὺς ἀπαιδεύτους
15 μόνῃ τῇ μορφῇ τῶν θηρίων διαφέρειν. — Ἀνά-
χαρσις ὀνειδιζόμενος, ὅτι Σκύθης ἐστίν, εἶπε, Τῷ γένει,
ἀλλ' οὐ τῷ τρόπῳ. — Ἐξῆν καὶ τῷ Ἀχιλλεῖ ζῆν καὶ
βασιλεύειν τῶν Μυρμιδόνων, καὶ τῷ Νέστορι ἐν
Πύλῳ ἐν εἰρήνῃ ἄρχειν, καὶ τῷ Ὀδυσσεῖ οἶκοι
20 μένειν, ἢ παρὰ Καλυψοῖ ἐν ἄντρον καταρρύττω
καὶ κατασκέω, ἀγῆρω ὄντι καὶ ἀθανάτῳ· ἀλλ'
οὐχ εἴλετο ἀθάνατος εἶναι, ἀργὸς ὢν, καὶ μηδὲν χρώμενος
τῇ ἄρετῇ. — Δεῖ τοὺς νέους κοσμιότῃτι χρῆ-
σθαι ἐν πορείᾳ καὶ σχήματι καὶ περιβολῇ. —
25 Ἡρακλῆς τῇ χολῇ τῆς Λερναίας ὑδρας τοὺς
ὀϊστοὺς ἔδωκεν. — Ἀκρίσιος τὴν ἑαυτοῦ θυγατέρα
Δανάην μετὰ τοῦ παιδὸς Περσείως ἐν λάρνακι
εἰς θάλασσαν ἔρριψε· ἡ δὲ λάρναξ προσηνέχθη
Σερίφῳ τῇ νήσῳ.

4. Ποθεῖ ἄνθρωπος νόκτα μεθ' ἡλίου, καὶ λιμὸν μετὰ κόρον, καὶ δίψαν μετὰ μέθην· καὶ ἀφίλης αὐτοῦ τὴν μεταβολήν, λύπην τὴν ἡδονὴν ποιεῖς. — Ἡρακλῆς ἔλαβε παρὰ Ἑρμοῦ μὲν ξίφος, παρ' Ἀπόλλωνος δὲ τόξα, παρὰ Ἡφαίστου δὲ θώρακα δ χρυσοῦν, παρὰ δὲ Ἀθηνᾶς πέπλον. — Ὡ Ζεῦ, καὶ Ἀθηνᾶ, καὶ Ἀπόλλων, δότε μοι ἄρετὴν ψυχῆς, καὶ ἡσυχίαν βίου, καὶ ζωὴν ἄμεμπτον, καὶ εὖλειπν θάνατον.

5. Πέρσου ἐν Ἑλλάδι πολεμοῦντος, ἡ αὐτοῦ μήτηρ 10 εὐόκει ἐν ὀνειροῖς ἰδεῖν δύο γυναῖκες, μεγέθει πολὺ ἐκπρῆπεστάτα, κάλλει ἀμώμω, καὶ κασιγνήτα τοῦ αὐτοῦ γένους, Ἀσίαν καὶ Ἑλλάδα. — Φίλιππος γενόμενος κριτὴς δυεῖν πονηροῖν, ἐκέλευσε τὸν μὲν φεύγειν ἐκ Μακεδονίας, τὸν δὲ ἕτερον διώκειν. 15

6. Κολάζονται ἐν ἄδου πάντες οἱ κακοὶ, βασιλεῖς, δοῦλοι, σατράπαι, πένητες, πλούσιοι, πτωχοί. — Αἱ Φόρκου θυγατέρες γραῖαι ἦσαν ἐκ γενετῆς, ἕνα τε ὀφθαλμὸν καὶ ἕνα ὀδόντα εἶχον, τρεῖς οὖσαι, καὶ ταῦτα παρὰ μέρος ἀλλήλαις ὥπασαν. 20 — Κλεάνδης εἰς ὄστρακα καὶ βόων ὁμοπλάτας ἔγραφεν ἅπερ ἤκουε παρὰ τοῦ Ζήνωνος ἀπορίε κερμάτων, ὥστε ωνήσασθαι χάριτα.

7. Θεὸς ἐκάστω ὁπλόντι ἔνειμε, λείουσιν ἀλκὴν καὶ ταχυτήτα, τὰύροις κέρατα, μέλισσαις 25 κέντρα, ἀνδρὶ λόγον καὶ σοφίαν. — Χείρων ὁ Κένταυρος τὸν Ἀχιλλεῖα, παῖδα ἔτι ὄντα, ἔτρεφε σπλάγχχοις λεόντων καὶ σῶν ἀγρίων, καὶ ἄρκτων μυελοῖς, καὶ καρτερὸν ἔθηκε καὶ ποδώκη. — Ζήνων ἔφη, δεῖν τὰς πόλεις κοσμεῖν οὐκ ἀναθήμασιν, ἀλλὰ ταῖς τῶν οἰκούντων ἀρε-

ταῖς.—Ἡ Λαγοναία ὕδρα εἶχεν ὑπερμίγεθας σῶμα,
 κ ε φ α λ ᾶ ς δὲ ἐννέα, τὰς μὲν ὀκτὼ θνητὰς, τὴν δὲ μέσην
 ἀθάνατον.

VI.

ADJECTIVE.

1. Ἐγγὺς Ἰταλίας κεῖται ἡ Σικελία, νῆσος εὐδαί-
 5 μων καὶ πολυάνθρωπος.—Βραχὺς ὁ βίος,
 ἥ δὲ τέχνη μακρά.—Βραχεῖα τέρψις ἡδονῆς κα-
 κῆς. Κέρδος αἰσχροῦ, βαρὺ κειμήλιον.—Τὸ μέλλον
 ἀσάφες.—Κακῆς ἀπ' ἀρχῆς γίγνεται τέλος κα-
 κόν.—Τὸν πλούσιον ἀμαθῆ Διογένης πρόδατον εἶπε
 10 χρυσόμαλλον.

2. Τυραννὶς χρήμα μὲν σφαλερὸν, πολλοὶ δὲ
 αὐτῆς ἐρασταὶ εἰσιν.—Τυφλὸν ὁ πλούτος.—Πιστὸν
 ἡ γῆ, ἀπιστον ἡ θάλασσα.—Καλὸν ἡσυχία.—
 Καλὸν ἡ ἀλήθεια καὶ μόνιμον.

15 Τὰ μέγαλα δῶρα τῆς τύχης ἔχου φόβον,
 Καὶ τὸ πᾶν λαμπρὸν οὐκ ἀκίνδυνον κυρεῖ,
 Οὐδ' ἀσφαλὲς πᾶν ὕψος ἐν θνητῷ γένει.

3. Κρεῖττόν ἐστι μετ' ὀλίγων ἀγαθῶν πρὸς
 ἀπαντας τοὺς κακοὺς, ἢ μετὰ πολλῶν κακῶν πρὸς
 20 ὀλίγους ἀγαθοὺς μάχεσθαι.—Οὐδὲν ὀργῆς ἀδι-
 κώτερον.—Πόλεμος ἔνδοξος εἰρήνης αἰσχροῦς
 αἰρεσιώτερος.—Βίων ἔφη, δεῖν τὸν ἀγαθὸν ἀρ-
 χοντα, πανόμενον τῆς ἀρχῆς, μὴ πλουσιώτερον, ἀλλ'
 ἐνδοξότερον γιγνέναι.—Οὐδὲν κτήμα σοφίας τι-
 25 μιώτερόν ἐστιν.—Σοφία πλούτου κτήμα τιμιώ-
 τερον.—Παρὰ Ταρτησίοις νεωτέρῳ πρεσβυτέρου

καταμαρτυρεῖν οὐκ ἔστιν.— Δόξα ἀσθενῆς ἄγκυρα,
πλούτος ἔτι ἀσθενεστέρα.— Ἀρετῆς οὐδὲν χρήμα
σεμνότερον, οὐδὲ βεβαιότερόν ἐστιν.

4. Πολλὰ τῶν ζώων ἄναιμά ἐστι, καθόλου δὲ, ὅσα
πλείους πόδας ἔχει τετάρων.— Χαλεπὸν τὸ ποιεῖν, 5
τὸ δὲ κελεῦσαι ῥᾶδιον.— Οὐδὲν γλύκιον τῆς πα-
τρίδος.— Οὐκ ἐστὶν οὐδὲν μητρὸς ἡδίων τέκνους.—
Κρείσσων οἰκτιρμοῦ φθόνος.— Χρῆσιγῆν, ἡ κρείσ-
σονα σιγῆς λέγειν.— Διὰ τοῦτο δύο ὧτα ἔχουμεν,
στόμα δὲ ἓν, ἵνα πλείω μὲν ἀκούωμεν, ἥτιονα δὲ 10
λέγωμεν.— Τὸ κενὸν ἐν τῷ βίῳ πλεῖόν ἐστι τοῦ
συμφέροντος.— Ἄρχεσαντοῦ μηδὲν ἥτιον ἢ τῶν ἄλλων.
— Στέργε μὲν τὰ παρόντα, ζήτει δὲ τὰ βελτίω.— Οἱ
τῶν τελετῶν μετέχοντες περὶ τῆς τοῦ βίου τελευτῆς ἡδίους
τὰς ἐλπίδας ἔχουσιν. 15

5. Ὁ μέλας οἶνός ἐστι θρεπτικώτατος, ὁ δὲ
λευκός, λεπτότατος.— Ἡ Βακτριανὴ χώρα εὐδαι-
μονεσιτάτη ἐστὶ καὶ εὐφορωτάτη.— Πρεσβύτα-
τον τῶν ὄντων, θεός· ἀγέννητος γάρ· κάλλιστον,
κόσμος· ποῖημα γὰρ θεοῦ· μέγιστον, τόπος· 20
πάντα γὰρ χωρεῖ· τάχιστον, νοῦς· διὰ παντός
γὰρ τρέχει· ἰσχυρότατον, ἀνάγκη· κρατεῖ γὰρ
πάντων· σοφώτατον, χρόνος· ἀνευρίσκει γὰρ πάν-
τα.— Ὁ κροκόδειλος ἐξ ἐλαχίστου γίνεταί μέ-
γιστος· τὸ μὲν γὰρ ὥν οὐ μεῖζόν ἐστι χηνείου, 25
αὐτὸς δὲ γίνεταί καὶ ἐπὶ καὶ δεκάπηνχς.— Ὁ τῶν
πλείστων βίος μελλησμοῦ παραπόλλυται.

Κάλλιστον τὸ δικαιοτάτον· ῥᾶστόν δ' ὑγι-
αίνειν,

Ἡδιστον δὲ τυχεῖν ὧν τις ἕκαστος ἐρᾷ. 30

— Ὁ θάνατος κοινὸς καὶ τοῖς χειρίστοις καὶ τοῖς

βελτίστοις· οὕτε τοὺς πονηροὺς ὑπεροφῇ, οὕτε τοὺς ἀγαθοὺς θανμάζει.

6. Ἡ γῆ σφαιροειδής ἐστι καὶ ἐν μέσῳ κῆται.
 — Οἱ πλούσιοι πολλάκις ὑφ' ἡδονῆς διηνεκοῦς μὴ
 5 συνίστανται τῆς εὐτυχίας. — Ἐπαμινώνδας πατὴρ ἦν ἀφαι-
 νοῦς. — Πάντα ἐκ τῆς ἐπιμελείας, καὶ τῆς διαρκοῦς
 φροντίδος, καὶ τῆς σπουδῆς τῆς ἀνελλιποῦς κρείττονα
 γίγνεσθαι δύναται. — Ὅμηρος τοῖς ἥρωσιν ἀπλῆν καὶ
 10 πᾶσιν ὅμοιαν δίαίταν ἀποδίδωκε. — Διονύσιος ὁ τύραννος
 τὸ Ἀπόλλωνος ἄγαλμα περιεσύλησε, χρυσοῦς βοστρύχους
 ἔχον, καὶ τὴν παρακειμένην αὐτῷ χρυσοῦν τράπεζαν
 ἀφείλεν. — Σωκράτης ἰδὼν μειράκιον πλούσιον καὶ ἀπαί-
 δευτον, ἰδοὺ, ἔφη, χρυσοῦν ἀνδράποδον.

7. Τὰ ὄρη πόρρωθεν ἀεροειδῆ φαίνεται καὶ λεῖα,
 15 ἐγγύθεν δὲ τραχέα. — Οὐ κρεῖττον, πενιχρὸν μὲν,
 ἀσφαλῆ δὲ καὶ ἀδεῦ βίον ἀσπάσασθαι, ἢ πλούσιον
 καὶ ἐπικίνδυνον; — Ἐλευθέρου ἀνδρός ἐστίν, αἰετὰ ληθῆ
 λέγειν. — Νικοκρέων ὁ Κύπριος τετρακέρων ἔλαφον
 20 πρόβατα ἦν. — Ἀριστοτέλης ἔφη, τῆς παιδείας τὰς μὲν
 ῥίζας εἶναι πικράς, γλυκεῖς δὲ τοὺς καρπούς. — Τρεῖς
 εἰσι δικασταὶ καθ' ἑαυτοῦ, οἱ τοὺς εὐσεβεῖς καὶ πονηροὺς
 διακρίνουσιν. — Δεινόν ἐστι τοὺς χειρὸς τῶν βελτιό-
 νων ἄρχειν.

25 8. Ἀνάχαρσις κρεῖττον ἔλεγεν, ἔνα φίλον ἔχειν πολλοῦ
 ἄξιον, ἢ πολλοὺς μηδενὸς ἀξίους. — Ἡ μῦθα, ἐξ ἀπο-
 οῦσα, τοῖς μὲν τέσσαρσι βαδίζει μόνοις, τοῖς δὲ προ-
 σθίοις δυοσὶ ὡς χειρὶ χρῆται. — Πύρρος ἐν Ἰταλίᾳ ἐπο-
 30 κωμικὸς ἔγραψε δράματα ἐπτά καὶ ἐννεήκοντα,
 βιάσας ἑτη ἐννέα καὶ ἐννεήκοντα. — Ἄννων, ὁ

πρᾶτον, ἐν τῇ Αἰδύϊ ἐπείρασε μεγάλην δύναμιν εἰς Σικελίαν, πεζῶν μυριάδας πέντε, ἵππους δὲ ἑξακισχιλίου, ἐλέφαντας δὲ ἑξήκοντα. — Τοὺς Σήρας ἱστοροῦσι μέχρι τριακοσίων ἔτη ἑτῶν, καὶ τοὺς Χαλδαίους ὑπὲρ τὰ ἑκατὸν ἔτη βιοῦν λόγος. 5

Θ. Ἀργανθώνιος, ὁ Τυρτησιῶν βασιλεὺς, πεντήκοντα καὶ ἑκατὸν ἔτη βιώσαι λέγεται. — Κτησίδιος συγγραφεὺς ἑκατὸν εἰκοσιτισσάρων ἐτῶν ἐν περιπάτῳ ἐτελεύτησεν. — Ὁ Πλάτων ἐτελεύτησε τῷ πρώτῳ ἔτει τῆς ὀγδόης καὶ ἑκατοστῆς Ὀλυμπιάδος, βιούς ἔτος 10 ἐν πρὸς τοῖς ὀγδοήκοντα. — Σιλουῖου ἐνὸς δέοντα τριάκοντα ἔτη βασιλεύσαντος, Αἰνείας, υἱὸς αὐτοῦ, ἐνδὲ πλείω τριάκοντα ἐτῶν τὴν δυναστείαν εἶχεν. — Οἱ Ἀκαυδαίμονιοι τοῖς Ἀθηναίοις βοηθήσαντες ἐν τρισὶν ἡμέραις καὶ τοσαύταις νυξὶ διακόσια καὶ χίλια σάβια 15 διήλθον.

VII.

PRONOUN.

1. Δημήτριός τις εἶπε τῷ Νέρωνι· Σὺ μὲν ἀπειλεῖς ἐμοὶ τὸν θάνατον, σοὶ δὲ ἡ φύσις. — Διδύμων ἀδελφῶν εἰς ἐτελεύτησε· σχολαστικὸς οὖν ἀπαντήσας τῷ ζῶντι, ἥρωτα· Σὺ ἀπέθανες ἢ ὁ ἀδελφός σου; — Τί τοῦτ' 20 ἐστίν, ὦ γύναι, ὅτι ἐμὲ ἀπολιπούσα ἄστυδα θαμβεῖς; οὐκ ἔστι τοῦτο σωφρονεῖν, οὐχ οὕτω δέ σε ὁ πατήρ σου ἐμοὶ εἰς γάμον παρέδωκεν.

2. Σχολαστικὸς ἀπορῶν, τὰ βιβλία αὐτοῦ ἐπίπρασκε, καὶ γράφων πρὸς τὸν πατέρα ἔλεγε· Σύγχαίρει ἡ μὲν, 25 πάτερ· ἥδη γὰρ ἡμᾶς τὰ βιβλία τρέφει. — Ἐν Λάτμῃ

τῆς Καρίας σκόρπιοι εἶναι λέγονται, οἱ τοὺς μὲν πολλὰς σφίσι παλουναι εἰς θάνατον, τοὺς δὲ ξένους ἤσυχῃ.—Κορῶναι ἀλλήλαις εἰσι πιστόταται καὶ πάνυ σφόδρα ἀγαπῶσι σφᾶς.

- 6 3. Ἀνάχαρις ὁ Σκύθης ἐρωτηθεὶς ὑπὸ τινος, τί ἐστὶ πολέμιον ἀνθρώποις; Ἀὐτοῖ, ἔφη, ἑαυτοῖς.—Ὁ Ζεὺς τὴν Ἀθηνᾶν ἔφυσεν ἐκ τῆς ἑαυτοῦ κεφαλῆς.—Οὐδεὶς ἐλεύθερος ἑαυτοῦ μὴ κρατῶν.—Νόμος οὗτος Περσικὸς, ὅταν εἰς ἀγροὺς ἐλαύνῃ ὁ βασιλεὺς, πάντες 10 Πέρσαι, κατὰ τὴν ἑαυτοῦ δύναμιν ἕκαστος, δῶρα αὐτῷ προσκομίζουσιν.—Σχολαστικὸς οἰκίαν πωλῶν, λίθον ἀπ' αὐτῆς εἰς δεῖγμα περιέφερον.—Κριτὴς ὢν, ἀεὶ ταῦτά περὶ τῶν αὐτῶν γίνωσκε, οὐδὲν πρὸς χάριν ποιῶν.—Ψυχῆς ἐπιμελοῦ τῆς σεαυτοῦ.—Βούλου ἀρέσκειν 15 πᾶσι, μὴ σεαυτῷ μόνον.—Πάντων μάλιστα σεαυτὸν αἰσχύνου.

VIII.

REGULAR VERB IN α.

1. Active.

1. Οἱ πονηροὶ εἰς τὸ κέρδος μόνον ἀποβλέπουσιν.—Ὅστις μὴ κολάζει τὰ πάθη, αὐτὸς ὑπ' αὐτῶν κολλάζεται.—Πᾶσα δύναμις καὶ πᾶς πλοῦτος ὑπέκεινται 20 τῇ ἀρετῇ.—Ὅταν τινὰ θέλωσιν οἱ θεοὶ σώζεσθαι, καὶ ἐξ αὐτῶν ἀνασπῶσι βαρὰθρων.—Οὐδὲν τῆς εὐμορφίας ὄφελος, ὅταν τις μὴ φρένας ἔχῃ.—Εὖ θνήσκουσιν, ὅταν σοὶ τὸ χρεῶν ἔλθῃ.—Τήρης, ὁ βασιλεὺς, ἔλεγεν, ὅποτε σχολάζοι καὶ μὴ σιγατεύοιτο, τῶν ἱπποκόμων 25 οἴεσθαι μηδὲν διαφέρειν.—Ἀγροῖλαος ἐρωτηθεὶς, πῶς

ἄν τις μάλιστα παρ' ἀνθρώποις εὐδοκμοίη, Εἰ λέγοι, εἴπει, τὰ ἄριστα, πρῶττοι δὲ τὰ κάλλιστα.—*Ἄγχι ἐρωτηθεὶς, πῶς ἂν τις ἐλεύθερος διαμένει, Θανατοῦ κατὰφρονῶν, ἔφη.*

2. Θάπτουσιν οἱ Αἰγύπτιοι τοὺς νεκροὺς ταφί- 6
χεύοντες, Ῥωμαῖοι δὲ καλοντες. — *Ἀνθρωποι τὸν θάνατον φεύγοντες, διώκουσιν. — Φίλιππος τοὺς Ἀθηναίους εἵκαζε τοῖς Ἑρμαῖς, στόμα μόνον ἔχον-
σιν.*

3. Διονύσιος ὁ Σικελὸς περὶ τὴν ἱατρικὴν ἐσποθή- 10
δασε, καὶ αὐτὸς ἰᾶτο, καὶ ἔτεμνε, καὶ ἔκαie, καὶ τὰ λοιπά.—*Θεμιστοκλῆς καὶ Ἀριστείδης ἐστασιαζέτην ἔτι παῖδε ὄντι. — Θησεὺς τὴν Ἀριάστην ἐν Νάξῳ κατέ-
λιπε καὶ ἐξέπλευσε· Διόνυσος δὲ αὐτὴν ἀπήγα-
γεν. — Ἡ γλῶσσα πολλοὺς εἰς ὄλεθρον ἤγαγεν. — 15
Ἐπρώτευσεν ἡ Λακεδαιμῶν τῆς Ἑλλάδος ἐννομίᾳ καὶ
δόξῃ, χρόνον ἐτῶν πεντακοσίων, τοῖς Ἀνκούργου χρωμένῃ
νόμοις.*

4. Ὁ Διογένης ἔλεγε, ὅτι οἱ μὲν ἄλλοι κύνας τοὺς
ἐχθρὸς δάκνουσιν, ἐγὼ δὲ τοὺς φίλους, ἵνα σώσω. — 20
*Μηδενὶ συμφορὰν ὀνειδίσης, κοινὴ γὰρ ἡ τύχη, καὶ τὸ
μῆλλον ἀόρατον. — Κἂν μόνος ᾗς, φαῦλον μῆτε λέξης, μῆτε
ἐργασίᾳ μηδέν. — Αἰδοῦς παρὰ πᾶσιν ἄξιος ἔση, εὖν
πρῶτον ἄφξης σαντὸν αἰδεῖσθαι.*

5. Ἀδύνατον ἄνευ τῆς τῶν οὐρανίων θεωρίας γεω- 25
γραφῆσαι. — *Χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι
ῥᾶδιον. — Διογένης λύχνον μεθ' ἡμέραν ἄψας, Ἀνθρω-
πον, φησὶ, ζητῶ. — Οἱ Ἀάκωνες τὴν τῆς παλαιᾶς διαίτης
σκληρότητα καταλύσαντες, ἐξώκειλαν εἰς τρυφήν.
— Ὁ Θησεὺς μετὰ τὴν Αἰγίως τελευταίαν συνοικίσας 30*

τοὺς τὴν Ἀιτικὴν κατοικοῦντας εἰς ἓν ἄστυ, ἓνα δῆμον ἀπέφηγεν.

6. Τὸ καλῶς ἀποθανεῖν ἴδιον τοῖς ἀγαθοῖς ἢ φύσις ἀπένειμεν. — Οὐπόποτε ἐγὼ κατὰ τὴν Ἀιτικὴν ὑπέ-
 5 μείνα τοσοῦτον χεიმῶνα. — Ἐξ οὗ φιλοσοφεῖν ἐπενόη-
 σας, σεμνός τις ἐγένου καὶ τὰς ὀφρὺς ὑπὲρ τοὺς
 κροτάφους ἐπέηρας. — Ἄρτι μοι τὴν ἄλω διακαθή-
 ραντι ὁ δεσπότης ἐπέστη καὶ ἐπήγει τὴν φιλεργίαν.
 — Κάδμος ἀποκτείνει δράκοντα, τῆς Ἀρείας κρήνης
 10 φύλακα, καὶ τοὺς ὀδόντας αὐτοῦ σπείρει· τούτων δὲ
 σπαρέντων, ἀνέτειλαν ἐκ γῆς ἄνδρες ἔνοπλοι. —
 Ἀφροσύνης ἐστὶ τὸ κρεῖναι κακῶς τὰ πράγματα. — Οὕτε
 πῦρ ἱματίῳ περιστέλλαι δυνατόν, οὕτε αἰσχρὸν ἀμάρτη-
 μα χρόνῳ.

15 7. Σχολαστικὸς μαθὼν ὅτι ὁ κόραξ ὑπὲρ τὰ δια-
 κόσια ἔτη ζῇ, ἀγοράσας κόρακα εἰς ἀπόπειραν ἔτρεφεν.
 — Φιλεῖ τῷ κάμνοντι συγκαμνεῖν θεός. — Οὐκ ἂν
 δύναιο μὴ καμὼν εὐδαιμονεῖν. — Ὁ Ἡρακλῆς τὸ ῥόπαλον,
 ὃ ἐφόρει, αὐτὸς ἔτεμεν ἐκ Νεμείας. — Δημοσθένους
 20 εἰπόντος πρὸς τὸν Φωκίωνα, Ἀποκτενοῦσί σε Ἀθηναῖοι,
 εἰς μανῶσι, Ναὶ, εἶπεν, ἐμὲ μὲν, εἰς μανῶσι, σὲ δὲ, εἰς
 σφαρονῶσιν.

8. Πλάτων λαιμορούμενος ὑπὸ τινος, Λίγε, ἔφη, κα-
 κῶς, ἐπεὶ καλῶς οὐ μεμάρθηκας. — Ὁ καλὸς καὶ ἀγαθὸς
 25 ἀνὴρ τὴν ἑαυτοῦ γνώμην ὑποτέταχθε τῷ διοικούντι.
 τὰ ὅλα, καθάπερ οἱ ἀγαθοὶ πολιταὶ τῷ νόμῳ τῆς πόλεως.
 — Τὸν εὐτιχοῦντα χρηρὸν σοφὸν πεφυκέναι. — Σχολαστι-
 κὸς κατ' ὄναρ δοκῶν ἥλον πεπατηκέναι, τὸν πόδα
 ὑπαρ περιεδήσατο· ἕτερος δὲ μαθὼν τὴν αἰτίαν, ἔφη· Διὰ
 30 τί γὰρ ἀνυπόδητος καθεύδεις; — Βίβω ὁ σοφιστής ἰδὼν
 φθονερὸν σφόδρα κικυφότα, εἶπεν· Ἡ τοῦτο μίγα

κακὸν συμβέβηκεν, ἢ ἄλλω μέγα ἀγαθόν. — Οἱ πρὸς τὴν δόξαν κερήνότες σπανίως ἔνδοξοι γίνονται. — Εἰρήκασιντες, τὸν ἥλιον λίθον εἶναι καὶ μύδρον διάπυρον. — Δαίδαλος, ἀρχιτέκτων ὢν, ἐν Κρήτῃ κατεσκευάσας Λαβύρινθον, πεφρυγῶς ἐξ Ἀθηνῶν ἐπὶ φόνῳ. 5

9. Ἀταλάντῃ ἐπεφύκει ὠκίστη τοὺς πόδας. — Ἐπέπνεον οἱ ἄνεμοι, καὶ ἐπεφρίκει ὁ πόντος, καὶ ὁ ἄφρὸς τοῦ ὕδατος ἐξηνθήκει. — Δημοσθένους πρὸς κλέπτῃν εἰπόντα, Οὐκ ᾔδειν ὅτι σὸν ἔστιν, "Οτι δέ, ἔφη, σὸν οὐκ ἔστιν ᾔδεις. — Τῆς τῶν παιδῶν τελευταίας 10 προσαγγελθείσης Ἀναξαγόρου, εἶπεν. "Ἢ δειν αὐτοὺς θνητοὺς γενήσας. — "Ο χρήσιμ' εἰδὼς, οὐχ ὁ πόλλ' εἰδὼς σοφός.

2. *Middle.*

1. Θεόκριτος ἐρωτηθεὶς, διὰ τί οὐ συγγράφει, "Οτι, εἶπεν, ὥς μὲν βούλομαι, οὐ δύναμαι, ὥς δέ 15 δύναμαι, οὐ βούλομαι. — Πάντων μάλιστα σαιτὸν αἰσχύνεο. — Οὐκ ἄμισθον τὸ εὖ ποιεῖν, κἂν μὴ παραχρῆμα τῆς εὐεργεσίας ἢ ἀντίδοσις φαίνεται. — Οὐ τὸ πένεσθαι αἰσχρὸν, ἀλλὰ τὸ διὰ αἰσχρὰν αἰτίαν πένεσθαι, ὄνειδος. — Τὸν ὀργιζόμενον 20 νόμιζε τοῦ μαινομένου χρόνον διαφέρειν. — Ἀτίγονος ὑποχωρῶν ποτε τοῖς πολέμοις ἐπερχομένοις, οὐκ, ἔφη, φεύγειν, ἀλλὰ διώκειν τὸ συμφέρον ὀπίσω κείμενον. — Οἱ πάλοι Ἀθηναῖοι ἀλουργῇ ἤμπει- 25 χοντο ἱμάτια, ποικίλους δὲ ἐνέδυνον χιτῶνας. — Ἐρωτήσαντός τινος τὸν Ἀνταλκίδαν, πῶς ἂν τις μάλιστα ἀρέσκοι τοῖς ἀνθρώποις; Εἰ ἡδιστα μὲν, ἔφη, αὐτοῖς διαλέγοιτο, ὠφελιμώτατα δὲ πρὸς φέροιτο.

2. Γεγόναμεν ἄπαξ· δις δ' οὐκ ἔστι γενέ-
σθαι. — Ἐοικεν ὁ βίος θεάτρῳ. — Αἱ καμηλοπαρ-
δάεις κατὰ τὴν ψάχιν κύρτωμα παρεμφερές ἔχουσι κα-
μήλῳ, τῷ δὲ χρώματι καὶ τῇ τριχώσει παρδάλεσιν ἐοίκα-
5 σι. — Δεδολκασιν αἱ μέλισσαι οὐ τοσοῦτον τὸ
κρύος, ὅσον τὸν ὄμβρον. — Οὐκ ἀκήκοας, ὥς οἱ τέττι-
γες, ὄντες ἄνθρωποι τὸ παλαιόν, εἰς ὄρνιθας μετέβαλον; —
Ἐλπίς ἐγγεγορότος ἐνύπνιον. — Πίνδαρος εἶπε, τὰς
ἐλπίδας εἶναι ἐγγεγορότων ἐνύπνια.

10 3. Δημόναξ ἐρωτηθεὶς, πότε ἤρξατο φιλοσοφεῖν,
"Οτε, ἔφη, καταγιγνώσκειν ἑμαντοῦ ἡρξάμην. — Ἀρλ-
στιππος ἔφη πρὸς τὸν ἀδελφὸν, Μέμνησο, ὅτι τῆς μὲν
διαστάσεως σὺ ἤρξω, τῆς δὲ διαλύσεως ἐγώ. — Φι-
λόξενος, ὁ γαστρίμαργος, ἐπιμεμφόμενος τὴν
15 φύσιν, ἡὔξατο γεράνου τὴν φάρυγγα ἔχειν. — Κῦρος ὁ
μέγας Πυθάρῳ τῷ Κυζικηνῷ, φίλῳ ὄντι, ἐχαρίσατο
ἑπτὰ πόλεις.

4. Λόγισαι πρὸ ἔργου. — Διογένης πρὸς τὸν
ἐνσελίσαντα αὐτῷ δοκόν, εἶτα εἰπόντα, Φύλαξαι, πλήξας
20 αὐτὸν τῇ βακτηρίᾳ, εἶπε, Φύλαξαι. — Τοιοῦτος γί-
γνου περὶ τοὺς γονεῖς, αἰοὺς ἂν εὔξαιο περὶ σεαυτὸν
γενέσθαι τοὺς σεαυτοῦ παῖδας. — Λέγεται Ἰὼ ἡ
Ἰνάχου εἰς βοῦν μεταμορφωθείσα, τὸν Βόσπορον νή-
ξασθαι καὶ δοῦναι τῷ πορθμῷ τὸ ὄνομα. — Σχολα-
25 στικὸς κολυμβῆν βολόμενος, παρὰ μικρὸν ἐπνίγη·
ᾧ μοσεν οὖν μὴ ἄψασθαι ὕδατος, ἐὰν μὴ πρῶτον μάθῃ
κολυμβῆν.

5. Γραῦν τινὰ φασὶ μόσχον μικρὸν ἀράμενην, καὶ
τοῦτο καθ' ἡμέραν ποιούσαν, λαθεῖν βοῦν φέρουσαν. —
30 Μίλων, ὁ ἐκ Κρότωνος ἀθλητῆς, ταῦρον ἀράμενος
ἔφερε διὰ τοῦ σταδίου μέσον. — Λεύκουλλος ὁ Ῥωμαίων

στρατηγός, ὁ τὸν Μιθριδάτην καὶ Τιγράνην καταγωνισάμενος, πρῶτος διεκόμισεν εἰς Ἰταλίαν τὸν πόρρασον.

6. Ἐπειδὴ θεοὶ σωτήρες κυμάτων καὶ κινδύνου ἐμὲ ἐξελλοντο, ἐπὶ ἐργασίαν τρέψομαι, καὶ βαδιοῦμαι δὲ ἐν τῷ ἄγρῳ διατρέβων. — Λεωνίδης ἀκούσας τὸν ἥλιον ἐπισκιάζεσθαι τοῖς Περσῶν τοξεύμασι, Χάριεν, ἔφη, ὅτι καὶ ὑπὸ σκιᾷ μαχούμεθα. — Θεόκριτος ἐρωτηθεὶς ὑπὸ ἀδολέσχου, ὅπου αὐτὸν αὖριον ὄψοιτο; ἔφη, "Οπου ἐγὼ σὲ οὐκ ὄψομαι. 10

3. Passive.

1. Ἐπὶ τῆς κολακείας, ὡς ἐπὶ μνήματος, αὐτὸ μόνον τὸ ὄνομα τῆς φιλλας ἐπιγέγραπται. — Ἐπὶ τοῦ πλῆθους τῶν παρόντων ἐν τῇ ἐκκλησίᾳ διατετέταγμαι τὴν γνώμην, καὶ ἐπὶ τὸν εἶμαι, καὶ ἡ γλῶττά μοι πεπεδημένη ἔοικε, καὶ ἐπιλέλησμαι τὸ προοίμιον τῶν λόγων, ὃ παρεσκευασάμην. 15

Ἐἰ τοῖς ἐν οἴκῳ χρήμασιν λελείμμεθα,
Ἢ δ' εὐγένεια καὶ τὸ γενναῖον μένει.

2. Οὐδὲμία ἔτι τῶν πόλεων ἀνέμαιός ἐστιν, ἥτις οὐχ ὁμόρους ἔχει τοὺς κακῶς ποιήσοντας, ὡς τετμησθαι 20 μὲν τὰς χώρας, πεπορθῆσθαι δὲ τὰς πόλεις, ἀναστάτους δὲ γεγενῆσθαι τοὺς οἴκους τοὺς ἰδίους, ἀνестράφθαι δὲ τὰς πολιτείας, καὶ καταλελειμσθαι τοὺς νόμους. — Ἀνθρωπος ὢν, μέμνησο τῆς κοινῆς τύχης. — Μέμνησο ὅτι θνητὸς εἶς. — Εὐριπίδης ἐν Μαινεδονίᾳ τέταπται. 25

3. Ὁ Σαρδανάπαλλος ἐκεῖνος, ὃ τὸ σῶμα ἐντετριμ-
μένος, καὶ τὴν χεῖρην διαπεπλεγμένος, καὶ
ἐν πορφύρῃσι κατορωρυγμένος, καὶ ἐν βασιλείοις
κατακλεισμένος, οὐδὲν ἄλλο ἐδίωκεν ἢ εὐδαι-
5 *μονίαν* καὶ ἡδονήν. — Οἱ Πυθαγορικοὶ ἔλεγον, ἐνδε-
δέσθαι τῷ σώματι τὰς ἀνθρώπων ψυχὰς τιμωρίας
χάριν. — Τυφῶν, Ἰῆς υἱὸς καὶ Ταρτάρου, μεμιγμέ-
νην εἶχε φύσιν ἀνδρὸς καὶ θηρίου.

4. Τοῦ μὲν ἀνθρώπου ἡ καρδία τῷ μαῖψ τῷ λαιψ
10 *προσέρχεται*, τοῖς δὲ ἄλλοις ζώοις ἐν μέσῳ τῷ στή-
θει προσπέπλασται. — Ῥωμαίων αἱ πολλαὶ γυ-
ναῖκες τὰ αὐτὰ ὑποδήματα φορεῖν τοῖς ἀνδράσιν εἰθι-
σμέναι εἰσίν. — Σοφοκλῆς μετὰ τὴν ἐν Σαλαμῖνι
ναυμαχίαν, ἔτι παῖς ὢν, περὶ τρόπαιον γυμνὸς ἀλη-
15 *λιμμένος* ἐχόρευσεν. — Διογένης ἰδὼν ποτε γυναῖκα
ἀπ' ἐλαίας ἀπηχονισμένης, Εἴθε γάρ, ἔφη,
πάντα τὰ δένδρα τοιοῦτον καρπὸν ἤνεγκεν. — Οἱ περὶ
τὸν Θεμιστοκλέα Ἕλληνες διεσπαρμένοις τοῖς
Πέρσαις συνεπλέκοντο. — Τὸ εἰμαρμένον διαφυ-
20 *γεῖν* ἀδύνατον. — Ζήνων δοῦλον ἐμαστίγου ἐπὶ κλοπῇ·
τοῦ δὲ εἰπόντος· Εἵμαρτό μοι κλέψαι· Καὶ δαρή-
ναι, Ζήνων ἔφη. — Ἐν τοῖς Δράκοντος νόμοις μὴ ἀπα-
σιν ὦριστο τοῖς ἀμαρτάνουσι ζῆμια, θάνατος.
— Οἱ Πυγαντες ἡκόντιζον εἰς οὐρανὸν πέτρας καὶ δρύς
25 *ἡμμένους*.

5. Πυθαγόρας πρῶτον ἑαυτὸν φιλόσοφον ὠνόμασεν·
οἱ δὲ παλαιότεροι σοφοὶ ὠνομάσθησαν. — Πυθα-
γόρας τῆς αὐτῆς ἡμέρας καὶ κατὰ τὴν αὐτὴν ὥραν ὦφθη
ἐν Μεταπόντιῳ καὶ ἐν Κρότωνι. — Οἱ εὐεργεταὶ τῶν ἀν-
30 *θρώπων* ἀθανάτων τιμῶν ἡξιώθησαν. — Ἴπν' Ἀθη-
ναίους ποτὲ πάτριον, ἡγεῖσθαι τῆς Ἑλλάδος, καὶ τοῖς
τυράννοις ὑπὲρ τῆς ἐλευθερίας ἀντανωνίζεσθαι. Οὗτος

ὁ νόμος ἤρξατο μὲν ἀπὸ Μιλτιάδου, ἤκμασε δὲ ἐπὶ Θερμιοκλέους, κατέβη δὲ εἰς Κίμωνα, ἐφύλαχθη δὲ ὑπὸ Περικλέους, καὶ ἐθαυμάσθη ὑπὸ Ἀλκιβιάδου. — Πτολεμαῖος, ὁ Μακεδονίας βασιλεὺς, ὑπὸ Γαλατῶν ἐσφάγη, καὶ πᾶσα ἡ Μακεδονικὴ δύναμις κατε- 5
κόπη καὶ διεσφάθη. — Δοῦρις ὁ Σάμιός φησι, Πολυσπέρχοντα, τὸν Μακεδόνων στρατηγόν, εἰ μεθυ-
σθείη, καίτοι πρεσβύτερον ὄντα, ἐν δειπνῷ ὀρχεῖσθαι.
— Αἰ τιθῆναι ἐμπνύουσι τοῖς παιδίοις, ὥς μὴ βα-
σκανθῶσιν. 10

6. Νέος ὢν ὁ Πλάτων οὕτως ἦν αἰδήμων καὶ κόσμιος, ὥστε μηδέποτε ὀφθῆναι γελῶν ὑπεράγαν. — Λόγος τις ἐστὶ, Ῥοδίους ὑσθῆναι χρυσῷ, χρυσὴν ἐπ' αὐτοὺς τοῦ Διὸς νεφέλην ῥήξαντος. — Ἡρόδοτος λέγει, ἐπὶ Ἄττος διὰ λιμὸν εὐρεθῆναι τὰς παιδιάς. — Ἀρε- 15
άδην οἱ μὲν φασὶν ἀπάγξασθαι ἀπολειφθεῖσαν ὑπὸ τοῦ Θησέως, οἱ δὲ εἰς Νᾶξον κομισθεῖσαν Διονύῳ γαμηθῆναι. — Ἰρακλῆς ἐν Θήβαις τραφεῖς καὶ παιδευθεῖς καὶ μάλιστα ἐν τοῖς γυμνασίοις δια-
πονηθεῖς περιδότης ἐγένετο. — Ἀπόλλων καταδι- 20
κασθεῖς ἐπὶ τῷ τῶν Κυκλώπων θανάτῳ καὶ ἐξο-
στρακισθεῖς διὰ τοῦτο ἐκ τοῦ οὐρανοῦ κατε-
πέμφθη ἐς γῆν, καὶ ἐθήτευσεν ἐν Θετταλίᾳ παρ' Ἀδμήτῳ καὶ ἐν Φρυγίᾳ παρὰ Λαομέδοντι. — Πόνον μεταλλάχθειντος οἱ πόνοι γλυκεῖς. 25

7. Ὁ μέλλεις πράττειν, μὴ πρόλεγε· ἀποτυχὼν γὰρ γελασθήσῃ. — Βασιλεὺς ὢν, σκόπει, ὅπως οἱ βέλτε-
στοι μὲν τὰς τιμὰς ἔξουσιν, οἱ δὲ ἄλλοι μηδὲν ἀδι-
κηθήσονται. — Αἰδοῦσαντόν, καὶ ἄλλον οὐκ αἰσχυνθήσῃ. — Ἄπαντα δοκεῖν ποιεῖν ὥς μηδένα 30
λήσων· καὶ γὰρ ἐὰν παραντίκα κρύψῃς, ὕστερον ὀφθῆσῃ.

8. Ἰλας ὁ Θεοδάμαντος παῖς, ἐν Μουσίᾳ ἀποστα-
 λεις ὑδρεύσασθαι, διὰ κάλλος ὑπὸ Νυμφῶν ἡρπά-
 γη. — Σοφοκλῆς ὁ τραγωδοποιός, ῥῆγα σταφυλῆς
 καταπιὼν ἀπεπνίγη. — Ἥφαιστος ἐρρύφη ὑπὸ
 5 τοῦ Διὸς ἐξ οὐρανοῦ, ὅθεν χῶλός ἐγένετο. — Σχολα-
 στικός ἱατρῷ συναντήσας, ἐκρύβεη· πυθόμενου δέ
 τινος τὴν αἰτίαν, ἔφη· Καίρὸν ἔχω μὴ ἀσθενήσας, καὶ
 αἰσχύνομαι εἰς ὄψιν ἐλθεῖν τοῦ ἱατροῦ. — Λέγεται, τὸν
 Κινέαν, ἐπεὶ τὴν τῶν Ῥωμαίων ἀρετὴν κατενόησε, τῷ
 10 Πύρρῳ εἰπεῖν, ὡς ἡ σύγκλητος αὐτῷ βασιλέων πολλῶν
 συνέδριον φανείη. — Συγκρινομένων τῶν τριῶν ἡπεί-
 ρων πρὸς ἀλλήλας, μεγίστη μὲν φανείη ἂν ἡ Ἀσία, εἴτα
 ἡ Διὸς, τελευταία δὲ ἡ Εὐρώπη.

IX.

CONTRACT VERBS.

1. *Active.*

1. Ὁ φθονέων ἑαυτὸν ὡς ἐχθρὸν λυπέει. —
 15 Ἀγαθοῖσιν ὁμίλει. — Θάρσος σὺν λόγῳ αἵνεε, τὸ δὲ
 μετὰ ἀλογίης ὄν ἀποστύγει. — Πολλοὶ δοκέον-
 τες ἑαυτοὺς φιλέειν, οὐκ ἀληθῶς φιλεοῦσιν. —
 Μηδενὶ φθόνει. — Νόει, καὶ τότε πράττει.

2. Ἡ Φωκίανος γυνὴ ἐρωτηθεῖσα, διὰ τί μόνη τῶν
 20 ἄλλων οὐ φορεῖ χρυσοῦν κόσμον, ἔφη, Ὅτι αὐτάρκης
 κόσμος μοι ἐστὶν ἡ τοῦ ἀνδρὸς ἀρετή. — Ὁ οἶνος

τὸν ταπεινὸν μέγα φρονεῖν ποιεῖ,
 τὸν τῶς ὀφρῦς αἵροντα συμπελθεῖ γελᾶν,
 τὸν δ' ἀσθηνῇ τολμᾶν τι, τὸν δειλὸν θρασεῖν.

- 25 Ἡ συνήθεια κόρον γεννᾷ· οἱ κοῦντες γῆν ζῆ-

τοῦ μεν θάλασσαν, καὶ πλείοντες πάλιν περισκο-
ποῦμεν τὸν ἄγρον. — Οἱ πλεονεκτοῦντες πο-
λεμοῦσιν αἰεὶ, τὸ ἐπιβουλεύειν καὶ φθονεῖν ἔμφυτον
ἔχοντες. — Κανσισανοὶ τοὺς μὲν γεννωμένους φθονοῦσι,
τοὺς δὲ τελευτήσαντας μακαρίζουσιν.

5

Οἶνον γὰρ εὖροις ἄν τι πρακτικώτερον ;
Ὅρᾳς ; ὅταν πίνωσιν ἄνθρωποι, τότε
Πλουτοῦσι, διαπράττουσι, νικῶσιν δίκας,
Εὐδαίμονοῦσιν, ὡφελοῦσι τοὺς φίλους.

3. Αἰσχύλος, ὡς λέγουσι, τὰς τραγωδίας μεθύων 10
ἐποίησε. — Ὅρφεὺς ἔδωκε κίλινε λίθους τε καὶ δένδρα.
— Οἱ Σαρδῶοι τοὺς ἥλῃ γεγηρακότας τῶν πατέρων
ἐσπάλους ἀνῆρουν. — Οἱ ἄνθρωποι τὸ παλαιὸν ἐν
ἄντροις ᾤκουν, — Τὴν Σικελίαν τὸ παλαιὸν ταμεῖον
τῆς Ρώμης ἐκάλουν οἱ Ῥωμαῖοι.

15

4. Ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμου. — Κυ-
βερνήτου νοσοῦντος, ὅλον συμπάσχει τὸ σκάφος. —
Σχολαστικὸς ναυαγεῖν μέλλων πινακίδας ἤτει-
ε, ἵνα διαθήκας γράφῃ· τοὺς δὲ οἰκέτας ὁρῶν ἀλγοῦν-
τας διὰ τοῦ κινδύνου, ἔφη· Μὴ λυπεῖσθε, 20
ἐλευθερῶ γὰρ ὑμᾶς. — Οὐ μόνος ὁ Πλοῦτος τυφλός,
ἀλλὰ καὶ ἡ ὀδηγοῦσα αὐτὸν Τύχη. — Τὴν Ἀχιλλέως
ἀσπίδα Ὅμηρος ἐποίησε φέρουσαν ὅλον τὸν οὐρανόν, καὶ
γεωργοῦντας, καὶ γαμοῦντας, καὶ δικαζομένους,
καὶ πολεμοῦντας.

25

5. Ὁ Βάκχος καὶ Ἀθηαῖος καλεῖται ἀπὸ τοῦ πατήσαι
τὰς σταφυλὰς ἐν ληνῷ. — Ὁ Θαλῆς λέγεται πρῶτος ἀστρο-
λογῆσαι. — Ἐν Μακεδονίᾳ οὐκ ἔθος ἦν κατακλινεσθαί
τινα ἐν δέλπνῳ, εἰ μὴ τις ἔξω λίνων ὕν ἄγριον κεντή-
σειεν. — Ἐπίκουρος ἐρωτηθεὶς, πῶς ἂν τις πλου- 30

τησεῖεν; Οὐ τοῖς οὐσι προστιθεῖς, ἔφη, τῆς δὲ χρείας
τὰ πολλὰ περιτέμνων.— Σχολαστικὸς ἱατρῷ συναντήσας,
Συγχώρησόν μοι, εἶπε, καὶ μὴ μοι μέμψη, ὅτι οὐκ
ἐνόησα.— Μηδέποτε φρονήσης ἐπὶ σεαυτῷ μέγα,
5 ἀλλὰ μηδὲ καταφρονήσης σεαυτοῦ.— Πλάτων τὴν
φιλοσοφίαν θανάτου μελέτην ἐκάλεισεν.

6. Ὡ παῖ, σιώπα· πολλὴ ἔχει σιγὴ καλὰ.— Μη
κακοῖς ὁμίλει· θεοὺς τίμα· τὰ σπουδαῖα μελέεα·
μὴ ψεύδου.— Γελᾷ ὁ μῶρος ἅν τι μὴ γελῶν ᾗ.—
10 Ὁ Σαλμωνεὺς ἀντιβροντήεν ἐτόλμα τῷ Διὶ.—
Καλὸν τὸ γηρᾶν, καὶ τὸ μὴ γηρᾶν καλόν.— Νικί-
ας οὕτως ἦν φιλόπονος, ὥστε πολλάκις ἐρωτᾶν τοὺς
οἰκέτας, εἰ ἡρίστηκεν.— Ἀναξαγόρας πρὸς τὸν
δυσφοροῦντα, ὅτι ἐπὶ ξένης τελευτᾷ, Παντα-
15 χόθεν, ἔφη, ὁμοίᾳ ἐστὶν ἢ εἰς ἄδου κατάδασις.

7. Οἱ πολύποδες ἐλλοχῶσι τοὺς ἰχθῦς τὸν τρόπον
τούτον· ὑπὸ ταῖς πέτραις κἀθηνται, καὶ ἑαυτοὺς εἰς τὴν
ἐκείνων μεταμορφοῦσι χοιρᾶν, καὶ πέτραι εἶναι
δοκοῦσιν. Οἱ τοίνυν ἰχθῦς προσγέουσιν, οἱ δὲ πολύ-
20 ποδες αὐτοὺς ἀφυλάκτους ὄντας περιβάλλουσι ταῖς ἑαυτῶν
πλεκίσταις.— Ἰππεῖον Ποσειδῶνα τιμῶσιν Ἕλληνες
καὶ θύουσιν αὐτῷ ἐπὶ Ἰσθμῷ.— Οἱ Κόλχοι τοὺς νεκροὺς
ἐν βύρσαις θάπτουσι, καὶ ἐκ τῶν δένδρων ἑξαριτῶσιν.—
Ἀναξαγόραν τὸν Κλαζομένιον φασὶ μὴ γελῶντά ποτε
25 ὀφθῆναι, μήτε μειδιῶντα.— Διογένης ἰδὼν ποτε
μειράκιον ἐρυθριῶν, Θάρρει, ἔφη, τοιοῦτόν ἐστι τῆς
ἀρετῆς τὸ χρῶμα.— Οἱ ἄνθρωποι οὐδὲ τὸν αἶρα τοῖς
ὄρνευσιν εἴων ἐλεύθερον.

8. Μάτις ὁ Ἀθηναῖος, ὃν ἐβίω χρόνον, οὐδὲν ἐσιτεῖτο
30 ἢ μυρρίνης ὀλγον, οἶνου δὲ καὶ τῶν ἄλλων πάντων ἀπελ-
χετο, πλὴν ὕδατος.— Ὀδυσσεὺς τὸν Κύκλωπα μεθύσαντα

ἔξετύφλωσαν. — Ὅμηρος τὸν οἶνον ἀπογυιοῦν λέγει. — Βίβαιον οὐδὲν ἔστιν ἐν θνητῶν βίῳ· βιοῖ γὰρ οὐδεὶς ὃν προαιρεῖται τρόπον.

2. Middle.

Μᾶλλον εὐλαβοῦ ψόγον ἢ κίνδυνον. — Παρὰ Ἀντιόχῳ τῷ Μεγάλῳ προσαγορευθέντι, ἐν τῷ δειπνῶ, πρὸς 5 ὄπλα ὠρχοῦντο οὐ μόνον οἱ βασιλέως φίλοι, ἀλλὰ καὶ αὐτὸς ὁ βασιλεὺς. — Οἱ Ταραντίνοι ἐβουλεύοντο ποιεῖσθαι Πύρρον ἡγεμόνα, καὶ καλεῖν ἐπὶ τὸν πόλεμον. — Ἐμπεδοκλῆς τὴν βασιλείαν αὐτῷ διδομένην παρητήσατο, τὴν λιτότητα δηλονότι πλέον ἀγαπήσας. — 10 Φίλους μὴ ταχὺ κτῶ. — Λάμπρις, ὁ ναύκληρος, ἐρωτηθεὶς, πῶς ἐκτίσατο τὸν πλοῦτον; Οὐ χαλεπῶς, ἔφη, τὸν μέγαν, τὸν δὲ βραχὺν ἐπιπόνως. — Οὕτω περὶ ζῆν, ὥς καὶ ὀλίγον καὶ πολὺν χρόνον βιωσόμενος. — Ἠδέως μὲν ἔχε πρὸς ἅπαντας, χρῶ δὲ τοῖς βελτίστοις. — 15 Ἐὰ σὺ ἐθέσσω ἅπερ ἐγὼ, εὐ οἶδα ὅτι οὐκ ἂν ἐπάσσω γελῶν. — Πάντων ἔστιν ἥδιστον καὶ λυσιτελέστατον, πιστοὺς ἄμα καὶ χρησίμους φίλους κτᾶσθαι ταῖς ἐντεργεσίαις.

3. Passive.

Οἱ μὴ κολάζοντες τοὺς κακοὺς βούλονται ἄδι- 20 κτεῖσθαι τοὺς ἀγαθοὺς. — Οἱ καλῶς ἀγωνισάμενοι τῶν Ασπεδαμονίων καὶ ἀποθανόντες θαλλοῖς ἀνεδούνητο. — Κλεάνθης διεδοθήθη ἐπὶ φιλοπονίᾳ· πένης γὰρ ὢν, νύκτωρ μὲν ἐν τοῖς κήποις ἦντλει, μεθ' ἡμέραν δὲ ἐν τοῖς λόγοις ἐγυμνάζετο. — Κόλαζε τὰ πάθη, ἵνα μὴ 25 ὕπ' αὐτῶν τιμωρῇ. — Ἐπικόλυτος ὑπὸ τῆς Ἀρτέμιδος

ἔτι μᾶλλον καὶ ἐν λόγοις ἦν. — Ὃταν αἱ μέλισσαι σκιεῖται
 σωσιν ἢ πλανηθῶσιν, οἱ σμηνοργοὶ κροτοῦσι κρόταν
 τινὰ ἐμμελῆ, οὐ ἀκούουσαι αἱ μέλισσαι ὑποστρέφουσιν. —
 Ἀγάθων ἔφη, τὸν ἄρχοντα τριῶν δεῖν μεμνησθαι·
 5 πρῶτον μὲν, ὅτι ἀνθρώπων ἄρχει· δεύτερον, ὅτι κατὰ
 νόμους ἄρχει· τρίτον, ὅτι οὐκ αἰεὶ ἄρχει. — Παρ' Ἰνδοῖς
 ὁ τεχνίτου πηρώσας χεῖρα ἢ ὀφθαλμόν, θανάτῳ ζήμι-
 οὔται. — Φινεύς ὁ μάντις τὰς ὄψεις πεπηρωμένος
 ἦν· περωθῆναι δὲ φασιν αὐτὸν ὑπὸ θεῶν, ὅτι
 10 προὔλεγε τοῖς ἀνθρώποις τὰ μέλλοντα. — Πλάτων πρὸς
 τινα τῶν παιδων, Μεμαστίγωσο ἄν, ἔφη, εἰ μὴ ὠργι-
 ζόμεν.

X.

VERBS IN μι.

1. Active.

1. Ζεὺς πάντα τίθεισιν, ὅπη θέλει. — Τί τὸν νεκρὸν
 ὁ κωκυτὸς ὀνίνησι; — Λέοντα νοσοῦντα οὐδὲν ἄλλο
 15 ὀνίνησι φάρμακον, εἰ μὴ βρωθεὶς πίθηκος. — Χίλων
 ἐρωτηθεὶς, τί χαλεπώτατον; Τὸ γινώσκειν ἑαυτὸν, ἔφη·
 πολλὰ γὰρ ὑπὸ φιλαυτίας ἕκαστον ἑαυτοῦ προστιθέναι
 μάτην. — Σόλων τοῖς ἐν Πρυτανείῳ σιτουμένοις μάζαν
 παρέχειν κελεύει, ἄρτον δὲ ταῖς ἑορταῖς πρὸς παρὰ-
 20 τιθέναι.

2. Τυῦτον τὸν νόμον ὁ θεὸς τίθει· κεῖν· Ἐἴ τι ἀγα-
 θὸν θέλεις, παρὰ σεαυτοῦ λαβέ. — Οἱ παλαιοὶ τοῖς ἀπο-
 θανούσιν ὀβολὸν εἰς τὸ στόμα κατέθηκαν. — Πᾶσι δὲ
 25 ἐκ ἀγαθοῦ θείναι κακόν, ἢ ἐκ κακοῦ ἐσθλόν. — Ἀθηνᾶ
 ἐν μίση τῇ ἀσπίδι τὴν τῆς Γοργόνης κεφαλὴν ἀνέθη-

κεν. — Νόμος ἐστὶ Θηβαϊκός, ὅτι οὐκ ἔστιν ἀνδρὶ
Θηβαίῳ ἐκθεῖναι παιδίον. — Φασὶ τοὺς Φοίνικας οὐκ
εἰς ἀρχῆς εὑρεῖν τὰ γράμματα, ἀλλὰ τοὺς τύπους με-
θεῖναι μόνον. — Ἀντίγονος, ὁ βασιλεὺς, Διόνυσον πάντα
ἐμμεῖτο, κισσὸν περιτιθεὶς τῇ κεφαλῇ ἀντὶ διαδήμα-
τος, καὶ θύρσον ἀντὶ σκήπτρου φέρων. — Λυκοῦργον, τὸν
θεῖντα Λακεδαιμονίοις νόμους, μάλιστα θαυμάζω καὶ
σοφώτατον εἶναι ἡγοῦμαι.

3. Εἰ ἀθῶν ἤμην, ἐποιοῦν ἂν τὰ τῆς ἀηδόνος· εἰ
κύκνος, τὰ τοῦ κύκνου· νῦν δὲ λογικός εἰμι, ὑμνεῖν 10
με δεῖ τὸν θεόν· τοῦτό μου τὸ ἔργον ἐστίν. — Οὐκ
ἀγαθὸν πολυκοιρανίη, εἰς κοίρανος ἔστω, εἰς βασι-
λεὺς. — Ἐὰν ἦς φιλομαθής, ἔσῃ πολυμαθής. — Οἱ Λου-
σιτανοὶ παιᾶνας ᾄδουσιν, ὅταν ἐν μάχῃ ἐπίωσι τοῖς
ἀντιτεταγμένοις. — Εὐκόλον ἔφασκεν ὁ Βίαν τὴν εἰς ἄδου 15
ὁδόν· καταμύοντας γὰρ αὐτὴν ἰέναι. — Μαρῖον μὲν τὸν
πατέρα οὐκ ἴσμεν, αὐτὸν δὲ θαυμάζομεν διὰ τὰ ἔργα.

4. Ὁ Τάνταλος ἐν τῇ λίμνῃ αὐτοῦ ἔστηκεν. — Τρι-
πολιμῷ μὲν ἱερὰ καὶ βωμοὺς ἀνέστησαν, ὅτι τὰς
ἡμέρους τροφὰς ἡμῖν ἔδωκεν· τῷ δὲ τὴν ἀλήθειαν εὐρόντι 20
τίς ὑμῶν βωμὸν ἰδρύσατο; — Ἀριστῶντι Διογένει ἐν
ἀγορᾷ οἱ περιεστῶτες συνεχῆς ἔλεγον· Κύον, κυὸν ὁ
δὲ, ἤμεις, εἶπεν, ἐστὶ κύνες, οἳ με Ἀριστῶντα περιεστή-
κατε. — Οὐδὲ τὸν αἶρα οἱ ἀνθρώποι τοῖς ὄρνισιν εἰων
ἐλεύθερον, παγίδας καὶ νεφέλας ἰστάντες. — Τὸν Κρό- 25
νον λέγουσι τοὺς καθ' αὐτὸν ἀνθρώπους εἰς ἀγρίας διακτεῖν
εἰς βίον ἡμερον μεταστήσαι.

5. Οὐδὲν τῶν μὴ καλῶν δίδωσι θεός· ἀλλ' ἐστὶ
ταῦτα δωρεὰ τύχης ἀλόγου. — Ἀπλῆν Ὀμηρος θεοῖς
δίαταν ἀποδίδωσιν. — Δίδου παρρησίαν τοῖς ἐν 30
φρονούσιν. — Τίνθης τις δακτυλήθρας ἔχων ἥσθιε τὸ

ὄψον, ἐν ᾧς θερμότατον ἀναδιδόλη τῇ γλώττῃ. —
 Ἡ φύσις τὰ δάκρυα ἔδωκεν ἡμῖν παραμυθίαν ἐν
 ταῖς τύχαις. — Προμηθεὺς, Ἰαπέτου υἱός, τὸ πῦρ τοῖς
 ἀνθρώποις ἔδωκεν. — Οἱ Φοίνικες τοῖς Ἕλλησι τὰ
 5 γράμματα παρὰ δεδώκασιν. — Φασὶν Εὐριπίδην
 Σωκράτη, ἀποδόντα τι Ἡρακλείτου σύγγραμμα, ἔρυσθαι,
 τί δοκεῖ; τὸν δὲ φάναι, Ἄ μὲν συνῆκα, γενναῖα, οἶμαι
 δὲ καὶ ἂ μὴ συνῆκα.

6. Ὁ οἶνος μέτριος μὲν ληφθεὶς ῥώννυσι, πλείων δὲ
 10 παρήλυσιν. — Ἡ πλουστικὴ δέλκνυσι τὰ εἶδη τῶν θα-
 ῶν, τῶν ἀνθρώπων, καὶ ἐνίοτε καὶ τῶν θηρῶν. — Ἀπλοὺς ὁ
 μῦθος τῆς ἀληθείας ἔφυν. — Οὐδὲν θαλάσσης ἀπιστότε-
 ρον· πλοῦτον γὰρ διδοῦσα, αὐτὸν πάλιν ἀφαιρεῖται,
 καὶ μετ' αὐτοῦ ἀφαιρεῖται τὰς ψυχάς· καὶ τις ἀνα-
 15 χθεὶς μετὰ πολλῶν χρημάτων, ἡ συγκατέδυν τοῖς χρή-
 μασιν ἢ ἀπεσώθη γυμνός. — Ἡ σαλαμάνδρα, ὧς φασι,
 διὰ τοῦ πυρὸς βαδίζουσα κατασβέννυσι τὸ πῦρ.

2. Middle.

1. Ὅτε εἴλε τὴν Θηβαίων πόλιν Ἀλέξανδρος, ἀπέ-
 20 δοτο τοὺς ἐλευθέρους πάντας. — Ἡρακλεῖ ἡ ἀρετὴ τὴν
 20 προσηγορίαν ἔθετο· Ἡρακλῆς γὰρ προσηγορεύθη, ὅτι
 δι' Ἡραν κλῖος ἔσχευ. — Ὁ νόμος λέγει· Ὁ μὴ κα-
 τέθου, μὴ λάμβανε. — Ξενοφῶντι θύοντι ἡκέ τις ἐκ
 Μαντινείας ἄγγελος, λέγων, τὸν υἱὸν αὐτοῦ, τὸν Γρύλ-
 λον, τεθνάναι· κακῆϊνος ἀπέθετο μὲν τὸν στέφανον,
 25 διετέλει δὲ θύων· ἐπεὶ δὲ ὁ ἄγγελος προσέθηκε καὶ
 ἐκείνο, ὅτι νικῶν τέθνηκε, πάλιν ὁ Ξενοφῶν ἐπέθετο
 τὸν στέφανον. — Ἡρακλῆς χειρωσάμενος τὸν λέοντα, τὴν
 μὲν δορὰν ἡμφιέσατο, τῷ χάσματι δὲ ἐχρήσατο κόρυ-
 θι. — Οἱ Ἀθηναῖοι τὸν Πειραῖα ἐμπορίον ἐν μέσῳ τῆς

Ἑλλάδος κατεστήσαντο. — Κακὸν οὐδὲν φύεται ἐν ἀνδρὶ, θεμέλια θεμένῳ τοῦ βίου σφραγισμένη καὶ ἐγκράτιαν.

2. Ἀρετὴ, καὶ θάνητις, οὐκ ἀπόλλυται. — Ἐν Τήνῳ κρήνη ἐστίν, ἥς τῷ ὕδατι οἶνος οὐ μίγνυται. — 5
 Ὅσον ἐν πολέμῳ αἰδηρὸς δύναται, τοσοῦτον ἐν πολιτείαις ἰσχύει λόγος. — Οὐκ ἂν δύναιο μὴ καμὼν εὐδαιμονεῖν. — Οἱ Ἀθηναῖοι ἐψηφίσαντο, Αἰγινητῶν ἐκαστῷ τὸν μέγαν ἀποκόψαι τῆς χειρὸς δάκτυλον τῆς δεξιᾶς, ἵνα δόρυ μὲν βαστάζειν μὴ δύνωνται, κώπην δὲ 10 ἑλάνυναι δύνωνται. — Μέγα κακὸν τὸ μὴ δύνασθαι φέρειν κακόν. — Σχολαστικὸς οἰκίαν πριάμενος, τῆς θυρίδος προκύψας, ἠρώτα τοὺς παριόντας, εἰ πρέπει αὐτῷ ἡ οἰκία. — Τὸ Τέμπη χωρὸς ἐστὶ κείμενος μεταξὺ τοῦ Ὀλύμπου καὶ τῆς Ὀύσης.

15

3. Passive.

1. Ἐωράκαμιν ἀνθρώπους οἱ καὶ κυνῶν θανάτῳ καὶ ἵππων αἰσχυρῶς ὑπὸ λύπης διέτρεψαν. — Λάφρην τὸν βοῦκόλον λέγουσι τεχθέντα ἐκτεθῆναι ἐν δάφνῃ, ὅθεν καὶ τὸ ὄνομα ἔλαβεν. — Οἱ ἐστιῶντες τὸν Ἀλέξανδρον τὸν Φίλιππου τῶν φίλων, τὸ μέλλον παρατεθή- 20 σεσθαι τῶν τραγημάτων περιεχρύσουν. — Τοῦ Καράνου ἐν Μακεδονίᾳ γάμους ἐστιῶντος, τοῖς συγκεκλημένοις εὐθείως ἐδόθησαν φιάλαι ἄγρυραῖ, ἑκαστῷ μία, δωρεά. — Ἡρακλῆς τὸν Ἐρυμάνθιον κάπρον διώξας μετὰ κρουγῆς εἰς χιόνα πολλήν, παρείμενον ἐνεδρόχισεν.

2. Πλάτων πρὸς Ἀρίστιππον εἶπε· Σοὶ μόνῳ δέδω- 25 ται καὶ χλαμύδα εὐ φορεῖν καὶ ῥάκος. — Πυθαγόρας ἔλεγεν, δύο ταῦτα ἐκ τῶν θεῶν τοῖς ἀνθρώποις δέδοσθαι

κάλλιστα, τό τε ἀληθεύειν καὶ τὸ εὐεργετεῖν. — Ταῖς Μούσαις λέγουσι παρὰ Διὸς τὴν γραμμάτων εὐρεσιν *δοθῆναι*. — Ὁ οἶνος εἰς τὴν ἱατρικὴν χρησιμώτατος· πολλάκις γὰρ τοῖς ποτοῖς φαρμάκοις *κεράννυται*. — Νεῶς *ἐν* 5 *Ῥώμῃ* *δείκνυται*, οὐ πρόσω τῆς ἀγορᾶς, ἐν ᾗ αἱ εἰκόνες τῶν Τρωϊκῶν θεῶν κεῖνται.

XI.

SOME IRREGULAR VERBS.

1. Κρεῖττον εἰς κόρακας ἢ εἰς κόλακας *ἐμπεσεῖν*. οἱ μὲν γὰρ νεκροὺς, οἱ δὲ ζῶντας *ἐσθίουσιν*. — Ἀπέκρινεν ἡμῶν ἡ χάλαζα βαρέως *ἐμπεσοῦσα* τὰ λήια, καὶ 10 λιμοῦ φάρμακον οὐδέν. — Εἰπόντος τινὸς τῶν στρατιωτῶν πρὸς Πειλοπίδαν, Ἐμπεπτώκαμεν εἰς τοὺς πολέμους, τί μᾶλλον, εἶπεν, ἢ εἰς ἡμᾶς ἐκείνοι; — Νῖνος Σεμίραμιν *ἔγημε*, τὴν ἐπιφανεστάτην ἀπασῶν τῶν γυναικῶν, ὣν *παρειλήφαμεν*. — Ὁ Κάτων φησὶν, 15 αὐτὸς πλείονας *ἐילהένοι* πόλεις, ὣν διήγαγεν ἡμερῶν ἐν Ἰβηρίᾳ. — Πολὺς ὁ χειμῶν· πάντα ἡ χιὼν *κατείληφε*, καὶ λευκανθῆκουσιν οὐχ οἱ λόφοι μόνον, ἀλλὰ καὶ τὰ κοῖλα τῆς γῆς. — Ω δαῖμον, ὅς με *εἴληχας*, ὡς ποτηρὸς εἶ, καὶ λυπεῖς, αἶε τῇ πενίᾳ συνδέων.
- 20 2. Εἰς τοῦτό τινες ἀνοίας *ἐληλύθασιν*, ὥςθ' ὑπειλήφασιν, τὴν μὲν ἀδικίαν ἐπονειδιστον μὲν εἶναι, κερδαλέαν δὲ, τὴν δὲ δικαιοσύνην, εὐδόκιμον μὲν, ἀλυσitelῇ δέ. — Ἐὰν τὰ *παρελήλυθότα* μνημονεύης, ἀμείνων καὶ περὶ τῶν μελλόντων βουλευσῇ. — Μαρσῦας 25 *εὐρών* αὐλοῦς, οὗς *ἔρριπεν* Ἀθηνᾶ, ἣλθεν εἰς ἔριν περὶ μουσικῆς Ἀπόλλωνι. — Σχολαστικὸς βουλόμενος περάσαι ποταμὸν, *ἀνῆλθεν* ἐς τὸ πλοῖον *ἐφιππος*· πνυθόμενου

δέ τινος τὴν αἰτίαν, ἔφη, σπουδαίειν. — Γαλατῶν στρατιὰ Μακεδονίαν καὶ Θεσσαλίαν ἐπέδραμε, καὶ πολλὰ λεηλατοῦντες εἰς τὴν Ἀσίαν διέβησαν.

3. Μακαριώτατον ἐν ἀνθρώποις εὐτυχοῦντα ἀποθανεῖν. — Ὁ Ἑλλήσπορος ἐκλήθη ἀπὸ τῆς Ἑλλης ἐν αὐτῷ θανούσης. — Περικλῆς τοὺς ἐν Σύμφεθνῃ κότας ἐγκωμιάζων ἐπὶ τοῦ βήματος, ἀθανάτους ἔλεγε γεγονέναι, καθάπερ τοὺς θεούς. — Τεθνάναι πολὺ κρεῖττον ἢ δι' ἀκρασίαν τὴν ψυχὴν ἀμαυρῶσαι. — Ἡρακλῆς τυχὼν ἀθανασίας καὶ διαλλαγῆς Ἡρα, τὴν ἐκείνης θυγατέρα Ἡδὴν ἔγημεν. — Τὸ κάλλος ἢ χρόνος ἀνήλωσεν, ἢ νόσος ἐμάρανεν· ἢ δὲ τῆς ἀρετῆς κτήσις συγληράσκει. — Τίς οὐκ οἶδεν, οἷα ἔπαθεν ὁ Προμηθεὺς, διότι καθ' ὑπερβολὴν φιλόανθρωπος ἦν; — Δίκαια δράσας συμμάχου τεύξῃ θεοῦ. 15

4. Πολλὰ λυπηρὰ ὁ βίος ἐν ἑαυτῷ φέρεται. — Ἀνὴρ σοφὸς τὰς ἐν βίῳ συμφορὰς ὅσων οἴσεται τῶν ἄλλων. — Μέγιστον μὲν καὶ θεοῦ μόνον τὸ ἀναμάρτητον· γενναίων δὲ μετὰ τὸ ἀμάρτημα ὡς τάχιστα ἀνενεγκεῖν. — Θάμυρις κάλλιε διενεγκὼν καὶ κιθαροδία, 20 περὶ μουσικῆς ἤρισε Μούσαις. — Ὅτε οἱ Γαλάται κατέδραμον τὴν Ἰωνίαν καὶ τὰς πόλεις ἐπόρθουν, ἐν Μιλήτῳ Θεσμοφορίων ὄντων, καὶ συνηθροισμένων γυναικῶν ἐν τῷ ἱερῷ, ὃ βραχὺ τῆς πόλεως ἀπέχει, μέρος τι τῶν βαρβάρων διῆλθεν εἰς τὴν Μιλησίαν, καὶ ἐξα- 25 πιναίως ἐπιδραμόν εἴλε τὰς γυναῖκας. — Ἡ Σπύγξ, Οἰδίποδος τὸ αὐτῆς αἵνγμα εὐρόντος, ἐκ σκοπέλου ἑαυτὴν ῥίψασα ἀνείλεν. — Ἀθμῆτου μέλλοντος θανεῖν, Ἀλκίσις εἴλετο ὑπὲρ αὐτοῦ θάνατον. — Λέγεται ὅτι ὁ Λερναῖος ὄφις πεντήκοντα κεφαλὰς εἶχε, σῶμα δὲ 30 ἔν· καὶ ὅποτε Ἡρακλῆς ἀφείλοτο κεφαλὴν μίαν, δύο ἀνιφύοντο.

5. Γλαῦκος, ὁ Σισύφου υἱός, ὅψ' ἵππων κατεβρώ-
 θη. — Φασὶν Ἀχταίωνα μὲν ὑπὸ τῶν ἰδίων κυνῶν κα-
 ταβρώθη· πολλοὶ δὲ ὑπὸ κολάκων καὶ παρασίτων
 καταβρώσκονται. — Κύκνος ὅπ' Ἀχιλλέως πλη-
 5 γεῖς λίσσθ' οὐκ ἐπρώθη· ὅθεν ἄτρωτος γεγονέναι
 λέγεται. — Μίνως, ὁ Κρήτης βασιλεὺς, Δαίδαλον καὶ
 Ἴκαρον καθεῖρε· Δαίδαλος δὲ ποιήσας πτέρυγας πρὸς-
 θεῖας ἐξέπιτη μετὰ τοῦ Ἰκάρου. Ὁ δὲ Ἴκαρος
 τελευτᾷ ἐν τῷ πελάγει· ὅθεν ἀπ' ἐκείνου Ἰκάριον πέλαγος
 10 ἐκλήθη. — Φρῖξος μαθὼν ὅτι ὁ πατήρ αὐτὸν μέλλει
 θύειν, λαβὼν τὴν ἀδελφὴν αὐτοῦ καὶ ἀναβάς σὺν αὐτῇ
 ἐπὶ κρινόν, διὰ τῆς θαλάσσης ἀφίκετο εἰς τὸν Εὐξείνιον
 πόντον.

6. Μηδέποτε μηδὲν αἰσχρὸν ποιήσας ἔλαψε λήσειν·
 15 καὶ γὰρ ἂν τοὺς ἄλλους λάθῃς, σαυτῷ γε συνειδήσεις.
 — Πυρρὸς ἐπεὶ συμβαλὼν τοῖς Ῥωμαίοις δις ἐνίκησε,
 πολλοὺς τῶν φίλων καὶ ἡγεμόνων ἀπολέσας, Ἄν' ἔτι
 μίαν, ἔφη, μάχην Ῥωμαίους νικήσωμεν, ἀπολώλα-
 20 μεν. — Θεμιστοκλῆς τῆς Ἑλλάδος ἐκπεσὼν, πλού-
 σιος γενόμενος, πρὸς τοὺς παῖδας εἶπεν· Ὡ παῖδες,
 ἀπωλόμεθα ἂν, εἰ μὴ ἀπολώλειμεν.

7. Οὐδεὶς ἀνθρώπων ἠξιώθη τοῖς θεοῖς ὁμιεῖν, πλὴν
 ὅσοι μετεσχέκασιν κάλλους. Πέλοψ γὰρ τούτου
 χάριν ἀμβροσίας μετέσχε, καὶ Γανυμήδης, καὶ ἄλλοι
 25 τινές. — Ὁ Θησεὺς τὴν Ἑλένην ἤρπασε, Πειρίθουν παρα-
 λαβὼν κοινωνοῦντα, καὶ μέγιστην ἔσχεν αὐτῷ χάριν τῆς
 συμμαχίας ταύτης. Ἡ γὰρ Ἑλένη πλεῖστον μέρος μετέ-
 σχηκε κάλλους. — Δαναὸς ἐξ Αἰγύπτου φυγὼν Ἄργος
 κατέσχευ.

XII.

MISCELLANEOUS EXAMPLES OF THE VERBS.

1. Οἱ Πέρσαι θύουσι πυρὶ, καὶ ἐπιφοροῦν-
 τες αὐτῷ τὴν πυρὸς τροφήν, λέγουσι· Πῦρ, δέσποτα,
 ἔσθια. — Οἱ Αἰγύπτιοι θηρία τιμῶσι, καὶ οἱ αὐτῶν
 θεοὶ ἀποθνῆσκουσι, καὶ πενθοῦνται, καὶ
 δεῖκνυνται τάφοι θεῶν. — Τοῖς μὲν διὰ τοῦ ἡλλου 5
 πορευομένοις ἔπεται κατ' ἀνάγκην σκιά· τοῖς δὲ διὰ
 τῆς δόξης βαδίζουσιν ἀκολουθεῖ φθόνος. —
 Τὸ ἐσθίειν πολλὰ τοὺς μὲν λογισμοὺς ἐξαιρεῖ, καὶ
 τὰς ψυχὰς ποιεῖται βραδυτέρας, ὀργῆς δὲ καὶ
 σκληρότητος ἐμπίπλησιν. — Ὁ Ἀθάμας, δυναστεύων 10
 Βοιωτίας, ἐκ Νεφέλης τεκνοῖ μὲν παῖδα Φοῖξον, Θυγα-
 τέρα δὲ Ἑλλην· αὐτὸς δὲ Ἰνώ γαμεῖ, ἐξ ἧς αὐτῷ Λεάρχος
 καὶ Μελικέρτης ἐγένοντο.

2. Ἀριστοφάνης λέγει περὶ τοῦ Περικλῆδους, ὅτι
 ἤστραπτεν, ἐβρόντα, ξυνεκύκα τὴν Ἑλλά- 15
 δα. — Ἐν τῷ Πελοποννησιακῷ πολέμῳ εἰς ἀνὴρ, ὁ
 Περικλῆς, ἐξώρθεον τὴν πόλιν, καὶ ἀνέστη, καὶ
 ἀντετάττετο καὶ τῷ λοιμῷ καὶ τῷ πολέμῳ.

3. Ἀλέξανδρος ὅτε ἐνίκησε Δαρεῖον ἀπίστει-
 λε τοῖς Ἕλλησι θεὸν αὐτὸν ψηφίσασθαι. — Ἦρα δύο 20
 δράκοντας ἀπίστειλεν, ἀναλώσοντας Ἡρακλέα, ἔτι
 βρέφος ὄντα. Ὁ δὲ παῖς αὐτὸν καταπλαγεὶς ἑκατέρῳ τῶν
 χειρῶν τὸν αὐχένα σφίλξας, ἀπέπνιξε τοὺς δρά-
 κοντας. — Κόνων τῇ περὶ Κνίδον ναυμαχίᾳ νικήσας
 Λακεδαιμονίους, ἑκατόμβην θύσας, πάντας Ἀθηναίους 25
 εἰστίσσε. — Τίς λοιμὸς ἢ σεισμὸς τοσαύτας πόλεις
 ἐκέκωσεν ἢ τοσαῦτα γένη ἀνθρώπων ἠφάνισεν

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ἡ κατέδυσεν, ὅσα ἡ τῶν βασιλείων φιλοτιμία; —
 Ἀθηνᾶ Κάδμῳ βασιλείαν κατεσκεύασε· Ζεὺς δὲ
 ἔδωκεν αὐτῷ γυναῖκα Ἀρμονίαν, καὶ πάντες θεοὶ,
 καταλιπόντες τὸν οὐρανὸν, ἐν τῇ Καδμείᾳ τὸν γάμον
 5 εὐωχοῦμενοι ἀνύμνησαν. — Ὁ Ξέρξης τῷ στρατοπέδῳ
 ἔπλευσε μὲν διὰ τῆς ἡπείρου, ἐπέζευσε δὲ διὰ τῆς
 θαλάσσης, τὸν μὲν Ἑλλήσποντον ζεύξας, τὸν δὲ Ἀθνα
 διορύξας.

4. Ὁ Ζεὺς τοῖς θεοῖς ἀπειλήσας, Ἦν ἐθελήσω, ἔφη,
 10 ἐγὼ μὲν ἐκ τοῦ οὐρανοῦ σειρὰν καθήσω, ὑμεῖς δ',
 ἣν ἀποκρεμασθέντες βιάζησθε με, μάτην πονήσετε· οὐ
 γὰρ δὴ καθέλκυσετε· εἰ δ' ἐγὼ ἐθελήσαιμαι, οὐ μό-
 νον ὑμᾶς, ἀλλὰ καὶ τὴν γῆν ἅμα καὶ τὴν θάλασσαν
 συναρτίσας μετεωριῶ. — Πυθαγόρας ὁ Σάμιος πρῶτος
 15 ἐν τοῖς Ἑλλήσιν ἐτόλμησεν εἰπεῖν, ὅτι τὸ μὲν σῶμα
 τεθνῆήσεται, ἡ δὲ ψυχὴ ἀναπτᾶσα οἰχήσεται
 ἀθάνατος καὶ ἀγήρω. — Ἐμπεδοκλῆς τὴν τῶν Ἀκρα-
 γαντίνων τρυφὴν ἰδὼν, ἔλεγεν· Ἀκραγαντίνοι τρυφῶσι
 μὲν ὡς αὖριον ἀποθανούμενοι, οἰκίας δὲ κατα-
 20 σκευάζονται ὡς πάντα τὸν χρόνον βιωσόμενοι. —
 Ἡρακλῆς τὴν Ἡσιόνην ἰδὼν κῆτει ἐκκειμένην, ὑπέσχε-
 το σώσειν αὐτήν, εἰ τὰς ἵππους τοῦ Λαομέδοντος
 λήψεται.

5. Τὸ Ἀλκιῶς παῖδε, ἀτασθάλῳ ὄντε, δίκας ἐτι-
 25 σάτην, ἢ κλίμακα ἐπὶ τὸν οὐρανὸν ἐποίησά-
 σθην. — Πολλὰ ἦσαν ἐν τοῖς παλαιαῖς χρόνοις θεῶν
 ἀγῶματα, ὧν τὰ μὲν δι' ἐκπληξιν ἐσεβάσθη, τὰ
 δὲ διὰ τὸ κάλλος ἐπηνέσθη. — Μηδέποτε ἐπὶ μηδενὸς
 εἴπης, ὅτι ἀπώλεσα αὐτὸ, ἀλλ' ὅτι ἀπείδωκα·
 30 τὸ παιδίον ἀπέθανεν, ἀπεδόθη· τὸ χωρίον ἀφῆρέ-
 θη, οὐκουν καὶ τοῦτο ἀπεδόθη. — Ἀκταίων τρα-
 φεῖς παρὰ Χείρωνι, κυνηγὸς ἐδιδάχθη, καὶ οὕτε-

XII. Miscellaneous Examples of the Verbs. 33

ρον κατεδράθη ἐν τῷ Κιθαιρῶνι ὑπὸ τῶν ἰδίων κυνῶν.

6. Τὰ χρήματα τοῖς πλουτοῖς ἡ τύχη οὐ δεδωρηται, ἀλλὰ δεδάνεικεν. — Ἀλεξάνδρου ἡ σκηνὴ πολυτελής ἦν· χρυσοὶ γὰρ κίονες διειλήφεισαν αὐτήν, καὶ τὸν ὄροφον διάχρυσος ἦν, καὶ ἐκπεπὸν ητο ποικίλμασι πολυτέλει. Καὶ πρῶτοι μὲν Πέρσαι πεντακόσιοι περὶ αὐτὴν εἰστήκασαν, πορευοῦσες καὶ μηλίνας ἡσθημένοι στολάς· ἐπ' αὐτοῖς δὲ τοξοὶ χίλιοι, φλόγινα ἐνδεδυκότες καὶ ὑγινοδοφεῖ. 10

7. Γνωθί σαυτὸν· μὴ πολλὰ λάλεις· τὸν τελευτηκότα μακάριζε· τοὺς πρεσβυτέρους σέβου· ἡ γλῶσσά σου μὴ προτρεχέτω τοῦ νοῦ· θυμοῦ κράτει· ἀδικούμενος διαλλάσσουν, ὑβριζόμενος δὲ τιμωροῦ. — Φίλων παρόντων καὶ ἀπόντων μέ- 15 νησο.

Ἀγάπα τὸν πλησίον· νόμον πεῖθου· θεοὺς σέβου· γονεῖς αἰδοῦ· ἄρχε σεαυτοῦ· πρόνοιαν τιμα· κακίας ἀπέχου· χρόνον φείδου· ὄρα τὸ μᾶλλον· σοφοῖς χροῦ. — Λαβὼν ἀπόδος· τὸ συμ- 20 φέρον θηροῦ· ἐπὶ ῥώμης μὴ καυχῶ· κακοῖσι μὴ προσομίλει ἀνδράσιν, ἀλλ' αἰετῶν ἀγαθῶν ἔχου· θεοὺς δεῖδιθι· ἐπίλορον μὴ ἐπόμενυθι.

Μένους. Ὁ μὲν ληστὴς οὗτος ἐς τὸν Πυριφλεγέθοντα ἐμβελήσθω· ὁ δ' ἱερόσυλος ὑπὸ τῆς Κι- 25 μαίρας διασπασθήτω· ὁ δὲ τύραννος ὑπὸ τῶν γυνῶν κειρέσθω τὸ ἥπαρ· ὑμεῖς δὲ οἱ ἀγαθοὶ ἄπτε ἐς τὸ Ἠλύσιον πεδῖον, καὶ τὰς μακάρων γήσους κατοικεῖτε, ἀνθ' ὧν δίκαιά ἐποιεῖτε κατὰ τὸν βίον.

8. Σωκράτης εἶπε, τοὺς μὲν ἄλλους ἀνθρώπους ζῆν, 30 ἵνα ἐσθλοῖεν, αὐτὸν δὲ ἐσθλὸν ἵνα ζῇ. — Ὁ αὐτὸς

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- ἤξιον τοὺς νέους συνεχῶς κατοπιρῆσθαι, ἢ, εἰ μὲν
καλοὶ εἴεν, ἄξιοι γίγνοιεντο· εἰ δὲ αἰσχροὶ,
παιδεῖα τὴν δυσειδεῖαν ἐπικαλύπτειν. — Σόλων
ἐρωτηθεὶς, πῶς ἂν μὴ γίγνοιτο ἀδίκημα ἐν τῇ πόλει,
5 εἶπεν, Εἰ ὁμοίως ἀγανακτοῖεν οἱ μὴ ἀδικούμενοι
τοῖς ἀδικουμένοις. — Πυθαγόρας ἐρωτηθεὶς, πῶς ἂν οἰνό-
φλυξ τοῦ μεθύειν παύσαιτο, Εἰ συνεχῶς, ἔφη, θείω-
ροίη τὰ ὑπ' αὐτοῦ πρασσόμενα. — Ἀνάχαρσις ἐρωτηθεὶς,
πῶς ἂν τις μὴ μεθύσκειτο, Εἰ, ἔφη, ὁ ρόφη τοὺς
10 μεθύοντας οἷα ποιοῦσι. — Θεόπομπος πρὸς τὸν ἐρω-
τήσαντα, πῶς ἂν τις ἀσφαλῶς τηροίη τὴν βασιλείαν,
Εἰ τοῖς μὲν φίλοις, ἔφη, μεταδιδόλη παρῆχσις
δικαίως, τοὺς δὲ ἀρχομένους κατὰ δύναμιν μὴ περισφύη
ἀδικουμένους.
- 15 Εὐαγόρας τοσοῦτον ταῖς τοῦ σώματος καὶ ταῖς τῆς
ψυχῆς ἀρεταῖς διήνεγκεν, ὥστε, ὅποτε μὲν αὐτὸν ὁ ρῶεν
οἱ τότε βασιλεύοντες, ἐκπλήττεσθαι καὶ φοβεῖσθαι περὶ
τῆς ἀρχῆς· ὅποτε δὲ εἰς τοὺς τρόπους ἀποβλέψαιεν,
οὕτω σφόδρα πιστεύειν, ὥστε καὶ εἴ τις ἄλλος τολμώη
20 περὶ αὐτοὺς ἐξαμαρτάνειν, νομίζειν Εὐαγόραν αὐτοῖς
ἔσσεσθαι βοηθόν. — Οἱ ποιηταὶ τοιούτους λόγους περὶ τῶν
θεῶν εἰρήκασιν, οὓς οὐδεὶς ἂν περὶ τῶν ἐχθρῶν τολμή-
σειε λέγειν.

Εὐκλείδης ὁ Σωκρατικός, ἀκούσας τοῦ ἀδελφοῦ λέ-
25 γοντος· Ἀπολόλμην, εἰ μή σε τιμωρησάιμην,
Ἐγὼ δὲ, εἶπεν, εἰ μή σε φιλεῖν ἡμᾶς πείσαιμι. —
Εἴ τις τὸν τῆς εὐκλείας ἔρωτα ἐκβάλοι ἐκ τοῦ βίου,
εἰ ἂν ἔτι ἀγαθὸν ἡμῖν γένοιτο, ἢ τίς ἂν τι λαμπρὸν
ἐργάσασθαι ἐπιθυμήσειεν; — Τῷ αὐτῷ φουσημί
30 τὸ μὲν πῦρ ἀνακάυσσεας ἂν καὶ μείζον ποιή-
σεας ἐν βραχεῖ, καὶ τὸ τοῦ λύχνου φῶς ἀποσβέ-
σειας. — Μάλιστα ἂν εὐδοκιμώλης, εἰ φαινοιο
ταῦτα μὴ πράττων, ἃ τοῖς ἄλλοις ἂν πράττουσιν ἐπι-
τιμώης. — Εἰ πάντας μιμησάμεθα τὴν Λακε-

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δαιμονίων ἀργίαν καὶ πλεονεξίαν, εὐθύς ἂν ἀπολοί-
μαθα· εἰ δὲ τοῖς τῶν Αἰγυπτίων χρῆσθαι νομίμοις
βουλῇ θείημεν, εὐδαιμόνως ἂν τὸν βίον διατεί-
λοίμεν.

Θ. Σωκράτης λέγει τῶν ἄλλων ἀνθρώπων διαφέρειν, ὅ
καθόσον οἱ μὲν ζῶσιν, ἔν' ἐσθίωσιν, αὐτοὺς δὲ ἐσθίει,
ἵνα ζῇ. — Θεώρει ὥσπερ ἐν κατόπτρῳ τὰς σαντοῦ πρά-
ξεις, ἵνα τὰς μὲν καλὰς ἐπικλοσῇς, τὰς δ' αἰσχροὺς
καλύπτῃς. — Ὁ Πίττακος τῷ μεθύοντι, ἐὰν ἀμάρ-
τη, διπλὴν ζημίαν ἔσθῃκεν, ἵνα μὴ μεθύοιεν οἱ 10
πολίται. — Τὸν οἶνον ἦν πίνῃ τις μετρίως, τὸ ὄψωμα
ᾤκησε, τὴν δὲ ψυχὴν οὐκ ἔβλαψεν· ἦν δὲ πίνῃ πρὸς
ὑπερβολὴν, καὶ ἥδη μεθύσκειται, αἰσχροὺς πάσχει, καὶ
γελοῖον θέαμα τοῖς ἄλλοις παρέχει. — Ἀπόλλων ἡγή-
σατο παρὰ τῶν Μοιρῶν, ἵνα, ὅταν Ἀδμητος μέλλῃ 15
τελευτᾷ, ἀπολυθείη τοῦ θανάτου, ἂν ἑκουσίως τις
ὑπὲρ αὐτοῦ θνήσκῃ ἐληταί. — Πομπηίου καὶ Καί-
σαρος διαζάντων, ὁ Κικέρων ἔφη· Πιγνώσκω ὃν φύγω,
μὴ γιγνώσκω πρὸς ὃν φύγω. — Οἱ δραπεταί, κἂν μὴ
διώκωνται, φοβοῦνται, οἱ δὲ ἄφρονες κἂν μὴ κακῶς 20
πράττωσι, ταράττονται.

Οἱ Κρήτες τοὺς παῖδας μανθάνειν τοὺς νόμους κε-
λεύουσι μετὰ τινος μελωδίας, ἵνα ἐκ τῆς μουσικῆς ψυ-
χαγῶνται, καὶ εὐκολώτερον αὐτοὺς τῇ μνή-
μῃ παραλαμβάνωσιν. — Διογένης ἰδὼν τοξότην 25
ἄφνη, παρὰ τὸν σκοπὸν ἐκάθισεν, εἰπὼν, ἵνα μὴ
πληγῶ.

— Χωρὶς τῶν ἀναγκαίων κακῶν
αὐτοὶ παρ' αὐτῶν ἕτερα προσπορίζομεν·
λυπούμεθ', ἦν πτόρη τις· ἦν εἴπη κακῶς, 30
ἐργιζόμεθ'· ἦν ἔδῃ τις ἐνύπνιον, σφόδρα
φοβούμεθ'· ἦν γλαυὲς ἀνακράγῃ, δεδοίκαμεν.

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10. Ἐδιδάχθη Ἡρακλῆς ἀρματηλατεῖν μὲν ὑπὸ Ἀμφιτρύωνος· παλαίειν δὲ ὑπὸ τοῦ Αὐτολύκου· τοξεύειν δὲ ὑπὸ Εὐρύτου· ὀπλομαχεῖν δὲ ὑπὸ Κάσσορος· κιθαρῳδεῖν δὲ ὑπὸ Αἰνου· οὗτος δὲ ὑπὸ
 5 Ἡρακλέους τῇ κιθάρᾳ πληγεὶς ἀπέθανεν· ἐπιπλήξαντα γὰρ αὐτὸν ὀργισθεὶς ἀπέκτεινεν.

Πυθαγόρας λέγεται παρεγγυᾶν τοῖς μαθηταῖς, τοὺς πρεσβυτέρους τιμᾶν, μὴ ὁμνύναι θεοὺς, ἀνομίᾳ πολεμεῖν, φυτὸν ἥμερον μῆτε φθεῖρειν
 10 μῆτε σίνεσθαι, μνήμην ἀσκεῖν, ἐν ὀργῇ μῆτε τι λέγειν, μῆτε πράσσειν. — Χελλων, εἰς τῶν ἐπὶ τὰ σόφων, προσέταττε, γλῶττης κρατεῖν, μὴ κακολογεῖν τοῖς πλησίον, γῆρας τιμᾶν, ζημίαν αἰρεῖσθαι μᾶλλον ἢ κέρδος αἰσχρὸν, ἀτυχοῦντι μὴ ἐπιγελᾶν,
 15 νόμοις πεῖθεσθαι.

Κάδμον φασὶ τὸν Ἀγήνορος ἐκ Φοινίκης ὑπὸ τοῦ βασιλέως ἀποσταλῆναι πρὸς ζήτησιν τῆς Εὐρώπης, ἐντολὰς λαβόντα, ἢ τὴν παρθένον ἀγαγεῖν, ἢ μὴ ἀνακάμπτειν εἰς τὴν Φοινίκην. Μὴ δυνάμε-
 20 νον δὲ ἀνευρεῖν, ἀπογινῶναι τὴν ἐς οἶκον ἀνακομιδὴν, καὶ κατὰ τινα χρησμὸν κτίσαι τὰς Θήβας. Ἐνταῦθα δὲ κατοικήσαντα γῆμαι μὲν Ἀρμονίαν, γεννησαὶ δὲ ἐξ αὐτῆς Σεμέλην, καὶ Ἰνώ, καὶ Αὐτονόην, καὶ Ἀγαύην.

25 11. Λέγεται Ἐμπεδοκλῆς εἰς τοὺς κρατῆρας τῆς Αἰτνης ἐνάλασθαι, καὶ ἀφανισθῆναι, βουλόμενος τὴν περὶ αὐτοῦ φήμην βεβαιῶσαι, ὅτι γεγόνοι θεός· ὕστερον δὲ γνωσθῆναι, ἀναφύπνισθαι αὐτοῦ μίᾳς τῶν κρηπίδων· χαλκᾶς γὰρ εἶδυτο ὑπο-
 30 δεῖσθαι.

Τὸ μὲν ἐγκαλέσαι καὶ ἐπιτιμῆσαι ῥάδιον· τὸ δὲ, ὅπως τὰ παρόντα βελτιῶ γένηται, συμβουλεύ-σαι, τοῦτ' ἔμφορος συμβούλου ἔργον. — Θεὸν μὲν

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νοῆσαι χαλεπὸν, φράσαι δὲ ἀδύνατον· τὸ γὰρ ἀσώματον σώματι σημεῖναι ἀδύνατον.

Οἱ Ἀθηναῖοι τὸν Ἐριχθόνιον ἐκ τῆς γῆς ἀναδο-
θῆναι φασί, καὶ τοὺς πρώτους ἀνθρώπους ἐκ τῆς Ἀ-
ττικῆς ἀναφῦναι· οἱ Θηβαῖοι δὲ ἐξ ὄφους ὀδόντων
ἄνδρας ἀναβεβλαστηκέναι λέγουσιν. — Οἱ Νά-
ξιοι μυθολογοῦσι τὸν Διόνυσον παρ' αὐτοῖς τραφῆναι·
καὶ διὰ τοῦτο τὴν νῆσον αὐτῷ γεγονέναι προσφιλο-
σιάτην.

Λόγος ἐστὶ Δῆλον τὴν νῆσον, πρὶν μὲν ἀνθρώποις
φανῆναι τὸν Ἀπόλλωνα, τῷ πελάγει κρύπτεσθαι,
φανέντος δὲ τοῦ θεοῦ ἀναδραμεῖν ἐκ τῶν βυθῶν
καὶ στήναι ἐν μέσους τοῖς κύμασιν.

12. Ἀναξαγόρας λέγεται ἀσεβείας κριθῆναι, διότι
τὸν ἥλιον μύδρον ἔλεγε διάπυρον· ἀπολογησαμένον δὲ
ὑπὲρ αὐτοῦ Περικλέους, πέντε ταλάντοις ζήμιωθῆ-
ναι καὶ φυγαδευθῆναι. — Σχολαστικός νοσοῦν-
τα ἐπισκεπτόμενος, ἠρώτα περὶ τῆς ὑγείας· ὁ δὲ οὐκ
ἠδύνατο ἀποκριθῆναι· ὀργισθεὶς οὖν, ἔλπιζω,
ἔφη, καμὲ νοσήσεις, καὶ ἐλθόντι σοὶ μὴ ἀποκρι-
νείσθαι. — Λέγεται, τὴν Χίμαιραν τραφῆναι μὲν
ὑπὸ Ἀμισωδάρου, γεννηθῆναι δὲ ἐκ Τυφῶνος καὶ
Ἐχίδνης.

Ξέρξης ὡς ἐπύθετο τὸν Ἑλλήσποντον ἐξεύχθαι,
καὶ τὸν Ἄθω διεσκάφθαι, προῆγεν ἐκ τῶν Σάρ-
δεων. — Ὁ Πλάτων τοῖς μεθύουσι συνεδούλενα κατοπτρί-
ζεσθαι· ἀποστήσεσθαι γὰρ τῆς τοιαύτης ἀσχημο-
σύνης.

Καὶ ὥς ὁ φαῦλος καὶ θανὼν κολάζεται. — Οἱ
δαλφῆνες ἀνασκιρτῶντες χειμῶνα ἐπιόντα μη-
ρύουσιν. — Οἱ περὶ τὴν Σαλαμῖνα διατρίβοντες
Ἀθηναῖοι, θεωροῦντες τὴν Ἀττικὴν πυρπολοῦν-

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μὲνην, καὶ τὸ τέμενος τῆς Ἀθηνᾶς ἀκούοντες
κατεσκάφθαι, δεινῶς ἠθύμουν.

Λαΐδαλος πρῶτος ἀγαλμάτων τὰ σκέλη διαβεβηκότα,
καὶ τὰς χεῖρας διατεταμένους ποιῶν, ζῶντα
δ ἀγάλματα κατασκευάζεσθαι ἐλέγετο. Οἱ γὰρ πρὸ αὐτοῦ
τεχνῆται κατεσκεύαζον τὰ ἀγάλματα τοῖς μὲν ὄμμασι
μεμνηκότα, τὰς δὲ χεῖρας ἔχοντα καθειμένους,
καὶ ταῖς πλευραῖς κεκολλημένους.

10 13. Βασκάνου τινὸς ἐσκυθρωπάκοτος, ὁ Βίων,
Ἦ τούτῳ, ἔφη, κακὸν γέγονεν ἢ ἄλλῳ ἀγαθόν. — Ὁ αὐτὸς
πρὸς τὸν τὰ χωρία κατεδηδοκότα, Τὸν μὲν Ἀμφιά-
ραον, ἔφη, ἡ γῆ κατέπιε, σὺ δὲ τὴν γῆν. — Τὸν Μίνω
βεβασιλευκότα νομιμώτατα, καὶ μάλιστα δικαιοσύνης
15 πεφρονηκότα, δικαστὴν καθ' ἑδου ἀποδεῖχθαι
λέγουσι. — Τὰ παῖδια, ἄχρι γένηται τετραράκοντα ἡμερῶν,
ἐγρηγορότα μὲν οὐ γελᾷ, οὐδὲ δακρύει, ὑπνοῦντα δὲ
ἀμφοτέρα.

14. Λάμαχος ἐπετίμα τινὶ τῶν λοχαγῶν ἀμαρτά-
20 νοντι· τοῦ δὲ φήσαντος, μηκέτι τοῦτο ποιήσεις.
Οὐκ ἔστιν, εἶπεν, ἐν πολέμῳ δις ἁμάρτανειν. — Δημοσθένης
λοιδορουμένου τινὸς αὐτῷ, Οὐ συγκαταβαίνω, εἶπεν,
εἰς ἀγῶνα, ἐν ᾧ ὁ ἡττώμενος τοῦ νικῶντός ἐστι
κρείττων.

25 Εἴ τις οἶεται τερπνότερον εἶναι τὸν ἐν ἄστει βίον τοῦ
ἐν ἀγροῖς, ἐνθυμηθῆτω πρὸς ἑαυτὸν, οἷον μὲν ἐστι βό-
τρυς ὄρεϊν ἐξ ἀμπέλου κρεμαμέλους, οἷον δὲ ἰδέειν
λήϊα Ζεφύρων αὐθαῖς κινούμενα, οἷον δὲ ἀκοῦσαι
βοῶν μυκωμένων καὶ προβάτων βληχωμένων,
30 οἷον δὲ θέαμα δαμάλεις σκιρτώσαι καὶ ἔλκουσαι.
γάλα· ἐμοὶ γὰρ δοκεῖ τὰ ἐν τοῖς θεάτροις δεῖκνύ-
μενα μηδὲν εἶναι πρὸς τὴν ἀπ' ἐκείνων ἡδονήν.

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Μυθολογοῦσι τὴν Δήμητραν, μὴ δυνάμενην εὐ-
 ρεῖν τὴν θυγατέρα, λαμπάδας ἐκ τῶν κατὰ τὴν Αἴτην
 κρατήρων ἀναψάμενην, ἐπελθεῖν ἐπὶ πολλὰ μέρη τῆς
 οἰκουμένης, τῶν δ' ἀνθρώπων τοὺς μάλιστα ταύτην
 πρὸς δεξιὰ μέγουσ εὐεργετῆσαι, τὸν τῶν πυρῶν καρπὸν δ'
 ἀντιδωρήσαμενην.

Τοῦ Κρόνου τὰ ἑαυτοῦ τέκνα κατεσθλοῖτος, ὁ Ζεὺς,
 κλαπείς ὑπὸ τῆς Πέας, καὶ ἐς τὴν Κρήτην ἐκτε-
 θεῖς, ὑπ' αἰγὸς ἀνιτράφη.—Ὁ Ἰκαρος, ὁ τοῦ Δαι-
 δάλου υἱός, τὰ κέντρος αὐτῷ τοῦ κηροῦ, καὶ τῶν πτερῶν 10
 περιφύεντων, εἰς τὸ πέλαγος ἐνέπιπτεν.

SECOND COURSE.

EXERCISES IN READING.

4*



FABLES AND ANECDOTES.

I. FABLES.

1. *The Wolf.*

Λύκος ἰδὼν ποιμένας ἐσθλόντας ἐν σκηνῇ πρόβατον,
ἐγγὺς προσελθὼν, Ἑλλικός, ἔφη, ἂν ᾔν θόρυβος, εἰ ἐγὼ
τοῦτο ποιοῦν!

2. *The Lioness.*

Λίαινα, ὀνειδιζομένη ὑπὸ ἀλώπεκος, ἐπὶ τὸ δια παντός
ἐνα τίκτειν, Ἐνα, ἔφη, ἀλλὰ λίοντα. 6

3. *The Fly and the Ox.*

Κώνωψ ἐπὶ κέρατος βοῶς ἐκαθέσθη καὶ ἠϋλε· εἶπε δὲ
πρὸς τὸν βούν· Εἰ βαρῶ σου τὸν τένοντα, ἀναχωρήσω.
Ὁ δὲ ἔφη· Οὔτε ὅτε ἤλθες ἔγνων, οὔτε ἐὰν μένης, μελήσει
μοι.

4. *The Peasant and the Serpent.*

Γεωργὸς χειμῶνος ὥρᾳ ὄφιν εὐρών ὑπὸ κρύους πεπη- 10
γότα, τοῦτον λαβὼν ὑπὸ κόλπον κατέθετο. Θερμανθεὶς δὲ
ἐκείνος, καὶ ἀναλαβὼν τὴν ἰδίαν φύσιν, ἐπληξεν τὸν εὐεργέ-
την.

5. *The Fox and the Grapes.*

Βότρυας πεπειγὸς ἀλώπηξ κρεμαμένους ἰδοῦσα, τούτους
ἐπιυρᾶτο καταφαγεῖν. Πολλὰ δὲ καμούσα καὶ μὴ δυνά 16

θεῖσα ψαῦσαι, τὴν λύπην παραμυθουμένη, ἔλεγεν· Ὅμφαι-
 κες ἔτι εἰσίν.

6. *The Kid and the Wolf.*

Ἐριφος ἐπὶ τινος δώματος ἐστῶς, ἐπειδὴ λύκον παριόντα
 εἶδεν, ἐλοιδορεῖ καὶ ἔσκωπτεν αὐτόν. Ὁ δὲ λύκος ἔφη· ὦ
 5 οὗτος, οὐ σύ με λοιδορεῖς, ἀλλὰ ὁ τόπος.

7. *The Boy, bathing.*

Παῖς λουσάμενος ἐν ποταμῷ ἐκινδύνευε πιγῆναι·
 καὶ ἰδὼν τινα παροδίτην, ἐπεφώνει, Βοήθησον. Ὁ δὲ
 ἐμέμφετο τῷ παιδί τὴν τολμηρίαν. Τὸ δὲ παιδίον
 εἶπεν· Ἀλλὰ νῦν μοι βοήθησον, ὕστερον δὲ σωθέντι
 10 μέμφου.

8. *The Dog and the Fox.*

Κύων θηρευτικὸς λέοντα ἰδὼν, τοῦτον ἐδίωκεν· ὥς δὲ
 ἐπιστραφεὶς ἐκείνος ἐβρυχήσατο, ὁ κύων φοβηθεὶς εἰς
 τὰ ὀπίσω ἔφυγεν. Ἀλώπηξ δὲ θεασαμένη αὐτὸν ἔφη·
 ὦ κακὴ κεφαλὴ, σὺ λέοντα ἐδίωκες, οὔτινος οὐδὲ τὸν
 15 βρυχηθμὸν ὑπήνεγκας;

9. *The Wolf and the Lamb.*

Λύκος ἄμνον ἐδίωκεν. Ὁ δὲ εἰς ναὸν κατέφυγε. Προς-
 καλουμένου δὲ τοῦ λύκου τὸν ἄμνον, καὶ λέγοντος, ὅτι
 θυσιιάσει αὐτὸν ὁ ἱερεὺς τῷ θεῷ, ἐκείνος ἔφη πρὸς αὐτόν·
 Ἄλλ' αἰρετώτερόν μοι ἔστι θεῷ θυσίαν εἶναι, ἢ ὑπὸ σοῦ
 20 διαφθαρῆναι.

10. *The Ass in the Lion's Skin.*

Ὅνος δορὰν λέοντος ἐπενδυθεὶς, λέων ἐνομίζετο πᾶσι,
 καὶ φυγὴ μὲν ἦν ἀνθρώπων, φυγὴ δὲ ποιμνίων. Ὡς δὲ
 ἄνεμος βιαιότερον πνεύσας ἐγύμνου αὐτὸν τοῦ προκα-
 λύμματος, τότε πάντες ἐπιδραμόντες ξύλοις καὶ ῥοπαλοῖς
 25 αὐτὸν ἔπαιον.

11. *The Woman and the Hen.*

Γυνή τις χήρα ὄρνιν εἶχε, καθ' ἐκάστην ἡμέραν ὥν
αὐτῇ τίκτουσαν. Νομίσασα δὲ, ὥς, εἰ πλείους τῇ ὄρνιδι
κριθᾶς παραβάλοι, δις τέτται τῆς ἡμέρας, τοῦτο πεποίηκεν.
Ἡ δὲ ὄρνις πιμελῆς γινομένη οὐδ' ἅπαξ τῆς ἡμέρας τεκεῖν
ἐδύνατο.

5

12. *The Birds and the Peacock.*

Τῶν ὀρνίθων βουλομένων ποιῆσαι βασιλεία, ταῶς ἐαυτὸν
ῥῆϊον διὰ τὸ κάλλος χειροτονεῖν. Αἰρουμένων δὲ τοῦτον
τῶν ἄλλων, ὁ κολοῖδς ὑπολαβὼν ἔφη· Ἄλλ' εἰ, σοῦ βασιλεύ-
οντος, ὁ αἰτιὸς ἡμᾶς καταδιώκειν ἐπιχειρήσει, πῶς ἡμῖν
ἐπαρκέσεις;

10

II. ANECDOTES OF PHILOSOPHERS.

Zeno.

1. Ζήνων δοῦλον ἐπὶ κλοπῇ ἐμαστίγου. Τοῦ δὲ
εἰπόντος, Εἵματό μοι κλέψαι, Καὶ δαρήναι, ἔφη. —
2. Πρὸς τὸ φλυαροῦν μειράκιον, Διὰ τοῦτο, εἶπε, δύο
ᾧτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείω μὲν ἀκούωμεν, ἥττονα
δὲ λέγωμεν. — 3. Νεανίσκου πολλὰ λαλοῦντος, Ζήνων 15
ἔφη, Τὰ ᾧτά σου εἰς τὴν γλῶσσαν συνεῤῥύηκεν. — 4. Ζήνων,
Ἀντιγόνου πρέσβεις Ἀθήνας ἐπέμψαντος, κληθεὶς ὑπ'
αὐτῶν σὺν ἄλλοις φιλοσόφοις ἐπὶ δεῖπνον, κἀκείνων
παρὰ πότον σπενδόντων ἐπιδείκνυσθαι τὴν αὐτῶν πο-
λυμαθίαν, αὐτὸς εἰσγα. Τῶν δὲ πρεσβέων ζητούντων, 20
τί ἀπαγγέλλωσι περὶ αὐτοῦ πρὸς Ἀντίγονον; Τοῦτ' αὐτὸ,
ἔφη, ὃ βλέπετε, φιλόσοφον εἶναι ἐν Ἀθήναις σιγᾷ ἐπιστά-
μενον.

Aristotle.

5. Ἀριστοτέλης ὀνειδιζόμενός ποτε, ὅτι πονηρῶς ἀνθρώπῳ ἐλεημοσύνην ἔδωκεν, Οὐ τὸν τρόπον, ἔφη, ἀλλὰ τὸν ἄνθρωπον ἡλέησα. — 6. Τοὺς Ἀθηναίους ἔφασκεν εὐρηνεῖναι πύρους καὶ νόμους· ἀλλὰ πυροῖς μὲν χρῆσθαι, νόμοις δὲ μή. — 7. Πρὸς τὸν καυχώμενον, ὡς ἀπὸ μεγάλης πόλεως εἶη, Οὐ τοῦτο, ἔφη, δεῖ σκοπεῖν, ἀλλ' εἴ τις μεγάλης πατρὶδος ἄξιος ἐστιν. — 8. Ἐρωτηθεὶς, πῶς ἂν προκόπτοιεν οἱ μαθηταί, ἔφη, Ἐὰν τοὺς προέχοντας διώκοντες, τοὺς ὑστεροῦντας μὴ ἀναμένωσιν. — 9. Ἐρωτηθεὶς, πῶς ἂν τοῖς φίλοις προσφεροίμεθα, ἔφη, Ὡς ἂν εὐχαιμέθα αὐτοὺς ἡμῖν προσφέρεσθαι. — 10. Ἀριστοτέλης ἐνοχλούμενος ὑπὸ ἀδολέσχου, καὶ κοπιτόμενος ἀτόποις τισὶ διηγήμασι, πολλάκις αὐτοῦ λέγοντος, Οὐ θανυμαστὸν ὃ τι λέγω; Οὐ τοῦτο, φησὶ, θανυμαστὸν, ἀλλ' εἴ τις πόδας ἔχων σὲ ὑπομένει.

Plato.

11. Πλάτων θρασυνόμενον ἰδὼν τινα πρὸς τὸν ἑαυτοῦ πατέρα, Οὐ παύσῃ, μαιράκιον, εἴπε, τοῦτου καταφρονῶν, δι' ὃν μέγα φρονεῖν ἄξιός; — 12. Πλάτων ὀργιζόμενός ποτε τῷ οἰκέτῃ, ἐπιστάντος Ξενοκράτους, Λαβὼν, ἔφη, τοῦτον, μαστίγωσον· ἐγὼ γὰρ ὀργίζομαι.

Socrates.

13. Πρὸς Ἀλκιβιάδην εἰπόντα, οὐκ ἀνεκτὴ ἡ Ξανθίππῃ λοιδόροῦσα, Οὐ καὶ σὺ, εἴπε, χηνῶν βοώντων ἀνέχη; — 14. Ἡ Ξανθίππῃ ἔφη, μυρίων μεταβολῶν τὴν πόλιν καὶ αὐτοὺς κατασχουσῶν, ἐν πάσαις ὅμοιον τὸ Σωκράτους πρόσωπον θεάσασθαι, καὶ προϊόντος ἐκ τῆς οἰκίας, καὶ ἐπαπρόντος.

Diogenes.

15. Διογένης πρὸς τὸν εἰπόντα, κακὸν εἶναι τὸ ζῆν, Οὐ τὸ ζῆν, εἶπεν, ἀλλὰ τὸ κακῶς ζῆν. — 16. Διογένης ὁ Σινωπεύς, ὁ Κύων ἐπικαλούμενος, παντὶ τόπῳ ἐχρήτο εἰς πάντα, ἀριστῶν τε καὶ καθεύδων, καὶ διαλεγόμενος. Βακτηρίᾳ ἐπηρείσατο ἄσθενήσας· ἔπειτα μέντοι καὶ 5 διαπαντὸς ἐφόρει αὐτήν. Καὶ πήραν ἐκομίσαστο, ἔνθα αὐτῷ τὰ σιτία ἦν. Ἐπιστείλας δὲ τινι οἰκίδιον αὐτῷ προνοήσασθαι, καὶ βραδύνοντος, πῖθον τινὰ ἔσχεν οἰκίαν. — 17. Διογένης ἠνίκα ἀπέλιπε τὴν πατρίδα, εἰς αὐτῶν οἰκειῶν ἠκολούθει, ὄνομα Μάνης· ὃς οὐ φέρων 10 τὴν μετ' αὐτοῦ διατριβὴν ἀπέδρα. Προτρεπόντων δὲ τινων ζητεῖν αὐτὸν, ἔφη, Οὐκ αἰσχρὸν ἐστὶ, Μάνην μὲν μὴ δεῖσθαι Διογένους, Διογένην δὲ Μάνους; — 18. Θεασάμενός ποτε παιδίον ταῖς χερσὶ πῖνον, ἐξέβριψε τῆς πήρας τὴν κοτύλην, εἰπὼν, Παιδίον με νενίκηκεν εὐτελεῖα. 15 Ἐξέβαλε δὲ καὶ τὸ τρυβλίον, ὁμοίως παιδίον θεασάμενος, ἐπειδὴ κατέαξε τὸ σκεῦος, τῷ κοίλῳ ἄρτῳ τὴν φακῆν ὑποδιχόμενον. — 19. Λίχρον μεθ' ἡμέραν ἄψας, Ἄνθρωπον, ἔφη, ζητῶ. — 20. Ὅτε ἄλους καὶ πουλούμενος ἠρωτήθη, τί οἶδε ποιεῖν, ἀπεκρίνατο, Ἄνθρωπὸν ἄρχειν· καὶ 20 πρὸς τὸν κήρυκα, Κήρυσσε, ἔφη, εἴ τις ἐθέλει δισπότην αὐτῷ πρῆσθαι. — 21. Ἐλεγε τῷ Ξενιάδῃ, τῷ πριαμένῳ αὐτὸν, δεῖν πείθεσθαι αὐτῷ, εἰ καὶ δοῦλος εἴη· καὶ γὰρ ἱατρὸς ἢ κυβερνήτης εἰ δοῦλος εἴη, πεισθῆναι δεῖν αὐτῷ. — 22. Μοχθηροῦ τινος ἀνθρώπου ἐπιγραφάματος ἐπὶ 25 τὴν οἰκίαν· Μηδὲν εἰσὶτω κακόν· ὁ οὖν κύριος τῆς οἰκίας, ἔφη, ποῦ εἰσέλθοι ἄν; — 23. Ἐκ τοῦ βαλανείου ἐξιὼν, τῷ μὲν πυθομένῳ, εἰ πολλοὶ ἄνθρωποι λούνται, ἠρνήσατο· τῷ δὲ, εἰ πολὺς ὄχλος, ὡμολόγησεν. — 24. Πρὸς τοὺς ἐρπύσαντας ἐπὶ τὴν τράπεζαν μῦς, Ἰδοῦ, φησὶ, 30 καὶ Διογένης πυραστίους τρέφει. — 25. Πρὸς τὸν πυθό-

- μενον, ποίᾳ ὥρᾳ δεῖ ἀριστᾶν, Εἰ μὲν πλούσιος, ἔφη, ὅταν θείῃ, εἰ δὲ πένης, ὅταν ἔχῃ. — 26. Πλάτωνος ὀρισσάμενον, ἄνθρωπος ἐστὶ ζῶον δίπουν, ἄπτερον, καὶ εὐδοκίμουντος, τίλλας ἀλεκτρούνα εἰσήνεγκεν εἰς τὴν σχολὴν αὐτοῦ, καὶ
 6 ἔφη, Οὗτός ἐστιν ὁ Πλάτωνος ἄνθρωπος. — 27. Διογένης ἄσωτον ᾗτει μῶν· τοῦ δὲ εἰπόντος, Διὰ τί τοὺς μὲν ἄλλους τριώβολα, ἐμὲ δὲ μῶν αἰτέεις; ἔφη, Παρὰ μὲν τῶν ἄλλων ἐλπίζω πάλιν λαβεῖν, παρὰ δὲ σοῦ οὐκέτι. —
 28. Ἀττικοῦ τινος ἐγκαλοῦντος αὐτῷ, διότι Λακεδαιμονίους
 10 μᾶλλον ἐπαινῶν, παρ' ἐκείνοις οὐ διατρίβει· Οὐδὲ γὰρ ἱατρός, εἶπεν, ὑγίειας ὧν ποιητικὸς, ἐν τοῖς ὑγιαίνουσιν τὴν διατριβὴν ποιεῖται. — 29. Διογένης τὴν εἰς Ἀθήνας ἐκ Κορίνθου, καὶ πάλιν εἰς Κόρινθον ἐκ Θηβῶν μετὰ-
 15 βασιν αὐτοῦ παρέβαλε ταῖς τοῦ βασιλέως, ἕαρος μὲν ἐν Σού-
 σοις, καὶ χειμῶνος ἐν Βαβυλῶνι, θέρους δ' ἐν Μηδίᾳ διατριβαῖς.

Antisthenes.

30. Ἀντισθένης ποτὲ ἐπαινούμενος ὑπὸ πονηρῶν, Ἀγανῶ, ἔφη, μὴ τι κακὸν εἰργασμαι. — 31. Ἐρωτηθεὶς, τί αὐτῷ περιέγρονεν ἐκ φιλοσοφίας, ἔφη, Τὸ δύνασθαι ἐαν-
 20 τῷ ὁμιλεῖν. — 32. Ἐρωτηθεὶς, τί τῶν μαθημάτων ἀναγκαιότατον, ἔφη, Τὸ κακὰ ἀπομαθεῖν. — 33. Συνεβούλευεν Ἀθηναίους, τοὺς ὄνους ἵππους ψηφίσασθαι. Ἀλογον δὲ ἡγουμένων, Ἀλλὰ μὴν καὶ στρατηγοὶ, φησὶ, γίγνονται παρ' ὑμῶν μὴδὲν μαθόντες, μόνον δὲ χειροτονηθέντες. —
 25 34. Αἰρετώτερον εἶπεν εἶναι, εἰς κόρακας ἐμπεσεῖν ἢ εἰς κόλακας· τοὺς μὲν γὰρ ἀποθανόντος τὸ σῶμα, τοὺς δὲ ζῶντος τὴν ψυχὴν λυμάλνεσθαι.

Aristippus.

35. Ἀριστιππος, ἐρωτηθεὶς, τί αὐτῷ περιέγρονεν ἐκ
 30 φιλοσοφίας, ἔφη, Τὸ δύνασθαι πᾶσι θαρρόντως ὁμιλεῖν.
 — 36. Ἐρωτηθεὶς ποτε, τί πλέον ἔχουσιν οἱ φιλόσοφοι,

ἔφη, Ἐὰν πάντες οἱ νόμοι ἀναιρεθῶσιν, ὁμοίως βιώσο-
 μεν. — 37. Ἐρωτηθεὶς ποτε, τίτι διαφέρει ὁ σοφὸς τοῦ
 μὴ σοφοῦ, ἔφη, Εἰς ἀγνώτα τόπον τοὺς δύο γυμνοὺς ἀπό-
 ρειλον, καὶ εἶπῃ. — 38. Ἐρωτηθεὶς, τίτι διαφέρουσιν οἱ
 πεπαιδευμένοι τῶν ἀπαιδευτῶν, ἔφη, Ὡς περ οἱ δεδασμασμέ- 5
 νοι ἵπποι τῶν ἀδαμάστων. — 39. Ἐρωτηθεὶς, τίνα ἐστὶν,
 ἃ δεῖ τοὺς παῖδας μανθάνειν, ἔφη, Οἷς ἄνδρες γινόμενοι
 χρήσονται. — 40. Ἐρωτηθεὶς ὑπὸ τίνος, τί αὐτοῦ ὁ νόος
 ἀμείνων ἐσται παιδευθεὶς, Καὶ εἰ μηδὲν ἄλλο, εἶπεν, ἐν
 γούν τῷ θεάτρῳ οὐ καθεδρήσεται λίθος ἐπὶ λίθῳ. — 10
 41. Συνίσταντός τινος αὐτῷ υἱόν, ἤτησε πεντακοσίας
 δραχμάς· τοῦ δὲ εἰπόντος, Τοσούτου δύναμαι ἀνδράποδον
 ὠνήσασθαι, Πρῶτον, ἔφη, καὶ ἔξεις δύο. — 42. Τοῦ θερά-
 ποντος ἐν ὁδῷ βασιτάζοντος ἀργύριον, καὶ βαρυνόμενον,
 Ἀπόχεε, ἔφη, τὸ πλέον, καὶ ὅσον δύνασαι βάσαι. — 15
 43. Ἐρωτηθεὶς ὑπὸ Διονυσίου, διὰ τί οἱ μὲν φιλόσοφοι
 ἐπὶ τὰς τῶν πλουσιῶν θύρας ἔρχονται, οἱ δὲ πλούσιοι
 ἐπὶ τὰς τῶν φιλοσόφων οὐκ ἐτι, ἔφη, Ὅτι οἱ μὲν ἴσασιν
 ὧν δέονται, οἱ δὲ οὐκ ἴσασιν. — 44. Διογένης ποτὲ
 λάχανα πλύνων Ἀφίειππον παριόντα ἔσκωψε καὶ ἔφη· 20
 Εἰ ταῦτα ἔμαθες προσφέρεισθαι, οὐκ ἂν τυράννων αὐλὰς
 ἐθεράπευες· ὁ δὲ, Καὶ σὺ, εἶπεν, εἴπερ ἦδεις ἀνθρώποις
 ὁμιλεῖν, οὐκ ἂν λάχανα ἔπλυνες. — 45. Εἰς Κόρινθον
 αὐτῷ πλέοντι ποτε, καὶ χειμαζομένῳ, συνέβη ταραχθῆναι·
 πρὸς οὖν τὸν εἰπόντα, Ἡμεῖς μὲν οἱ ἰδιῶται οὐ δεδοίκαμεν, 25
 ὑμεῖς δὲ οἱ φιλόσοφοι δειλιάτε· Οὐ γὰρ περὶ ὁμοίας, ἔφη,
 ψυχῆς ἀγωνιῶμεν ἕκαστοι.

Solon. Gorgias.

46. Σόλων ἀποβαλὼν υἱὸν ἔκλαυσεν. Εἰπόντος δὲ
 τίνος πρὸς αὐτὸν, ὥς οὐδὲν προὔργου ποιεῖ κλαίων, Δι'
 αὐτὸ γὰρ τοι τοῦτο, ἔφη, κλαῖω. — 47. Γοργίας ὁ 30
 Λεοντῖνος ἐρωτηθεὶς, πῶς διατῇ χρώμενος εἰς μακρὸν
 γῆρας ἦλθεν, Οὐδὲν οὐδέποτε, ἔφη, πρὸς ἡδονὴν οὐκ

φαγών, οὔτε δράσας. — 48. Γοργίας ἤδη γηραιὸς ὑπάρχων, ἐρωτηθεὶς, εἰ ἡδέως ἀποθνήσκει, Μάλιστα, εἶπεν· ὥσπερ γὰρ ἐκ σαπροῦ καὶ ρέοντος οἰκιδίου ἀσμένως ἀπαλλάττομαι. — 49. Ὁ αὐτὸς ἐπὶ τέρατι ὦν
 5 τοῦ βίου, ὑπ' ἀσθενείας καταληφθεὶς, κατ' ὀλίγον εἰς ὕπνον ὑπολισθαίνων ἔκειτο. Εἰ δέ τις αὐτὸν τῶν ἐπιτηδείων ἤρετο, τί πράττοι; ὁ Γοργίας ἀπεκρίνατο· Ἦδη με ὁ ὕπνος ἄρχεται παρακατατίθεσθαι τῷ ἀδελφῷ.

Pittacus. Xenophon.

10 50. Πιττακὸς ἀδικηθεὶς ὑπὸ τινος καὶ ἔχων ἐξουσίαν αὐτὸν κολάσαι, ἀφῆκεν, εἰπὼν, Συγγνώμη τιμωρίας ἀμελῶν· τὸ μὲν γὰρ ἡμέρου φύσεως ἐστὶ, τὸ δὲ θηριώδους.
 — 51. Γρύλλος, ὁ Ξενοφώντος υἱός, ἐν τῇ μάχῃ περὶ Μαντινείαν ἰσχυρῶς ἀγωνισάμενος ἐτελεύτησεν. Ἐν ταύτῃ
 15 τῇ μάχῃ καὶ Ἐπαμινώδας ἔπεσε. Τηνικαῦτα δὴ καὶ τὸν Ξενοφῶντα φασὶ θύειν ἰσπεμμένον· ἀπαγγελθέντος δὲ αὐτῷ τοῦ θανάτου τοῦ παιδός, ἀποστεφανώσασθαι· ἔπειτα μαθόντα ὅτι γενναίως, πάλιν ἐπιτίσθαι τὸν στέφανον. Ἐνιοὶ δὲ οὐδὲ δακρῦσαι φασὶν αὐτὸν, ἀλλὰ γὰρ, εἰπεῖν, ᾗδειν
 20 θνητὸν γεγωνηκώς.

III. ANECDOTES OF POETS AND ORATORS.

52. Ἀνακρέων δωρεὰν παρὰ Πολυκράτους λαβὼν πάντα τάλαντα, ὡς ἐφρόντισεν ἐπ' αὐτοῖς δυοῖν νυκτοῖν, ἀπέδωκεν αὐτὰ, εἰπὼν· Μισθὸν δωρεὰν ἥτις ἀναγκάζει ἀγρυπνεῖν.
 — 53. Σιμωνίδης ἔλεγεν, ὅτι λαλήσας μὲν πολλάκις
 25 μετενόησε, σιωπήσας δὲ οὐδέποτε. — 54. Δισχύλος ὁ

τραγωδὸς ἐκρίνετο ἀσθείας ἐπὶ τινι δράματι. Ἐτοίμων
οὖν ὄντων Ἀθηναίων βάλλειν αὐτὸν λίθοις, Ἀμεινίας ὁ
νεώτερος ἀδελφός, διακαλυψάμενος τὸ ἱμάτιον, ἔδειξε τὸν
πῆχυν ἔρημον τῆς χειρός. Ἐτυχε δὲ ἀριστεύων ἐν Σαλα-
μῖνι ὁ Ἀμεινίας, ἀποδεβληκὸς τὴν χεῖρα, καὶ πρῶτος 5
Ἀθηναίων τῶν ἀριστείων ἔτυχε. Ἐπεὶ δὲ ἴδον οἱ
δικασταὶ τοῦ ἀνδρὸς τὸ πάθος, ὑπεμνήσαντο τῶν
ἔργων αὐτοῦ, καὶ ἀφῆκαν τὸν Λισχύλον. — 55. Φιλόξενος
παραδοθεὶς ὑπὸ Διονυσίου εἰς τὰς λατομίας, διὰ τὸ
φαυλίζειν τὰ ποιήματα αὐτοῦ, καὶ ἀνακληθεὶς, ἔπειτα
πάλιν ἐπὶ τὴν ἀκρόασιν αὐτῶν ἐκλήθη. Μέχρι
τινος ὑπομείνας, ἀνέστη. Πυθόμενον δὲ τοῦ Διονυσίου,
Ποῖ δὴ σύ; Εἰς τὰς λατομίας, εἶπεν. — 56. Σοφοκλῆς,
ὁ τραγωδοποιός, ὑπὸ τοῦ Ἰοφῶντος τοῦ υἱέος ἐπὶ τῇ
τοῦ βίου παρανοίᾳ κρινόμενος, ἀνέγνω τοῖς δικασταῖς 15
Οἰδίπουν τὸν ἐπὶ Κολωνῷ, ἐπιδεικνύμενος διὰ τοῦ δρά-
ματος, ὅπως τὸν νοῦν ὑγιαίνει· ὥς τοὺς δικαστὰς τὸν μὲν
ὑπερθαυμάσαι, καταψηφίσασθαι δὲ τοῦ υἱοῦ αὐτοῦ
μανίαν. — 57. Φιλῆμων, ὁ κωμικός, ἐπὶ πρὸς τοῖς ἐν-
νεήκοντα ἔτη βίου, κατέκειτο μὲν ἐπὶ κλίνης ἡρμῶν 20
θεασάμενος δὲ ὄνον τὰ παρεσκευασμένα αὐτῷ σῦκα κατε-
σθίοντα, ὥρμησε μὲν εἰς γέλωτα, καλέσας δὲ τὸν οἰκέτην,
καὶ σὺν πολλῷ καὶ ἀθρόῳ γέλωτι εἰπὼν, προςδοῦναι τῷ
ὄνῳ ἀκρίτου ῥοφεῖν, ἀποπνιγείς ὑπὸ τοῦ γέλωτος ἀπέθα-
νεν. — 58. Φιληταῖν λέγουσι τὸν Κῶν λεπτότατον γε- 25
νέσθαι τὸ σῶμα. Ἐπεὶ τοίνυν ἀνατραπήναι ῥάδιος ἦν ἐκ
πάσης προφάσεως, μολίβδου, φασὶ, πεποιημένα εἶχεν ἐν
τοῖς ὑποδήμασι πέλματα, ἵνα μὴ ἀναιρέπαιτο ὑπὸ τῶν
ἀνέμων, εἴ ποτε σκληροὶ κατέπνεον. — 59. Φιλιππίδης ὁ
κωμωδοποιός, φιλοφρονούμενου τοῦ βασιλέως αὐτὸν Ἀν- 30
σιμάχου, καὶ λέγοντος, Τίνος σὺ μεταδῷ τῶν ἐμῶν; Οὗ
βούλει, φησὶν, ὡ βασιλεῦ, πλὴν τῶν ἀπορήτων. — 60. Ἰσο-
κράτης, ὁ ῥήτωρ, νεανίου τινὸς λάλου σχολάζειν αὐτῷ

βουλομένου, διττούς ἤτησε μισθούς. Τοῦ δὲ τὴν αἰτίαν πυθομένου, Ἐνα, ἔφη, μὲν, ἵνα λαλεῖν μάθῃς, τὸν δ' ἕτερον, ἵνα σιγῇ. — 61. Λυσίας τινὶ δίκην ἔχοντι λόγον συγγράψας ἔδωκεν· ὃ δὲ πολλάκις ἀναγνοῦς, ἦκε πρὸς τὸν Λυσίαν
 5 ἀδυμῶν καὶ λέγων, τὸ μὲν πρῶτον αὐτῷ διεξιόντι θαυμα-
 στὸν φανῆναι τὸν λόγον, αὐθις δὲ καὶ τρίτον ἀναλαμβάνοντι
 παντελὲς ἀμυλὴν καὶ ἄπρακτον· ὃ δὲ Λυσίας γέλασας, Τί
 οὖν, εἶπεν, οὐχ ἅπαξ μέλλεις λέγειν αὐτὸν ἐπὶ τῶν δι-
 καστώ;

IV. ANECDOTES OF PRINCES AND STATESMEN.

- 10 62. Ἐν φυγῇ τινι, τῆς ἀποσκευῆς Ἀρταξέρξου τοῦ Μνήμονος διαρπαγείσης, ξηρὰ σῦκα καταφαγὼν καὶ κριθίνον ἄρτον, Οἶας, εἶπεν, ἡδονῆς ἄπειρος ἦμην. — 63. Χαριέντως ὁ βασιλεὺς Ἀρχέλαος, ἀδολέσχου κουρέως περιθάλοντος αὐτῷ τὸ ὠμόλινον, καὶ πυθομένου, Πῶς σε κείρω,
 15 βασιλεῦ; Σιωπῶν, ἔφη. — 64. Ὁ νεώτερος Διονύσιος ἔλεγε πολλοὺς τρέφειν σοφιστὰς, οὐ θαυμάζων ἐκείνους, ἀλλὰ δι' ἐκείνων θαυμάζεσθαι βουλόμενος.

Philip, King of Macedonia.

65. Φίλιππος ἔλεγε, κρεῖττον εἶναι στρατοῦκεδον ἐλάφων, λέοντος στρατηγούντος, ἢ λεόντων, ἐλάφου στρατηγούντος.
 20 — 66. Φίλιππος, ὁ Ἀλεξάνδρου πατήρ, Ἀθηναίους μακαρίζων ἔλεγε, εἰ καθ' ἕκαστον ἐνιαυτὸν αἰρεῖσθαι δέκα στρατηγούς· εὐρίσκουσιν αὐτὸς γὰρ ἐν πολλοῖς ἔτεσιν ἓνα μόνον στρατηγὸν εὐρηκέναι, Παρμενίωνα. — 67. Φίλιππος ἐρωτώμενος, οὔστινας μάλιστα φιλεῖ, καὶ οὔστινας
 25 μάλιστα μισεῖ, Τοὺς μέλλοντας, ἔφη, προδιδόναι μάλιστα

φιλῶ, τοὺς δ' ἤδη προδεδωκότας μάλιστα μισῶ. — 68. Νο-
 οπιόλεμον, τὸν τῆς τραγωδίας ἑποκριτὴν, ἤρετό τις, τί
 θανάμφοι τῶν ὑπ' Αἰσχύλου λεχθέντων, ἢ Σοφοκλέους,
 ἢ Εὐριπίδου; οὐδὲν μὲν τούτων, εἶπεν, ὁ δ' αὐτὸς 5
 ἐθεάσατο ἐπὶ μελλονος σκηνῆς, Φίλιππον ἐν τοῖς τῆς θυγα-
 τρὸς Κλεοπάτρας γάμοις πομπεύσαντα, καὶ τρισκαιδέκατον
 θεῶν ἐπικληθέντα, τῇ ἐξῆς ἐπισφαγέντα ἐν τῷ θεάτρῳ,
 καὶ ἐξόμμενον. — 69. Τριῶν Φιλίππῳ προσαγγελθέντων 10
 εὐτυχημάτων ὑφ' ἑνα καιρὸν, πρώτου μὲν, ὅτι τεθρίπῳ
 νενίκηκεν Ὀλύμπια· δευτέρου δέ, ὅτι Παρμενίων ὁ στρατη-
 γὸς μάχῃ Λαρδανεῖς ἐνίκησε· τρίτου δ', ὅτι ἄρῃεν αὐτῷ
 παιδίον ἀπεκύησεν Ὀλυμπιάς· ἀνατείνας ἐς οὐρανὸν τὰς
 χεῖρας, Ὡ δαῖμον, εἶπε, μέτριόν τι τούτοις ἀντίθες ἐλάττω-
 μα! εἰδὼς ὅτι τοῖς μεγάλοις εὐτυχήμασι φθονεῖν πέφυκεν
 ἡ Τύχη. — 70. Ἐν Χαιρωνείᾳ τοὺς Ἀθηναίους μεγάλῃ 15
 νίκῃ ἐνίκησε Φίλιππος. Ἐπαρθεῖς δὲ τῇ εὐπραγίᾳ, ὥς το
 δεῖν αὐτὸν ὑπομνησέσθαι, ὅτι ἀνθρωπὸς ἐστίν, καὶ
 προσέταξέ τινα παιδί τοῦτο ἔργον ἔχειν. Τρὶς δὲ
 ἐκάστης ἡμέρας ὁ παῖς ἔλεγεν αὐτῷ· Φίλιππε, ἀν-
 θρωπος εἶ.

20

Alexander.

71. Ὁ Ἀλέξανδρος Διογένην εἰς λόγους ἐλθὼν, οὕτω
 κατεπλάγη τὸν βίον καὶ τὸ ἀξίωμα τοῦ ἀνδρός, ὥς τε
 πολλάκις αὐτοῦ μνημονεύων λέγειν, Εἰ μὴ Ἀλέξανδρος
 ἦμην, Διογένης ἂν ἦμην. — 72. Ἀλέξανδρος μόνον ἐκέ-
 λευε Ἀύσιππον εἰκόνας αὐτοῦ δημιουργεῖν· μόνος γὰρ 25
 οὗτος κατεμήνυε τῷ χαλκῷ τὸ ἦθος αὐτοῦ, καὶ συνεξέ-
 φερε τῇ μορφῇ τὴν ἀρετὴν· οἱ δὲ ἄλλοι τὴν ἀποστρο-
 φὴν τοῦ τραχήλου, καὶ τῶν ὀμμάτων τὴν ὑγρότητα
 μιμεῖσθαι θέλοντες, οὐ διεφύλαττον αὐτοῦ τὸ ἀρξένωπόν
 καὶ λεοντωδες. — 73. Ἀλέξανδρος Ἀναξάρχου περὶ κόσμων 30

ἀπειρίας ἀκούων ἐδάκρυε, καὶ τῶν φίλων ἐρωτησάντων αὐτὸν, τί δακρύει, Οὐκ ᾔξιον, ἔφη, δακρύειν, εἰ κόσμων ὄντων ἀπειρων, ἐνὸς οὐδέπω κύριοι γέγοναμεν ;

Successors of Alexander.

74. Πτολεμαῖόν φασι τὸν Λάγον, καταπλουτιζόντα τοὺς
 5 φίλους αὐτοῦ ὑπερχαίρειν· ἔλεγε δὲ, ἄμεινον εἶναι πλου-
 τίζειν ἢ πλουτεῖν. — 75. Ἀντίγονος πρὸς τινα μακαρί-
 ζουσαν αὐτὸν γράυν, Εἰ ἥδεις, ἔφη, ὦ μήτερ, ὅσων κακῶν
 μεστόν ἐστι τοῦτι τὸ ῥάκος, δεῖξας τὸ διάδημα, οὐκ ἂν ἐπὶ
 κοπρίας κείμενον αὐτὸ ἐδάστασας. — 76. Ἀντίγονος ὁ βα-
 10 σιλεύς, ἐρωτήσαντος αὐτὸν τοῦ υἱοῦ, πηνίκα μέλλουσιν
 ἀναζευγνύειν, Τί δέδοικας, εἶπε, μὴ μόνος οὐκ ἀκούσης τῆς
 σάλπιγγος ;

Alexander of Phœæ.

77. Ἀλέξανδρος, ὁ Φεραίων τύραννος, θεώμενος τραγω-
 δὸν, ἐμπαθέστερον διετέθη πρὸς τὸν οἶκτον· ἀναπηδήσας
 15 οὖν ἐκ τοῦ θεάτρου ἀπιὼν ὥχετο, δεινὸν εἶναι λέγων, εἰ
 τοσούτους ἀποσφάξας πολίτας, ὀφθῇσεται τοῖς Ἐκάβης καὶ
 Πολυξένης πάθουσιν ἐπιδακρύων.

Cræsus.

78. Ὅτε Κροῖσος ἤρχε Λυδῶν, τὸν ἀδελφὸν μεθ' αὐτοῦ
 κατέστησεν ἄρχοντα. Προςελθὼν δὲ τις τῶν Λυδῶν, Ὡ
 20 βασιλεῦ, εἶπε, πάντων ἐπὶ γῆς καλῶν ὁ ἥλιος ἀνθρώποις
 αἰτίος ἐστι, καὶ οὐδὲν ἂν εἴη τῶν ἐπὶ γῆς, μὴ τοῦ ἡλίου
 ἐπιλάμποντος· ἀλλ' εἰ θέλουσι δύο ἥλιοι γενέσθαι, κίνδυνος
 πάντα συμφλεχθῆντα διαφθαῖναι. Οὕτως ἓνα μὲν βασιλεία
 25 δέχονται Λυδοὶ, καὶ σωτήρα πιστεύουσιν εἶναι, δύο δὲ ἅμα
 οὐκ ἂν ἀνάσχοιντο.

Themistocles.

79. Θεμιστοκλῆς ἔτι μειράκιον ὢν ἐν πότις ἐκλυιδεῖτο· ἐπεὶ δὲ Μιλτιάδης στρατηγῶν ἐνίκησεν ἐν Μαραθῶνι τοὺς βαρβάρους, οὐκ ἔτι ἦν ἐντυχεῖν ἀτακτοῦντι Θεμιστοκλεῖ. Πρὸς δὲ τοὺς θαυμάζοντας τὴν μεταβολὴν ἔλεγεν, Οὐκ ἔγωγε καθεύδειν, οὐδὲ ῥαθυμεῖν τὸ Μιλτιάδου τρέσιον. — 80. Ἐρωτηθεὶς δὲ, πότερον Ἀχιλλεὺς ἐδούλει ἂν εἶναι ἢ Ὅμηρος; Σὺ δὲ αὐτὸς, ἔφη, πότερον ἦθελεις ὁ νικῶν ἐν Ὀλυμπιάσιν ἢ ὁ κηρύσσειν τοὺς νικῶντας εἶναι; — 81. Θεμιστοκλῆς πρὸς τὸν Εὐρυδιάδην τὸν Λακεδαιμόνιον ἔλεγέ τι ὑπεναντίον, καὶ ἀνέτεινεν αὐτῷ τὴν βακτηρίαν ὁ Εὐρυδιάδης. Ὁ δὲ, Πάταξον μὲν, ἔφη, ἄκουσον δέ. Ἦιδει δὲ, ὅτι ἃ μέλλει λέγειν, τῷ κοινῷ λυσιτελεῖ. — 82. Σερίφιον τινὸς πρὸς αὐτὸν εἰπόντος, ὦ, οὐ δι' αὐτὸν, ἀλλὰ διὰ τὴν πόλιν ἔνδοξός ἐστιν, Ἀθηθῆ λέγεις, εἶπεν, ἀλλ' οὐτ' ἂν ἐγὼ Σερίφιος ὢν ἐγενόμην ἔνδοξος, οὐτε σὺ, Ἀθηναῖος. — 83. Πρὸς δὲ Σμωνίδην ἐξαιτούμενόν τινα κρῖσιν οὐ δικαίαν, ἔφη, μήτ' ἂν ἐκείνον γενέσθαι ποιητὴν ἀγαθόν, ἄδοντα παρὰ μέλος, μήτ' αὐτὸν ἄρχοντα χρηστὸν, δικάζοντα παρὰ τὸν νόμον. — 84. Ἀπείκαξεν αὐτὸν ταῖς πλατάνοισι, αἷς ὑποτρέχουσι χεμαζόμενοι, γενομένης δὲ εὐδίας τίλλουσιν οἱ παρερχόμενοι καὶ κολούουσιν.

Eraminondas.

85. Ἐπαμινώδας ἓνα εἶχε τριβωνα· εἰ δὲ ποτε αὐτὸν ἔδωκεν εἰς γναφεῖον, αὐτὸς ὑπέμενεν οἶκοι δι' ἀπορίαν ἐτέρου. — 86. Ἐπαμινώδας, ὁ Θηβαῖος, ἰδὼν στρατόπεδον μέγα καὶ καλὸν, στρατηγὸν οὐκ ἔχον, ἥλικον, ἔφη, Θηρίον, καὶ κεφαλὴν οὐκ ἔχει. — 87. Ἐλεγε πρὸς Πειλοπίδαν, μὴ πρότερον ἀπαλλάττεσθαι τῆς ἀγορᾶς ἡμέρα, πρὶν ἢ φίλον τοῖς ἀρχαίοις τινὰ προσπορίσαι νεώτερον.

—88. Τὸν Ἐπαμινώνδαν ὁ Σπινθαρὸς ἐπαινῶν, ἔφη, μήτε πλεονα γινώσκοντι, μήτε ἐλάττωνα φθεγγομένῳ ἑαδίως ἐντυχεῖν ἐτέρῳ.

Pelopidas and other Commanders.

89. Πελοπίδας, ἀνδρείου στρατιώτου διαβληθέντος αὐ-
 5 τῷ, ὡς βλασφημήσαντος αὐτόν, Ἐγὼ τὰ μὲν ἔργα, ἔφη, αὐτοῦ βλέπω, τῶν δὲ λόγων οὐκ ἤκουσα. — 90. Ἰφι-
 κράτης τὸ στράτευμα οὕτως ἔφασκε δεῖν συνετάχθαι, ὡς
 ἐν σώμα· θώρακα μὲν ἔχον τὴν φύλαγγα, χεῖρας δὲ
 τοὺς ψιλοὺς, πόδας δὲ τοὺς ἱππίας, κεφαλὴν δὲ τὸν στρα-
 10 τηγόν. — 91. Ὁ Περικλῆς ἐν τῷ λοιμῷ τοὺς παῖδας ἀπο-
 βαλὼν, ἀνδρείοτατα τὸν θάνατον αὐτῶν ἤνεγκε, καὶ πάντας
 Ἀθηναίους· ἔπεισε τοὺς τῶν φιλτάτων θανάτους εὐθυμότερον
 φέρειν. — 92. Ὀδυρομένων τῶν μετὰ Φωκίωνος μελλόντων
 15 ἀποθνήσκειν, εἶπεν ὁ Φωκίων, Εἴτα οὐκ ἀγαπᾷς, Θούδιππε,

V. ANECDOTES OF SPARTANS.

93. Ἄγις ὁ βασιλεὺς ἔφη, τοὺς Λακεδαιμονίους μὴ
 ἐρωτᾶν, ὅποσοι εἰσὶν, ἀλλὰ ποῦ εἰσὶν οἱ πολέμιοι; καὶ
 ἐρωτῶντός τινος, πόσοι εἰσὶ Λακεδαιμόνιοι, Ὅσοι, ἔφη,
 ἱκανοὶ τοὺς κακοὺς ἀπερύκειν. — 94. Δημάρατος, ἀνδρώ-
 20 που τινὸς πονηροῦ κόπτοντος αὐτὸν ἀκαίροις ἐρωτήμασι,
 καὶ δὴ τοῦτο πολλάκις ἐρωτῶντος, τίς ἄριστος Σπαρτιατῶν,
 ἔφη, Ὁ σοὶ ἀνομοιότατος. — 95. Πλεισιτῶναξ, ὁ Πανσα-
 νίου, Ἀττικοῦ τινος ῥήτορος τοὺς Λακεδαιμονίους ἀμαθεῖς
 ἀπακαλοῦντος, Ὁρθῶς, ἔφη, λέγεις· μόνοι γάρ τῶν Ἑλλή-

νων ἡμεῖς οὐδὲν κακὸν μεμαθήκαμεν παρ' ὑμῶν. — 96. Ἀγιστοίπολις, ὁ Κλισμβρότου, εἰπόντος τινός, ὅτι Φίλιππος ἐν ὀλλγαῖς ἡμέραις Ὀλυμπον κατέσκαψε, Μὰ τοὺς Θεοὺς, εἶπεν, ἄλλην τοιαύτην ἐν πολλαπλασίονι χρόνῳ οὐκ οἰκοδομήσει. — 97. Χαρίλαος ἐρωτηθεὶς, διὰ τί τοὺς νόμους ὁ Λυκούργος οὕτως ὀλλγους ἔθηκεν, Ὅτι, ἔφη, τοῖς ὀλλγα λέγουσιν ὀλλγων καὶ νόμων ἐστὶ χρεῖα.

98. Ἀθηναῖον τινός πρὸς Ἀνταλκίδαν εἰπόντος, Ἀλλὰ μὴν ἡμεῖς ἀπὸ τοῦ Κηφισοῦ πολλάκις ὑμᾶς ἐδιώξαμεν, Ἡμεῖς δὲ οὐδέποτε, εἶπεν, ὑμᾶς ἀπὸ τοῦ Εὐρώτα. — 99. Ὁ 10 αὐτός, σοφιστοῦ τινος μέλλοντος ἀναγιγνώσκειν ἐγκώμιον Ἡρακλείους, ἔφη, Τίς γὰρ αὐτὸν ψέγει; — 100. Ἀρχίδαμος πρὸς τὸν ἐπαινοῦντα κιθαρωδὸν, καὶ θαυμάζοντα τὴν δύναμιν αὐτοῦ, Ἴδὲ λῶστε, ἔφη, ποῖον γέρας παρὰ σοῦ τοῖς ἀγαθοῖς ἀνδράσιν ἔσται, ὅταν κιθαρωδὸν οὕτως ἐπαινῇς. 15 — 101. Ταῖς θυγατράσιν αὐτοῦ ἱματισμὸν πολυτελεῖ Διονυσίου τοῦ τυράννου Σικελίας πέμψαντος, οὐκ ἐδέξατο, εἰπὼν, Φοδοῦμαι μὴ περιθέμεναι αἱ κόραι φανῶσι μοι αἰσχαί. — 102. Ἀρχίδαμος, ὁ Ἀγιστολάου, καταπελτικὸν βέλος ἰδὼν, τότε πρῶτως ἐκ Σικελίας κομισθὲν, ἀνεδόησεν, Ἴδὲ 20 Ἡράκλεις, ἀπόλωλεν ἀνδρὸς ἀρετά.

103. Ἀγιστοίλαος παρακαλούμενός ποτε ἀκοῦσαι τοῦ τὴν ἀηδόνα μιμουμένου, παρητήσατο φήσας· Αὐτῆς ἀκήκοα πολλάκις. — 104. Κατηγοροῦσιν οἱ Λακεδαιμόνιοι Ἀγιστολάου τοῦ βασιλέως, ὡς ταῖς συνεχέσι καὶ πυκναῖς 25 εἰς τὴν Βοιωτίαν ἐμβολαῖς καὶ στρατείαις τοὺς Θηβαίους ἀντιπάλους τοῖς Λακεδαιμονίοις κατασκευάσαντος. Διὸ καὶ τετρωμένον αὐτὸν ἰδὼν ὁ Ἀνταλκίδας, Καλὰ, ἔφη, τὰ διδασκάλια παρὰ Θηβαίων ἀπολαμβάνεις, μὴ βουλομένους αὐτοὺς, μὴδ' εἰδότες μάχεσθαι διδάξας. — 105. 30 Ἀνὴρ εἰς Λακεδαιμονα ἀφίκετο Κεῖος, γέρον ἤδη ὢν, τὰ μὲν ἄλλα ἀλαζών, ἥδεῖτο δὲ ἐπὶ τῷ γῆρᾳ, καὶ διὰ ταῦτα τὴν τρεῖς, πολιὰν οὖσαν, ἐπειρᾶτο βαφῇ ἀφενέζειν· παρελθὼν οὖν εἶπεν ἐκεῖνα ὑπὲρ ὧν καὶ ἀφίκετο. Ἀναστὰς

ὅν ὁ Ἀρχίδαμος, ὁ τῶν Λακεδαιμονίων βασιλεὺς, τί δ' ἄν, ἔφη, οὗτος ὑγιὲς εἴποι, ὃς οὐ μόνον ἐπὶ τῇ ψυχῇ τὸ ψεῦδος, ἀλλὰ καὶ ἐπὶ τῇ κεφαλῇ περιφέρει ;

106. Ἐλεγεν ὁ Κλεομένης, ὁ τῶν Λακεδαιμονίων βασιλεὺς, κατὰ τὸν ἐπιχώριον τρόπον, τὸν Ὅμηρον Λακεδαιμονίων εἶναι ποιητὴν, ὡς χρὴ πολεμεῖν λέγοντα, τὸν δὲ Ἡσίοδον τῶν Εἰλωτῶν, λέγοντα, ὡς χρὴ γεωργεῖν. —

107. Λυκοῦργος, ὁ Λακεδαιμόνιος, πηρωθεὶς ὑπὸ τινος τῶν πολιτῶν ὀφθαλμῶν τὸν ἕτερον, καὶ παραλαβὼν τὸν νεανίσκον παρὰ τοῦ δήμου, ἵνα τιμωρήσαιο, ὅπως αὐτὸς βούληται, τούτου μὲν ἀπέσχετο, παιδεύσας δὲ αὐτὸν, καὶ ἀπόφηνας ἄνδρα ἀγαθόν, παρήγαγεν εἰς τὸ θιάτρον. Θαυμαζόντων δὲ τῶν Λακεδαιμονίων, Τούτου μέντοι λαβὼν, ἔφη, παρ' ὑμῶν ἔδριστήν καὶ βίαιον, ἀπο-
15 δίδωμι ὑμῖν ἐπιεικῇ καὶ δημοτικόν. — 108. Περσῶν τὴν Ἑλλάδα λεηλατούντων, Πανσανίας, ὁ τῶν Λακεδαιμονίων στρατηγός, ἀπὸ Πέρσου πεντακόσια τάλαντα χρυσίου λαβὼν, ἔμελλε προδιδόναι τὴν Σπάρτην. Τῶν δὲ ἐπιστολῶν μεσολαβηθεισῶν, Ἠγησίλαος, ὁ πατὴρ τοῦ προεξηγμένου, περὶ τῶν συμβεβηκότων ἀκούσας, τὸν υἱὸν μέχρι τοῦ ναοῦ τῆς χαλκιοῖκου συνεδίωξεν Ἀθηνᾶς, καὶ τὰς θύρας τοῦ τεμένους πλίνθοις ἐμφράξας, μετὰ τῆς γυναικὸς τὴν εἵσοδον ἐφρούρησε, καὶ λιμῶ τὸν προδότην ἀνείλεν, ὃν ἡ μήτηρ αἰέρασα ὑπὲρ τοὺς ὄρους ἔρριπεν.

25 109. Ὁ Βρασιδάς μὲν τινα συλλαβὼν ἐν ἰσχάσι, καὶ δηχθεὶς, ἀφῆκεν· εἶτα πρὸς ἑαυτὸν, Ἴδ' Ἡράκλεις, ἔφη, ὡς οὐδὲν ἐστὶν οὕτω μικρόν, οὐδ' ἄσθενες, ὃ μὴ ζήσεται, τολμῶν ἀμύνασθαι! — 110. Ὁ Λεωνίδας, ὁ Λακεδαιμόνιος, καὶ οἱ σὺν αὐτῷ τριακόσιοι, τὸν μαρτυρόμενον αὐτοῖς
30 θάνατον εἶλοντο ἐν Πύλαις, καὶ ὑπὲρ τῆς Ἑλλάδος εὖ καὶ καλῶς ἀγωνισάμενοι τέλους ἔτυχον εὐκλεοῦς, καὶ δόξαν ἑαυτοῖς ἀθάνατον ἀπέλιπον, καὶ φήμην ἀγαθὴν δι' αἰῶνος. — 111. Λέγοντός τινος, ἀπὸ τῶν οἰστευμάτων τῶν βαρβάρων οὐδὲ τὸν ἥλιον ἰδεῖν ἔστιν, Οὐκοῦν, ἔφη,

χαρίεν, εἰ ὑπὸ σκιάν αὐτοῖς μαχεσόμεθα. — 112. Βου-
λόμενος ἥδη τοῖς πολέμοις ἐπιτίθεσθαι, τοῖς στρατιώταις
παρήγγειλεν, ἀριστοποιεῖσθαι, ὡς ἐν ᾧδου δειπνοποιησο-
μένους.

Spartan Women.

113. Αἱ Λακεδαιμονίων μητέρες, ὅσαι ἐπυνθάνοντο 5
τοὺς παῖδας αὐτῶν ἐν τῇ μάχῃ κεῖσθαι, αὐταὶ ἀφικόμεναι,
τὰ τραύματα αὐτῶν ἐπεσκόπουν, τὰ τε ἔμπροσθεν, καὶ τὰ
ὀπισθεν. Καὶ, εἰ ἦν πλείω τὰ ἐναντία, αἶδε γαυρούμεναι
τοὺς παῖδας εἰς τὰς πατρῷας ἔφερον ταφάς· εἰ δὲ ἐτέρως
εἶχον τῶν τραυμάτων, ἐνταῦθα αἰδούμεναι καὶ θρηνοῦσαι, 10
καὶ, ὡς ἐνι μάλιστα, λαθεῖν σπεύδουσαι ἀπηλλάττοντο,
καταλιποῦσαι τοὺς νεκροὺς ἐν τῷ πολυανδρῷ θάψαι,
ἢ λάθρα εἰς τὰ οἰκεῖα ἤρῃα ἐκόμιζον αὐτούς. — 114. Λά-
καινα γυνή, τοῦ υἱοῦ αὐτῆς ἐν παρατάξει χλωθέντος
καὶ δυσφοροῦντος ἐπὶ τούτῳ, Μὴ λυποῦ, τέκνον, εἶπε· καθ' 15
ἕκαστον γὰρ βῆμα τῆς ἰδίας ἀρετῆς ὑπομνησθήσῃ. —
115. Γοργῶ, ἡ Λακεδαιμονία, Λεωνίδου γυνή, τοῦ υἱοῦ
αὐτῆς ἐπὶ στρατείαν πορευομένου, τὴν ἀσπίδα ἐπιδιδούσα,
εἶπεν· Ἥ ταύταν ἢ ἐπὶ ταύτῃ. — 116. Εἰπούσης τινὸς,
ὡς ἔοικε, ξένης πρὸς Γοργῶ, τὴν Λεωνίδου γυναῖκα, ὡς 20
Μόнай τῶν ἀνδρῶν ἄρχετε ὑμεῖς αἱ Λάκαιναι, Μόнай γὰρ,
ἔφη, τίκτομεν ἄνδρας.

117. Ἡ Βρασίδου μήτηρ, Ἀργιλεωνίς, ὡς ἀφικόμενοι
τινες εἰς Λακεδαίμονα τῶν ἐξ Ἀμφιπόλεως εἰσῆλθον πρὸς 25
αὐτὴν, ἠρώτησεν, εἰ καλῶς ὁ Βρασίδας ἀπέθανε, καὶ τῆς
Σπάρτης ἀξίως; Μεγαλυνόντων δὲ ἐκείνων τὸν ἄνδρα, καὶ
λεγόντων, ὡς οὐκ ἔχει τοιοῦτον ἄλλον ἢ Σπάρτη, Μὴ λέγετε,
εἶπεν, ὦ ξένοι· καλὸς μὲν γὰρ ἦν καὶ ἀγαθὸς ὁ Βρα-
σίδας, πολλοὺς δ' ἄνδρας ἡ Λακεδαίμων ἔχει κείνου
κρείττους. — 118. Λάκαινά τις ἐκπέμψασα τοὺς υἱοὺς 30
αὐτῆς πέντε ὄντας ἐπὶ πόλεμον, ἐν τοῖς προαστείοις

εἰστήκει, παραδοκοῦσα, τί ἐκ τῆς μάχης ἀποθήυοιτο· ὡς δὲ παραγενόμενός τις πυθομένης ἀπήγγειλε, τοὺς παῖδας ἅπαντας τετελευτηκέναι, Ἄλλ' οὐ τοῦτο ἐπυθόμην, εἶπε, κακὸν ἀνδράποδον, ἀλλὰ τί πράσσει ἡ πατρίς. Φήσαντος δὲ, ὅτι νικᾷ, Ἀσμένῃ, τοῖνον, εἶπε, δέχομαι καὶ τὸν τῶν παίδων θάνατον.

119. Λακῶν τρωθεῖς ἐν πολέμῳ, καὶ βαδίζειν οὐ δυνάμενος, τετραποδιστὶ ὤδενεν· αἰσχυνομένῳ δ' αὐτῷ ἐπὶ τῷ γελῳῳ, ἡ μήτηρ, Καὶ πόσῳ βέλτιον, ὧ τέκνον, εἶπε, 10 μᾶλλον ἐπὶ τῇ ἀνδρείᾳ γεγηθέναι ἢ αἰσχύνεσθαι ἐπὶ γέλωτι ἀνοήτῳ! — 120. Σεμνυνομένης γυναικὸς τινος Ἰωνικῆς ἐπὶ τινι τῶν ἐαυτῆς ὑφασμάτων ὄντι πολυτελεῖ, Ἀνάκαινα ἐπιδείξασα τοὺς τέσσαρας υἱοὺς ὄντας κοσμιωτάτους, τοιαῦτα ἔφη δεῖν εἶναι τὰ τῆς καλῆς καὶ ἀγαθῆς 15 γυναικὸς ἔργα, καὶ ἐπὶ τούτοις ἐπαίρεσθαι καὶ μεγαλυνχεῖν. — 121. Γοργῶ, ἡ βασιλείᾳς Κλεομένους θυγάτηρ, Ἀρισταγόρου τοῦ Μιλησίου παρακαλοῦντος αὐτὸν ἐπὶ τὸν πρὸς βασιλείᾳ πόλεμον ὑπὲρ Ἰωνῶν, ὑπισχυνομένου χρημάτων πλήθους, καὶ ὅσῳ ἀντέλεγε, πλείονα προστιθέντος, Κατα- 20 φθερεῖ σε, ὦ πάτερ, ἔφη, τὸ ξενύλλιον, ἐὰν μὴ τάχιστα αὐτὸν τῆς οἰκίας ἐκβάλῃς. — 122. Τὸν δὲ Ἀρισταγόραν ὑπὸ τινος τῶν οἰκετῶν ὑποδούμενον θρασυμένην, Πάτερ, ἔφη, ὁ ξένος χεῖρας οὐκ ἔχει.

VI. MISCELLANEOUS ANECDOTES.

123. Ὁ Ζεῦξις, αἰτιωμένων αὐτὸν τινῶν, ὅτι ζωργα- 25 φαῖ βραδέως, Ὁμολογῶ, εἶπεν, ἐν πολλῷ χρόνῳ γράφειν, καὶ γὰρ εἰς πολὺν. — 124. Οἱ ἔφοροι Ναυκλείδην, τὸν Πολυδιάδου, ὑπερσαρκοῦντα τῷ σώματι, καὶ ὑπὲρπαχυν

διὰ τρυφήν γενόμενον, εἰς τὴν ἐκκλησίαν κατήγαγον, καὶ ἠπειλήσαν αὐτῷ φυγῆς προστίμην, ἵαν μὴ τὸν βίον, ὃν ἔδιδον τότε, τοῦ λοιποῦ μεθαφρόσῃται· φέρεται γὰρ αὐτοῦ τὸ εἶδος καὶ τὴν τοῦ σώματος διάθεσιν αἰσχύνην, καὶ τῇ Λακεδαιμόνι, καὶ τοῖς νόμοις. — 125. Δημάδης, ὁ ῥήτωρ, 5
ληφθεὶς αἰχμάλωτος ἐν τῇ κατὰ Χαιρώνειαν μάχῃ ὑπὸ Φιλίππου, καὶ συσταθεὶς αὐτῷ, ἐκείνου παρὰ πότον σεμνυνομένου, ποῦ ἡ εὐγένεια καὶ ὑπεροχὴ τῆς Ἀθηναίων πόλεως, Ἐγὼς ἂν, ἔφη, τὴν τῆς πόλεως δύναμιν, εἰ Ἀθηναίων μὲν Φίλιππος, Μακεδόνων δὲ Χάρης ἐστρα- 10
τήγει.

126. Σιμωνίδης ὁ τῶν μελῶν ποιητής, Πausανίου τοῦ βασιλέως τῶν Λακεδαιμονίων μεγαλαυχουμένου συνεχῶς ἐπὶ ταῖς αὐτοῦ πράξεσι, καὶ κελεύοντος ἐπαγγεῖλαι τι αὐτῷ σοφὸν μετὰ χλευασμοῦ, συνεῖς αὐτοῦ τὴν ὑπερηφάν- 15
νιαν, συνεβούλευε μεμνησθαι, ὅτι ἄνθρωπός ἐστιν. —
127. Θηραμένης ὁ γενόμενος Ἀθήνησι τῶν τριάκοντα τυράννων, συμπεσούσης τῆς οἰκίας ἐν ᾗ μετὰ πλειόνων ἐδείπνει, μόνος σωθεὶς καὶ πρὸς πάντων εὐδαιμονιζόμενος, ἀναφωνήσας μεγάλη τῇ φωνῇ, Ὡ τίχῃ, εἶπεν, εἰς τίνα με 20
καιρὸν ἄρα φυλάττεται; μετ' οὐ πολὺν δὲ χρόνον καταστρε-
βλωθεὶς ὑπὸ τῶν συντυράννων ἐτελεύτησεν.

128. Μενεκράτους τοῦ ἱατροῦ, ἐπεὶ κατατυχὼν ἐν τισιν ἀπεγνωσμέναις θεραπειαῖς Ζεὺς ἐπεκλήθη, φορτικῶς ταύτῃ χρωμένου τῇ προσωνομίᾳ, καὶ δὴ πρὸς τὸν Ἀγισ- 25
λαον ἐπιστεῖλαι τολμήσαντος οὕτω, Μενεκράτης Ζεὺς βα-
σιλεῖ Ἀγισιλάῳ χαίρειν· οὐκ ἀναγνοὺς τὰ λοιπὰ ἀντί-
γραφε, Βασιλεὺς Ἀγισιλάος Μενεκράτει ὑγιαίνειν. —
129. Μενεκράτης, ὁ ἱατρὸς, εἰς τοσοῦτον προῆλθε τύφου, ὥστε ἑαυτὸν ὀνομάζειν Δία. Εἰστία ποτὲ μεγαλοπρεπῶς 30
ὁ Φίλιππος, καὶ δὴ καὶ τοῦτον ἐπὶ θόλῃν ἐκάλεσε, καὶ ἰδίᾳ κλίνῃ αὐτῷ ἐκέλευσε παρεσκευάσθαι, καὶ κατα-
κλιθέντι θυμιατήριον παρέθηκε, καὶ ἐθυμιάτο αὐτῷ·
οἱ δὲ λοιποὶ εἰσιώντο, καὶ ἦν μεγαλοπρεπὲς τὸ δεῖπνον.

Ὁ τοίνυν Μενεκράτης τὰ μὲν πρῶτα ἐνεκαρτέρει, καὶ ἔχαιρε τῇ τιμῇ· ἐπεὶ δὲ κατὰ μικρὸν ὁ λιμὸς περιῆλθεν αὐτὸν, καὶ ἠλέγγετο, ὅτι ἦν ἄνθρωπος, καὶ ταῦτα εὐήθης, ἔξαναστάς ἀπὼν ὤχετο, καὶ ἔλεγεν ὕδρισθαι, ἐμμελῶς πάνυ
5 τοῦ Φιλίππου τὴν ἄνοιαν αὐτοῦ ἐκκαλύψαντος.

130. Θράσυλλός τις παράδοξον ἐνόησε μανίαν. Ἀπολιπὼν γὰρ τὸ ἄστυ, καὶ κατελθὼν εἰς τὸν Πειραιᾶ, καὶ ἐνταῦθα οἰκῶν, τὰ πλοῦα τὰ καταίροντα ἐν αὐτῷ πάντα ἑαυτοῦ ἐνόμιζεν εἶναι, καὶ ἀπεγράφετο αὐτὰ, καὶ αὖ
10 πάλιν ἐξέπεμπε, καὶ τοῖς περιωρισμένοις καὶ εἰσιούσιν εἰς τὸν λιμένα ὑπερέχειρε. Χρόνους δὲ διετέλεσε πολλοὺς συνοικῶν τῷ ὀρθώσθηματι τούτῳ. Ἐκ Σικελίας δὲ ἀναχθεὶς ὁ ἀδελφὸς αὐτοῦ, παρέδωκεν αὐτὸν ἱατρῷ ἰάσασθαι, καὶ ἐπαύσατο τῆς νόσου οὕτως. Ἐμέμνητο δὲ πολλὰκις τῆς
15 ἐν μανίᾳ διατριβῆς, καὶ ἔλεγε, μηδέποτε ἡσθῆναι τοσοῦτον, ὅσον τότε ἦδετο ἐπὶ ταῖς μὴδὲν αὐτῷ προσηκούσαις ναυσὼν ἀποσωζομέναις. — 131. Τίμων, ὁ μισάνθρωπος, εὐημερήσαντα ἰδὼν τὸν Ἀλκιβιάδην, καὶ προπεμπόμενον ἀπὸ τῆς ἐκκλησίας ἐπιφανῶς, οὐ παρῆλθεν, οὐδ' ἐξέκλινεν, ὥςπερ
20 εἰώθει τοὺς ἄλλους, ἀλλ' ἀπαντήσας καὶ δεξιωσάμενος, Ἐὐ γ', ἔφη, ποιεῖς αὐτόμενος, ὦ παῖ· μέγα γὰρ αὔξη κακὸν ἅπασιν τούτοις.

132. Σώστρατος, ὁ αὐλητής, ὀνειδιζόμενος ὑπὸ τινος ἐπὶ τῷ γονέων ἀσῆμων εἶναι, εἶπε, Καὶ μὴν διὰ τούτου
25 ὥφειλον μᾶλλον θανμάζεσθαι, ὅτι ἀπ' ἐμοῦ τὸ γένος ἄρχεται. — 133. Ψάλτης Ἀντιγόνῳ ἐπεδείκνυτο· τοῦ δὲ βασιλείως πολλὰκις λέγοντος, Τὴν νῆτην ἐπίσφιγξον, εἶτα πάλιν, Τὴν μέσην, ὅδε ἀγανακτήσας, ἔφη· Μὴ γένοιτό σοι οὕτω κακῶς, ὦ βασιλεῦ, ὥς ἐμοῦ ταῦτα ἀκριβοῦν
30 μᾶλλον.

134. Ἡ Φωκίανος γυνὴ ἐρωτηθεῖσα, διὰ τί μόνη τῶν ἄλλων ἐν συνόδῳ οὐ φορεῖ χρυσοῦν κόσμον, ἔφη, Ὅτι αὐτάρκης κόσμος μοι ἐστὶν ἡ τοῦ ἀνδρὸς ἀρετή. — 135. Θεανῶ, ἡ Πυθαγορικὴ φιλόσοφος, ἐρωτηθεῖσα, τί πρέπον

εἷη γυναῖκα, τὸ τῷ ἰδίῳ, ἔφη, ἀρέσκειν ἀνδρὶ. — 136. Στρατονίκη, ἡ Σιλεῦκου γυνή, φαλακρὰ οὖσα, τοῖς ποιηταῖς ἀγῶνα προὔθηκε περὶ τάλαντον, ὅστις ἂν ἄμεινον ἐπαινέσαι αὐτῆς τὴν κόμην.

NATURAL HISTORY.

Syrian Sheep.

1. Ἐν τῇ Συρίᾳ τὰ πρόβατα τὰς οὐρὰς ἔχει τὸ πλάτος 5 πῆχειας, τὰ δὲ ὦτα αἱ αἰγες σπιθαμῆς καὶ παλαιστῆς· καὶ ἐνταῖς συμβάλλουσι τὰ ὦτα κάτω ἀλλήλοις.

The Elephant.

2. Ὁρῶνδε ὁ ἐλέφας κεράστην κριὸν καὶ χολίρου βοήν. Οὕτω τοίνυν, φασί, καὶ Ῥωμαῖοι τοὺς σὺν Πύρρῳ τῷ Ἑπειρώτῃ ἐτρέψαντο ἐλέφαντας, καὶ ἡ νίκη σὺν τοῖς Ῥω- 10 μαίοις λαμπρῶς ἐγένετο. — 3. Τῷ ἐλέφαντι ὁ μυκτήρ ἐστὶ μακρὸς καὶ ἰσχυρὸς· καὶ χρήται αὐτῷ ὥσπερ χειρὶ· λαμβάνει γὰρ τούτῳ, καὶ εἰς τὸ στόμα προσφέρεται τὴν τροφήν, καὶ τὴν ὑγρὰν καὶ τὴν ξηρὰν, μόνον τῶν ζώων. — 4. Οἱ ἐλέφαντες μάχονται σφυδρῶς πρὸς ἀλλήλους, καὶ τύπτουσι 15 τοῖς ὀδοῦσι σφᾶς αὐτούς· ὁ δὲ ἡττηθεὶς δουλοῦται, καὶ οὐχ ὑπομένει τὴν τοῦ νικήσαντος φωνήν. Διαφέρουσι δὲ καὶ τῇ ἀνδρείᾳ οἱ ἐλέφαντες θανμαστὸν ὅσον.

5. Οἱ ἐλέφαντες ζῶσιν ἔτη πλείω τῶν διακοσίων. Τῶν δὲ Διδυκίων οἱ Ἰνδικοὶ μέζους τέ εἰσιν καὶ βωμολεώτεροι. 20

Ταῖς γοῦν προδοσικαῖς ἐπάλξει καθαιροῦσι, καὶ δένδρα ἀνασπῶσι πρόρριζα, διανοστᾶμενοι εἰς τοὺς ὀπισθίους πόδας. Τοσαῦτον δὲ εἰς ἐντιθάσσειται καὶ θυμόσοφοι, ὥστε καὶ λιθάζειν ἐπὶ σκοπὸν μανθάνουσι, καὶ ὅλοις
 5 χρῆσθαι, καὶ νεῖν. — 6. Ἐν Ῥώμῃ ποτὲ πολλῶν ἐλεφάντων προδιδιασκομένων στάσεις τινὰς ἵστασθαι παραβόλους, καὶ κινήσεις δυσελίκτους ἀνακυκλεῖν, εἷς ὁ δυσμαθίστατος αὐτῶν, ἀκούων κακῶς ἐκάστοτε, καὶ κολαζόμενος πολλάκις, ὥφθη νυκτὸς αὐτὸς ἀφ' ἑαυτοῦ πρὸς τὴν σελήνην τὰ
 10 μαθήματα μελετῶν. — 7. Ἄλλος τις ὑπὸ τῶν παιδαρίων προπηλακισθεὶς ἐν Ῥώμῃ, τοῖς γραφείοις τὴν προδοσικίδα κεντούντων, ἓνα αὐτῶν συλλαβὴν καὶ μετέωρον ἐξάρας, ἐπίδοξος ἦν ἀποτυμπανίσειν· κραυγῆς δὲ τῶν παρόντων γενομένης, ἀτρέμα πρὸς τὴν γῆν πάλιν ἀπηρέσατο, καὶ
 15 παρῆλθεν, ἀρκοῦσαν ἡγούμενος δίκην τῷ τηλικούτῳ φοβηθῆναι. — 8. Περὶ δὲ τῶν ἀγρίων καὶ αὐτονόμων ἐλεφάντων ἄλλα τε θαυμάσια καὶ τὰ περὶ τὰς διαβάσεις τῶν ποταμῶν ἱστοροῦσι· προδιαβαίνει γὰρ ἐπιδούς ἑαυτὸν ὁ νεώτατος καὶ μικρότατος· οἱ δὲ ἐστῶτες ἀποθεωροῦσιν,
 20 ὥς, ἂν ἐκεῖνος ὑπεραίρῃ τῷ μεγέθει τὸ φεῦμα, πολλὴν τοῖς μείζουσι πρὸς τὸ θαρσύνειν περιουσίαν τῆς ἀσφαλείας οὖσαν.
 9. Ἡ θήρα τῶν ἐλεφάντων τοιάδε ἐστίν. Ἀναδάντες ἐπὶ τινὰς τῶν τιθασσῶν καὶ ἀνδρείων διώκουσι, καὶ ὅταν καταλάβωσι, τύπτειν προστάττουσι τούτοις, ἕως ἂν ἐκλύ-
 25 σωσι. Τότε δὲ ὁ ἐλεφαντιστὴς ἐπιπηδήσας κατευθύνει τῷ θρεπάνῳ· ταχέως δὲ μετὰ ταῦτα τιθασσεύεται καὶ πειθαρχεῖ. Ἐπιβεδηκότες μὲν οὖν τοῦ ἐλεφαντιστοῦ ἅπαντες πρᾶξις εἰσιν· ὅταν δ' ἀποβῇ, οἱ μὲν, οἱ δ' οὐ· ἀλλὰ τῶν ἐξαγριουμένων τὰ πρόσθια σκέλη δεσμεύουσι σειραῖς, ἵν'
 80 ἡσυχάζωσιν.

The Rhinoceros.

10. Ἔστι ζῷον, ὃ καλεῖται μὲν ἀπὸ τοῦ συμβεδηκότες φόνικρος, ἀλλῇ δὲ καὶ βίᾳ παραπλήσιον ἐλέφαντι, τῷ

δὲ ὕφει ταπεινότερον. Τὴν μὲν δορὰν ἰσχυροτάτην ἔχει, τὴν δὲ χροάν πυξοειδῆ. Ἐπὶ δ' ἄκρων τῶν μυκτήρων φέρει κέρας τῷ τύπῳ σιμόν, τῇ δὲ στερεότητι σιδήρεω παρεμφερές. Τοῦτο περὶ τῆς νομῆς αἰὲ διαφερόμενον ἐλέφαντι, τὸ μὲν κέρας πρὸς τινα τῶν μειζόνων πετρῶν 5 θήγει, συμπεσὼν δ' εἰς μάχην τῷ προειρημένῳ θηρίῳ, καὶ ὑποδύνον ὑπὸ τὴν κοιλίαν ἀναβήττει τῷ κέρατι, καθάπερ ξίφει, τὴν σάρκα. Ὅταν δὲ ὁ ἐλέφας, φθάσας τὴν ὑπὸ τὴν κοιλίαν ὑπόδυσιν, τῇ προδοσκίδι προκαταλάβηται τὸν θινόκερον, περιγίγνεται ῥαδίως, τύπτων τοῖς ὀδοῦσι, 10 καὶ τῇ βίᾳ πλέον ἰσχύων.

The Hippopotamus.

11. Ὁ καλούμενος ἵππος τῷ μεγέθει μὲν ἔστιν οὐκ ἐλάττω πηχῶν πέντε, τετράπους δ' ὧν καὶ διχηλὸς παραπλησίως τοῖς βουσί, τοὺς χαυλιόδοντας ἔχει μείζους τῶν ἀγρίων ὕων, τρεῖς ἐξ ἀμφοτέρων τῶν μερῶν ὥτα δὲ καὶ 16 κέρκον καὶ φωνὴν ἵππῳ παρεμφερεῇ, τὸ δ' ὅλον κύτος τοῦ σώματος οὐκ ἀνόμοιον ἐλέφαντι, καὶ δέρμα πάντων σχεδὸν τῶν θηρίων ἰσχυρότατον. Ποτάμιον ὑπάρχον καὶ χερσαῖον, τὰς μὲν ἡμέρας ἐν τοῖς ὕδασι διατρίβει, τὰς δὲ νύκτας ἐπὶ χώρας κατανέμεται τὸν τε σῖτον καὶ τὸν χόρτον 20 ὥστε εἰ πολύτεκνον ἦν τοῦτο τὸ ζῶον, καὶ κατ' ἐνιαυτὸν ἔτικτεν, ἐλυμαίνετο ἂν ὅλοσχερῶς τὰς γεωργίας τὰς κατ' Αἴγυπτον.

The Camel.

12. Αἱ κάμηλοι ἴδιον ἔχουσι παρὰ τὰ ἄλλα τετράποδα τὸν καλούμενον ὕβον ἐπὶ τῷ νώτῳ· διαφέρουσι δὲ αἱ 25 Βάκτριαι τῶν Ἀραβίων· αἱ μὲν γὰρ δύο ἔχουσιν ὕδους, αἱ δ' ἓνα μόνον. Ἡ κάμηλος κύει μὲν δέκα μῆνας, τίκτει δὲ αἰεὶ ἐν μόνον. Ζῇ δὲ χρόνον πολὺ πλείω ἢ πεντήκοντα ἔτη.

The Ape with a Dog's Head.

13. Οἱ ὀνομαζόμενοι κυνοκέφαλοι τοῖς μὲν σώμασιν ἀνθρώποις δυσεῖδеси παρεμπερεῖς εἰσι, ταῖς δὲ φωναῖς μυγμοὺς ἀνθρωπίνους προίενται. Ἀγριώτατα δὲ ταῦτα τὰ ζῶα καὶ παντελῶς ἀτιθάσσευτά ἐστιν.

The Crocottas.

- 5 14. Ὁ λεγόμενος παρὰ Αἰθίοψι προκόττας μεμιγμένην ἔχει φύσιν κυνὸς καὶ λύκου, τὴν δὲ ἀγριότητα φοβερωτέραν ἀμφοτέρων· τοῖς δὲ ὁδοῦσι πάντων ὑπεράγει. Πᾶν γὰρ ὅστων μέγεθος συντρίβεται ἡμεδίως, καὶ τὸ καταποθὲν διὰ τῆς κοιλίας πέττει παραδόξως.

The Fox.

- 10 15. Οἱ Θοῤῃκες ὅταν παγέντα ποταμὸν διαβαίνειν ἐπιχειρῶσιν, ἀλώπεκα ποιοῦνται γνώμονα τῆς τοῦ πάγου στερότητος. Ἦσυχῇ γὰρ ὑπάγουσα παραβάλλει τὰ οὖς· κἂν μὲν αἰσθῇται ψόφῳ τοῦ ρεύματος ἐγγυὺς ὑποφερομένου, τεκμαιρομένη μὴ γεγονέναι διὰ βιάθους τὴν πῆξιν, ἀλλὰ
15 λεπτὴν καὶ ἀδεδαιον, ἴσταται, κἂν ἐὰν τις, ἐπανέρχεται· τῷ δὲ μὴ ψοφεῖν θαρρόυσα, διηλθεν.

The Deer.

16. Τῶν ἐλάφων αἱ θήλειαι μάλιστα τίκτουσι παρὰ τὴν ὁδόν, ὅπου τὰ σαρκοδόρα θηρία μὴ πρόσεισιν· οἱ δὲ ἄρῃνες, ὅταν αἰσθωνται βαρεῖς ὑπὸ πιμελῆς καὶ πο-
20 λυσαρκίας ὄντες, ἐκτοπίζουσι, σώζοντες αὐτοὺς τῷ λανθάνειν, ὅτε τῷ φεύγειν οὐ πεποῖθασιν.

The Hedgehog.

17. Ἡ τῶν χειρσαίων ἐχίνων περὶ τῶν σκυμνῶν πρό-
ροια πάνν γλαφυρά ἐστι. Μετοπώρου γὰρ ὑπὸ τὰς ἀμπέλους ὑποδύομενος, καὶ τοῖς ποσὶ τὰς ῥᾶγας ἀπο-

σεύσας τοῦ βότρυος χαμᾶζε, καὶ περικυλισθεὶς, ἀναλαμβάνει ταῖς ἀκάνθαις· εἶτα καταδύς εἰς τὸν φωλεὸν, τοῖς σπύμνοις χρῆσθαι, καὶ λαμβάνειν ἀπ' αὐτοῦ ταμειομένοις παραδίδωσι. Τὸ δὲ κοιταῖον αὐτῶν ὅπας ἔχει δύο, τὴν μὲν πρὸς νότον, τὴν δὲ πρὸς βορείαν βλέπουσαν· 5 ὅταν δὲ προαίσθωνται τὴν διαφορὰν τοῦ αἵρος, ἐμφράσσουσι τὴν κατ' ἀνέμον, τὴν δὲ ἐτέραν ἀνοίγουσιν.

The Dog.

18. Πύρρῳς, ὁ βασιλεὺς, ὁδεύων ἐνέτυχε κυνὶ φρουροῦντι σῶμα πεφονευμένον, καὶ πυθόμενος τρίτην ἡμέραν ἐκείνην ἄσιτον παρήμενιν καὶ μὴ ἀπολιπεῖν, τὸν μὲν νεκρὸν ἐκέλευσε θάψαι, τὸν δὲ κύνα μεθ' αὐτοῦ κομίζειν. Ὀλίγαις δὲ ὕστερον ἡμέραις ἐξέτικαις ἦν τῶν στρατιωτῶν, καὶ πάροδος καθημένου τοῦ βασιλέως, καὶ παρῆν ὁ κύων ἡσυχίαν ἔχων· ἐπεὶ δὲ τοὺς φονεὰς τοῦ δεσπότου παρόντας εἶδεν, ἐξέδραμε μετὰ φωνῆς καὶ θυμοῦ ἐπ' αὐτούς, 15 καὶ καθυλάττει πολλὰκις μεταστρεφόμενος εἰς τὸν Πύρρῳν· ὥστε μὴ μόνον ἐκείνῳ δι' ὑποψίας, ἀλλὰ καὶ πᾶσι τοῖς παροῦσι τοὺς ἀνθρώπους γενέσθαι· διὸ συλληφθέντες εὐθύς καὶ ἀνακρινόμενοι, μικρῶν τινων τεκμηρίων ἔωθεν προςγενομένων, ὁμολογήσαντες τὸν φόνον, ἐκολάσθησαν. 20

19. Λυσίμαχος κύνα εἶχεν Τρκανόν. Οὗτος νεκρῷ τε μόνος παρέμεινεν αὐτῷ, καὶ καιομένου τοῦ σώματος ἐνδραμὼν αὐτὸς αὐτὸν ἐπέθρψε. Τὰ δ' αὐτὰ καὶ τὸν Ἀσὸν δρᾶσαι λέγουσιν, ὃν Πύρρῳς, οὐχ ὁ βασιλεὺς, ἀλλ' ἑτερός τις ιδιώτης, ἔθραψεν· ἀποθανόντος γὰρ αὐτοῦ περὶ τὸ 25 σῶμα διατρίβων, καὶ περὶ τὸ κλινίδιον αἰωρούμενος ἐκφυρόμενον, τέλος εἰς τὴν πυρὰν ἀφῆκεν αὐτὸν καὶ συγκατέκαυσε. — Φασὶ τὸν πρωτεύοντα κύνα τῶν Ἰνδικῶν εἰσχαθέντα πρὸς Ἀλέξανδρον, ἐλάφου ἀφιεμένου καὶ κάπρου καὶ ἄρκτου, ἡσυχίαν ἔχοντα κείσθαι, καὶ περιορᾶν· ὀφθέντος δὲ 30 λέοντος εὐθύς ἐξαναστῆναι καὶ διακονέσθαι, καὶ φανερόν

εἶναι αὐτοῦ ποιούμενον ἀνταγωνιστήν, τῶν δὲ ἄλλων ὑπερφο-
 ροῦντα πάντων.

The Raven.

20. Ὁ κόραξ ὃ ἤδη γέρον, ὅταν μὴ δύνῃται τρέφειν
 τοὺς νεοττοὺς, ἑαυτὸν αὐτοῖς προτείνει τροφήν· οἱ δὲ
 5 ἐσθίουσι τὸν πατέρα. Καὶ τὴν παροιμίαν ἐντεῦθεν
 φασὶ τὴν γένεσιν λαβεῖν, τὴν λέγουσαν· Κακοῦ κόρακος
 κακὸν ὄν.

The Pelican.

21. Φασὶ τοὺς πελεκᾶνας τὰς ἐν τοῖς ποταμοῖς γενομένας
 κόγχας ὀρύττοντας κατεσθλεῖν· ἔπειτα ὅταν πλήθος εἰσφο-
 10 ρήσωσιν αὐτῶν, ἐξεμεῖν, εἰθ' οὕτως τὰ μὲν κρέα ἐσθλεῖν τῶν
 κογχῶν, τῶν δὲ ὀστράκων μὴ ἄπισθαι.

The Ostrich.

22. Οἱ στρουθοκάμηλοι μέγεθος ἔχουσι νεογενεῖ καμήλας
 παραπλήσιον· τὰς δὲ κεφαλὰς πεφρικυλίας θριξὶ λεπταῖς,
 τοὺς δὲ ὀφθαλμοὺς μεγάλους, καὶ κατὰ τὴν χροάν μέλανας.
 15 Μακροτραχέλον δ' ὑπάρχον, φύγχος ἔχει βραχὺ παντελῶς,
 καὶ εἰς ὄξυ συνηγμένον. Ἐπιέρονται δὲ ταρσοῖς μαλακοῖς
 καὶ τετριχωμένοις, καὶ δυσι σκέλεσι στηριζόμενον, καὶ
 ποσὶ διχήλοις, χερσαῖον ἅμα φαίνεται καὶ πτηνόν. Διὰ δὲ
 τὸ βάρος οὐ δυνάμενον ἐξῆραι καὶ πέτεσθαι, κατὰ τῆς γῆς
 20 ὠκείως ἀκροβατεῖ, καὶ διακόμενον ὑπὸ τῶν ἵππῶν τοῖς ποσὶ
 τοὺς ὑποπίπτοντας λίσθους οὕτως εὐτόνως ἀποσφενδονᾷ
 πρὸς τοὺς διώκοντας, ὥστε πολλάκις καρτεραῖς πληγαῖς
 αὐτοὺς περιπίπτειν.

The Magpie.

23. Κουρεὺς τις ἐργαστήριον ἔχων ἐν Ῥώμῃ πρὸ τοῦ
 25 τεμένους, ὃ καλοῦσιν Ἑλλήνων ἀγορὰν, θανμαστὸν τι

χρῆμα πολυφώνου κίττης ἔτρεφεν, ἥ ἀνθρώπου φήματα
καὶ θηρίους φθόγγους ἀνταπεδίδου, καὶ ψόφους ὀργά-
νων, μηδενὸς ἀναγκάζοντος, ἀλλ' αὐτὴν ἐθίζουσα, φιλοτι-
μουμένη μηδὲν ἄρῶντον ἀπολιπεῖν, μηδὲ ἀμμήτην. Ἐτυχε 5
δὲ τις ἐκεί τῶν πλουσίων ἐκκομιζόμενος ὑπὸ σάλπιγξι
πολλαῖς, καὶ γενομένης, ὥσπερ εἶωθε, κατὰ τὸν τόπον
ἐπιστάσεως, εὐδοκιμοῦντες οἱ σαλπικταὶ καὶ κελευόμενοι,
πολὺν χρόνον ἐνδιέτριψαν. Ἡ δὲ κίττα μετὰ τὴν ἡμέραν
ἐκείνην ἀφθογγος ἦν καὶ ἀναυδος. Τοῖς οὖν πρότερον
αὐτῆς θαυμάζουσι τὴν φωνὴν τότε θαῦμα μῆζον ἢ σιωπῇ 10
παρεῖχεν· ὑποψία δὲ φαρμάκων ἐπὶ τοὺς ὁμοτέχνους
ῆσαν· οἱ δὲ πλείστοι τὰς σάλπιγγας εἵκαζον ἐκπλήξαι τὴν
ἀκοήν, τῇ δ' ἀκοῇ συγκατασθῆσθαι τὴν φωνήν. Ἦν δὲ
οὐδέτερα τούτων, ἀλλ' ἄσκησις, ὡς ἔοικεν· ἄφρων γὰρ
αὐτίθις ἀφῆκεν, οὐδὲν τῶν συνήθων καὶ παλαιῶν μιμημάτων 15
ἐκείνων, ἀλλὰ τὰ μέλη τῶν σαλπίγγων, αὐταῖς περιόδοις
φθεγγομένη, καὶ μεταβολὰς πάσας διεξιούσα.

The Crocodile.

24. Ὁ κροκόδειλος ἐξ ἐλαχίστου γίνεται μέγιστος, ὡς
ἂν ὡὰ μὲν τοῦ ζώου τίκτοντος τοῖς χηνεῖσι παραπλήσια,
τοῦ δὲ γεννηθέντος αὐξομένου μέχρι πηχῶν ἐκατάδεκα. 20
Τὸ δὲ σῶμα θαυμαστῶς ὑπὸ τῆς φύσεως ὠχύρεται. Τὸ
μὲν γὰρ δέρμα αὐτοῦ πᾶν φοιιδωτόν ἐστι καὶ τῇ σκληρό-
τητι διαφέρον, ὁδόντες δὲ ἐξ ἀμφοτέρων τῶν μερῶν ὑπάρχου-
σι πολλοὶ, δύο δὲ οἱ χαυλιόδοντες, πολὺ τῷ μεγέθει τῶν
ἄλλων διαλλάττοντες. Σαρκοφαγεὶ δὲ οὐ μόνον ἀνθρώπους, 25
ἀλλὰ καὶ τῶν ἐπὶ τῆς γῆς ζῶων τὰ προσπελάζοντα τῷ πο-
ταμῷ. Πλήθος δ' αὐτῶν ἀμύθητόν ἐστι κατὰ τὸν Νεῖλον
καὶ τὰς παρακειμένας λίμνας, ὡς ἂν πολυγόνων τε ὄντων
καὶ σπανίως ὑπὸ τῶν ἀνθρώπων ἀναιρουμένων. Τοῖς μὲν
γὰρ ἰχθυοῖν τοῖς πλείστοις νόμιμόν ἐστιν ὡς θῆον σέ- 30
θεσθαι τὸν κροκόδειλον· τοῖς δ' ἄλλοφύλοις ἀλυστελής
ἐστιν ἢ θήρα παντελῶς, οὐκ οὐσης ἐθωλίμου τῆς σαρκός.

Ἄλλ' ὅμως τοῦ πλήθους τούτου φνομένου κατὰ τῶν ἀνθρώπων, ἡ φύσις κατεσκεύασε μέγα βοήθημα. Ὁ γὰρ καλούμενος ἰχνεύμων παραπλήσιος ὢν μικρῷ κυνὶ, περιέχεται τὰ τῶν κροκοδείλων ὡς συντρίβων, τίκτοντος τοῦ
 5 ζώου παρὰ τὸν ποταμόν. — 25. Ὁ κροκόδειλος ἔχει ὀφθαλμούς μὲν ὕψος, ὀδόντας δὲ μεγάλους καὶ χαυλιόδοντας κατὰ λόγον τοῦ σώματος· γλώσσαν δὲ μόνον θηρίων οὐκ ἔφυσσε· οὐδὲ τὴν κάτω κινεῖ γνάθον, ἀλλὰ τὴν ἄνω γνάθον προσάγει τῇ κάτω· ἔχει δὲ ὄνυχας καρτεροῦς, καὶ
 10 δέρμα λεπιδωτὸν ἄβήκτον ἐπὶ τοῦ νώτου· τυφλὸν δὲ ἐν ὕδατι, ἐν δὲ τῇ αἰθρίᾳ ὀξυδερκέστατον.

The Ephemeron.

26. Περὶ τὸν Ἵππιν ποταμόν τὸν περὶ Βόσπορον τὸν Κιμμέριον, γίγνεται ζῶον πτερωτὸν, τετράπουν. Ζῇ δὲ τοῦτο καὶ πέτεται ἐξ ἑωθινοῦ μέχρι δείλης· καταφρομένου δὲ τοῦ ἡλίου, ἀπομαφαίνεται, καὶ ἅμα δυομένου ἀποθνήσκει, βιοῦν ἡμέραν μίαν· διὸ καὶ καλεῖται Ἐφήμερον.

Bees. Geese.

27. Θαύματος ἄξια τὰ τῶν Κρητικῶν μελισσῶν, καὶ τὰ τῶν ἐν Κιλικίᾳ χηνῶν. Ἐκείναι μὲν γὰρ ἀνεμῶδες τι μέλ-
 20 λουσαι κάμπειν ἀκρωτήριον, ἐρματίζουσιν ἑαυτάς, ὑπὲρ τοῦ μὴ παραφέρεισθαι, μικροῖς λιθιδίοις. Οἱ δὲ χῆνες τοὺς αἰτοὺς δεδοικότες, ὅταν ὑπερβάλλωσι τὸν Ταῦρον, εἰς τὸ στόμα λήθον εὐμεγέθη λαμβάνουσιν, οἷον ἐπιστομιζόντες αὐτῶν καὶ χαλινούντες τὸ φιλόφωρον καὶ ἄλλον, ὅπως λάθω-
 25 σι αἰωπῇ παρελθόντες.

Of some Marine Animals.

28. Τῆς νάρκης ἡ δύναμις οἱ μόνον τοὺς θιγόντας αὐτῆς ἐκπῆγνυσι, ἀλλὰ καὶ διὰ τῆς σαγήνης βαρὺτητα

ναγκάσθῃ ταῖς χερσὶ τῶν ἀντιλαμβανομένων ἐμποιεῖ. Ἔνιοι δὲ ἰστοροῦσι, πείραν αὐτῆς ἐπιπλέον λαμβανόντες, ἂν ἐκπέσῃ ζῶσα, κατασκεδαννύντες ὕδωρ ἄνωθεν, αἰσθάνεσθαι τοῦ πάθους ἀνατρέχοντος ἐπὶ τὴν χεῖρα, καὶ τὴν ἀφὴν ἀμβλύνοντος, ὡς ἔοικε, διὰ τοῦ ὕδατος τρεπομένου 5 καὶ προπεπονθότος. — 29. Ὁ πινοτήρας ζῶν ἐστι καρκινῶδες, καὶ τῇ πλὴνι σύνεστι, καὶ πυλωρεῖ τὴν κόγχην προκαθήμενος, ἐὼν ἀνεωγμένην καὶ διακεχηνύαν, ἄχρι προσπίσῃ τι τῶν ἀλωσίμων αὐτοῖς ἰχθυδίων· τότε δὲ τὴν σάρκα τῆς πίνης δακῶν παρειαγλῆθεν· ἥ δὲ συνέκλεισε τὴν 10 κόγχην, καὶ κοινῶς τὴν ἄγρην ἐντὸς ἔρκους γενομένην κατεσθίουσιν.

The Pilot-fish and the Whale.

30. Ὁ καλούμενος ἡγεμὼν αἰεὶ σύνεστιν ἐν τῶν μεγάλων κητῶν, καὶ προνήχεται, τὸν δρόμον ἐπευθύνων, ὅπως οὐκ ἐνσχεθήσεται βράχεσιν, οὐδὲ εἰς τέναγος ἢ τινα 15 πορθμὸν ἐμπεσεῖται δυσέξοδον. Ἐπεται γὰρ αὐτῷ τὸ κῆτος, ὥσπερ οἶακι ναῦς, παραγόμενον εὐπειθῶς· καὶ τῶν μὲν ἄλλων ὅ, τι ἂν παραλάβῃ τῷ χάσματι ζῶον ἢ σκάφος ἢ λίθον, εὐθύς διεφθαρταὶ καὶ ἀπόλωλε, πᾶν ἐμβεδυσμένον· ἐκεῖνο δὲ γιγνώσκον, ἀναλαμβάνει τῷ στόματι 20 καθάπερ ἄγκυραν ἐντός. Ἐγκαθεύδει γὰρ αὐτῷ, καὶ τό κῆτος ἕστηκεν ἀναπαυομένου καὶ ὀρμεῖ· προελθόντος δὲ αὐθις ἐπακολουθεῖ, μήτε ἡμέρας, μήτε νυκτὸς ἀπολειπόμενον, ἢ ῥέμβεται καὶ πλανᾶται· καὶ πολλὰ διεφθάρη, καθάπερ ἀκυδέρητα πρὸς γῆν ἐξενεχθέντα. 25

The Tortoise.

31. Θαυμαστὴ ἡ τῆς χελώνης περὶ τὴν γένεσιν καὶ σωτηρίαν τῶν γεννωμένων ἐπιμέλεια. Τίττει μὲν γὰρ ἐπαίνοισα τῆς θαλάττης πλησίον· ἐπωάειν δὲ μὴ δυναμένη, μηδὲ χερσεύειν πολὺν χρόνον, ἐντίθησι τῇ

ψάμμω τὰ ὠὰ, καὶ τὸ λειότατον ἐπαμᾶται τῆς θινὸς αὐτοῖς
καὶ μαλακώτατον· ὅταν δὲ καταχόσῃ καὶ ἀποκρύψῃ
βεβαίως, οἱ μὲν λέγουσι τοῖς ποσὶν ἀμύντειν καὶ κατα-
στίζειν τὸν τόπον, εὖσημον ἑαυτῇ ποιοῦσαν, οἱ δὲ, τὴν
5 θήλειαν ὑπὸ τοῦ ἄρρενος τρεπομένην, τύπους ἰδίους καὶ
σφραγίδας ἐναπολείπειν. Ὁ δὲ τούτου θαυμασιώτερόν
ἐστιν, ἡμέραν ἐκφυλάξασα τεσσαρακοστὴν (ἐν τοσαύταις
γὰρ ἐκπέττεται καὶ περιβόηγνται τὰ ὠὰ) πρόσεισι, καὶ
γνωρίσασα τὸν ἑαυτῆς ἐκάστη θησαυρόν, ὡς οὐδεὶς χρυσίου
10 θήκην ἄνθρωπος, ἀσμένως ἀνολγει καὶ προθύμως.

The Magnet. — Nitre.

32. Ἡ λίθος, ἣν Εὐριπίδης μὲν μαγνήτιν ὠνόμασεν,
οἱ δὲ πολλοὶ ἥρακλειαν, οὐ μόνον αὐτοὺς τοὺς δακτυλίου
ἄγει τοὺς σιδηροὺς, ἀλλὰ καὶ δύναμιν ἐντίθῃσι τοῖς δακτυ-
λλοῖς, ὥστε δύνασθαι ταὐτὸν τοῦτο ποιεῖν, ὅπερ ἡ λίθος,
15 ἄλλους ἄγειν δακτυλλοὺς· ὥστ' ἐνλοτε ὀρμαθὸς μακρὸς
πάνυ σιδηρῶν δακτυλλῶν ἐξ ἀλλήλων ἤρτηται, πᾶσι δὲ
τούτοις ἐξ ἐκείνης τῆς λίθου ἡ δύναμις ἀνήρτηται. — 33. Ἐν
τῇ Ἀσκανίᾳ λίμνῃ οὕτω νιτρῶδές ἐστι τὸ ὕδωρ, ὥστε τὰ
ἱμάτια οὐδενὸς ἐτέρου ῥύμματος προσδεῖσθαι· καὶ πλείω
20 χρόνον ἐν τῷ ὕδατι ἐάσῃ τις, διαπίπτει.

MYTHOLOGY.

Mythological Notices.

1. Ὁ οὐρανὸς χαλκοῦς ἐστὶ τὰ ἔξω. Ἐπερδάντι δὲ καὶ
ἐπὶ τοῦ νώτου γενομένῳ φῶς τε λαμπρότερον φαίνεται,

καὶ ἥλιος καθαρώτερος, καὶ ἄστρα διανγέστερα, καὶ χρυσοῦν τὸ δάπεδον. Εἰσιόντι δὲ, πρῶτον μὲν οἰκοῦσαν αἰΐλαι· πυλωροῦσι γάρ· ἔπειτα δὲ, ἣ Ἴρις, καὶ ὁ Ἑρμῆς, ὄντες ὑπηρέται καὶ ἀγγελιαφόροι τοῦ Διός. Ἐξίς δὲ τοῦ Ἥφαίστου τὸ χαλκεῖον, ἀνάμεστον ὑπάσης τέχνης· μετὰ δὲ, 5 αἱ τῶν θεῶν οἰκίαι, καὶ τοῦ Διὸς τὰ βασιλεια, ταῦτα πάντως περικαλλῇ τοῦ Ἥφαίστου κατασκευάσαντος. Οἱ δὲ θεοὶ παρὰ Ζηνὶ καθήμενοι εὐωχοῦνται, νέκταρ πίνοντες καὶ ἀμβροσίαν ἐσθίοντες. Πάλαι μὲν οὖν καὶ ἀνθρώποι συνεισιῶντο, καὶ συνέπινον αὐτοῖς, ὁ Ἰξίων καὶ ὁ Τάνταλος· 10 ἐπεὶ δὲ ἦσαν ὑδρισταὶ καὶ λάλοι, ἐκείνοι μὲν ἔτι καὶ νῦν κολάζονται, ἄβατος δὲ τῷ θνητῶν γένει καὶ ἀπόρρητος ὁ σὺφανός.

2. Οἱ θεοὶ οὔτε σίτον ἔδουσιν, οὔτε πίνουσιν οἶνον, ἀλλὰ τὴν ἀμβροσίαν παρατίθενται, καὶ τοῦ νέκταρος με- 15 θύσκονται, μάλιστα δὲ ἤδονται σιτούμενοι τὸν ἐκ τῶν θυσιαῶν καπνὸν αὐτῇ κνίσσῃ ἀνηγεγμένον, καὶ τὸ αἷμα τῶν ἱερῶν, ὃ τοῖς βωμοῖς οἱ θύοντες περιχέουσι. — 3. Θυσίας ἄλλοι ἄλλας τοῖς θεοῖς προσάγουσι· βοῦν μὲν ὁ γεωργός, ἄρνα δὲ ὁ ποιμὴν, καὶ αἶγα ὁ αἰπόλος· ὁ δὲ τις λιθων- 20 τὸν ἢ πόπανον· ὁ δὲ πένης ἱλάσκεται τὸν θεὸν φιλήσας μόνον τὴν αὐτοῦ δεξιάν.

4. Οἱ πλάσται τὸν μὲν Δία ἀναπλάττουσι γενεήτην καὶ σκηπτρον ἔχοντα, Ποσειδῶνα κυανοχαίτην, τὴν Ἀθηνᾶν παρθένον καλὴν, γλαυκῶπιν, αἰγίδα ἀνέξωσμένην, κόρυν 25 φέρουσαν, δόρυ ἔχουσαν, τὴν Ἥραν λευκώλενον, εὐῶπιν, εὐτείμονα, βασιλικὴν, ἰδρυμένην ἐπὶ χρυσοῦ θρόνου, Ἀπόλλωνα μειράκιον γυμνὸν ἐν χλαμυδίῳ, τοξότην, διαβιδηκότα τοῖς ποσὶν ὥσπερ θεόγοντα. — Ἐκαστος τῶν θεῶν τέχνην τινὰ ἔχει ἢ θεοῖς ἢ ἀνθρώποις χρησίμην. Ὁ Ἀπόλλων μαντεύεται· 30 ὁ Ἀσκληπιδὸς ἰᾶται· ὁ Ἑρμῆς παλαίειν διδάσκει· ἡ Ἀρτεμις μαιεύεται· οἱ Διόσκουροι τοὺς ἐν θαλάσῃ χιμαζομένους ναύτας σώζουσιν, ἄλλοι δὲ ἄλλα τοιαῦτα ἐπιτε- δεύουσιν.

5. Τὸν Διὸς ἐκγόνους φασὶ γενέσθαι, θεὰς μὲν, Ἀφρο-
 δίτην καὶ Χάριτας, πρὸς δὲ ταύταις Εἰλείθυιαν, καὶ τὴν
 ταύτης συνεργὸν Ἀρτεμιν, καὶ τὰς προσαγορευομένας Ὠρας,
 Εὐνομίαν τε καὶ Δίκην, ἔτι δ' Εἰρήνην· θεοὺς δὲ, Ἥφαι-
 5 στον καὶ Ἄρεα καὶ Ἀπόλλωνα, πρὸς δὲ τούτοις Ἑρμῆν. —
 Τούτων δὲ ἐκάστῳ μυθολογοῦσι τὸν Δία τῶν εὐρεθέντων
 ὑπ' αὐτοῦ καὶ συντελουμένων ἔργων τὰς ἐπιστήμας καὶ
 τὰς τιμὰς τῆς εὐρέσεως ἀπονεῖμαι, βουλόμενον αἰώνιον
 αὐτοῖς περιποιῆσαι μνήμην παρὰ πᾶσιν ἀνθρώποις. Πα-
 10 ραδοθῆναι δὲ τῇ μὲν Ἀφροδίτῃ τὴν τε τῶν παρθένων ἡλι-
 κίαν, ἐν οἷς χρόνοις δεῖ γαμεῖν αὐτάς, καὶ τὴν ἄλλην ἐπιμέ-
 λειαν, τὴν ἔτι καὶ νῦν ἐν τοῖς γάμοις γινομένην μετὰ θυσιῶν
 καὶ σπονδῶν, ὥς ποιοῦσιν ἀνθρώποι τῇ θεῷ ταύτῃ. Ταῖς
 δὲ Χάρισι δοθῆναι τὴν τῆς ὀψεως κόσμησιν, καὶ τὸ κατάρχειν
 15 εὐεργεσίας, καὶ πάλιν ἀμείβεσθαι ταῖς προσηκούσαις χάρισι
 τοὺς εὐποιήσαντας.

6. Εἰλείθυιαν δὲ λαθεῖν τὴν περὶ τὰς τικτούσας ἐπιμέ-
 λειαν, καὶ θεραπείαν τῶν ἐν τῷ τέκτειν κακοπαθουσῶν·
 διὸ καὶ τὰς ἐν τοῖς τοιούτοις κινδυνευούσας γυναῖκας
 20 ἐπικαλεῖσθαι μάλιστα τὴν θεὸν ταύτην. Ἀρτεμιν δὲ
 φασιν εὐρεῖν τὴν τῶν νηπίων παιδίων θεραπείαν, καὶ τρο-
 φὰς τινὰς ἀρμοζούσας τῇ φύσει τῶν βρεφῶν· ἀφ' ἧς
 αἰτίας καὶ Κουροτρόφον αὐτὴν ὀνομάζεσθαι. Τῶν δὲ
 ὀνομαζομένων Ὠρῶν ἐκάστη δοθῆναι τὴν ἐπώνυμον
 25 τάξιν τε καὶ τοῦ βλου διακόσμησιν, ἐπὶ τῇ μεγίστῃ τῶν
 ἀνθρώπων ὠφελείᾳ· μηδὲν γὰρ εἶναι μᾶλλον δυνάμενον
 εὐδαίμονα βλον παρασκευάσαι τῆς Εὐνομίας, καὶ Δίκης, καὶ
 Εἰρήνης.

7. Ἀθηνᾶ δὲ προσάπτουσι τὴν τε τῶν ἑλαιῶν ἡμέρωσιν
 30 καὶ φυτεῖαν παραδοῦναι τοῖς ἀνθρώποις, καὶ τὴν τοῦ
 καρποῦ τούτου κατεργασίαν· πρὸς δὲ τούτοις τὴν τῆς
 ἐσθῆτος κατασκευὴν, καὶ τὴν τεκτονικὴν τέχνην, ἔτι δὲ
 πολλὰ τῶν ἐν ταῖς ἄλλαις ἐπιστήμας εἰσηγήσασθαι τοῖς
 ἀνθρώποις· εὐρεῖν δὲ καὶ τὴν τῶν αὐλῶν κατασκευὴν, καὶ

τὴν διὰ τούτων συντελουμένην μουσικὴν, καὶ τὸ σύνολον πολλὰ τῶν φιλοτέχνων ἔργων, ἅρ' ὧν Ἑργάνην αὐτὴν προσ-
αγορεύεσθαι.

8. Ταῖς δὲ Μούσαις δοθῆναι παρὰ τοῦ πατρὸς τὴν τῶν γραμμάτων εὐρεσιν, καὶ τὴν τῶν ἑπῶν σύνθεσιν, τὴν προσ- 5
αγορευομένην ποιητικὴν. Ἥφαιστον δὲ λέγουσιν εὐρετὴν γενέσθαι τῆς περὶ τὸν αἰδηρον ἐργασίας ἀπάσης, καὶ τῆς περὶ τὸν χαλκὸν καὶ χρυσὸν καὶ ἄργυρον, καὶ τῶν ἄλλων ὅσα τὴν ἐκ τοῦ πυρὸς ἐργασίαν ἐπιδέχεται. Τὸν Ἄρην δὲ μυθολογοῦσι πρῶτον κατασκευάσαι πανοπλίαν, καὶ 10
στρατιώτας κάθοπλίσαι, καὶ τὴν ἐν ταῖς μάχαις ἐναγώνιον ἐνέργειαν εἰσγηγῆσθαι, φονεύοντα τοὺς ἀπειθοῦντας τοῖς θεοῖς.

9. Ἀπόλλωνα δὲ τῆς κιθάρας εὐρετὴν ἀναγορεύουσι, καὶ τῆς κατ' αὐτὴν μουσικῆς· ἔτι δὲ τὴν ἱατρικὴν ἐπι- 15
στήμην ἔξεργεῖν, διὰ τῆς μαντικῆς τέχνης γινομένην, δι' ἧς τὸ παλαιὸν συνέβαινε θεραπείας τυγχάνειν τοὺς ἀφρόσπουτους· εὐρετὴν δὲ καὶ τοῦ τόξου γερόμενον, διδάξαι τοὺς ἐγγυρίους τὰ περὶ τὴν τοξείαν. Ἀπόλλωνος δὲ καὶ Κορωνίδος Ἀσκληπιὸν γεννηθέντα, καὶ πολλὰ 20
παρὰ τοῦ πατρὸς τῶν εἰς ἱατρικὴν μαθόντα, προσεξευρεῖν τὴν τε χειρουργίαν καὶ τὰς τῶν φαρμάκων σκευασίας, καὶ ῥιζῶν δυνάμεις, καὶ καθόλου προδιδᾶσαι τὴν τέχνην ἐπὶ τοσούτον, ὥστε ὡς ἀρχηγὸν αὐτῆς καὶ κτίστην τιμᾶσθαι.

10. Τῷ δ' Ἑρμῇ προσάπτουσι τὰς ἐν τοῖς πολέμοις 25
γινομένας ἐπικηρυκείας καὶ διαλλαγὰς καὶ σπονδὰς. Φασὶ δ' αὐτὸν καὶ μέτρα καὶ σταθμὰ, καὶ τὰ ἐκ τῆς ἐμπορίας κέρδη πρῶτον ἐπινοῆσαι, καὶ τὸ λάθρα τὰ τῶν ἄλλων σφετερίζεσθαι. Εἰσγηγὴν δ' αὐτὸν καὶ παλαιστρας γενέσθαι, καὶ τὴν ἀπὸ τῆς χελώνης λύραν ἐπινοῆσαι. Διό- 30
νυσον δὲ μυθολογοῦσιν εὐρετὴν γενέσθαι τῆς ἀμπέλου, καὶ τῆς περὶ ταύτην ἐργασίας, ἔτι δ' οἰνοποιίας, καὶ τοῦ πολ-
λοῦς τῶν ἐκ τῆς ὀπωρίας καρπῶν ἀποθησαυρίζειν.

11. Διὶ Μοῦσαι Διὸς καὶ Μνημοσύνης θυγατέρες εἶναι

λίγονται. Ἡσίοδος τὰ ὀνόματα αὐτῶν ἀποφαίνεται οὕτως·

Κλειώ τ', Εὐτέρπη τε, Θάλειά τε, Μελπομένη τε,
Τερψιχόρη τ', Ἐρατώ τε, Πολύμνια τ', Οὐρανίη τε,
Καλλιόπη θ', ἥ σφειων προφερεστάτη ἐστὶν ἀπασέων.

*

*

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- 6 12. Ὁ πολὺς ὄμιλος, οὓς ἰδιώτας οἱ σοφοὶ καλοῦσιν,
Ὀμήρῳ τε καὶ Ἡσιόδῳ πειθόμενοι, τόπον τινὰ ὑπὸ τῇ
γῇ πᾶνυ βαθὺν Ἀθην ὑπειλήφασιν, μέγαν τε καὶ πολύ-
χωρον τοῦτον εἶναι, καὶ ζοφερόν καὶ ἀνήλιον. Βασιλεύειν
δὲ τοῦ χάσματος ἀδελφὸν τοῦ Διὸς, Πλούτωνα κεκλημένον.
10 Περιφύεσθαι δὲ τὴν χώραν αὐτοῦ ποταμοῖς μεγάλοις τε
καὶ φοβεροῖς, καὶ ἐκ μόνων τῶν ὀνομάτων· Κωκυτοὶ γάρ,
καὶ Περφλεγέθοντες, καὶ τὰ τοιαῦτα κέκληνται. Τὸ δὲ
μέγιστον, ἡ Ἀχερουσία λίμνη πρόκειται, πρώτη δεχομένη
τοὺς ἀπαντῶντας, ἣν οἶκ' ἐν διαπλεῦσαι, ἢ παρελθεῖν, ἄνευ
15 τοῦ πορθμέως. Πρὸς δὲ αὐτῇ τῇ καθόδῳ καὶ πύλῃ, οὔσῃ
Ἀδαματίνῃ, ἀδελφιδοῦς τοῦ βασιλέως Διάκος ἐστὶ, τὴν
φρουρίῳ ἐπιτετραμμένος, καὶ παρ' αὐτῷ κύων τρικέφαλος.
Πιραιωθέντας δὲ τὴν λίμνην λειμῶν ὑποδέχεται μέγας,
καὶ ποτὸν, μνήμης πολέμιον. Ἀθήνης γοῦν διὰ τοῦτο
20 ὠνόμασται. Ὁ μὲν οὖν Πλούτων καὶ ἡ Περσεφόνη δυ-
ναστεύουσιν, ὑπηγετοῦσι δ' αὐτοῖς Ἑριννύες, καὶ Φόβοι,
καὶ Ἐρμῆς. Δικασταὶ δὲ κάθηται δύο, Μίνως τε καὶ
Ραδάμανθυς, Κρῆτες ὄντες, καὶ υἱοὶ τοῦ Διὸς. Οὗτοι δὲ
τοὺς μὲν ἀγαθοὺς τῶν ἀνδρῶν καὶ δικαίους πέμπουσιν ἐς
25 τὸ Ἰλυσίον πεδίον, τῷ ἀρίστῳ βίῳ συνεσομένους· τοὺς δὲ
πονηροὺς ταῖς Ἑριννύσι παραδόντες, ἐς τὸν τῆς κολάσεως
χώρον ἐκπέμπουσιν.

13. Ὁ Κέρβερος, ὃ τοῦ ἥδου φρουρὸς, εἶχε τρεῖς μὲν
κυνῶν κεφαλὰς, τὴν δὲ οὐρὰν δράκοντος, κατὰ δὲ τοῦ
30 νώτου παντοίων ὄφειων κεφαλὰς. — 14. Ὁ Τάρταρος τόπος
ἐστὶν ἐρεβυδῆς ἐν ἥδου, τοσοῦτον ἀπὸ γῆς ἔχων διάστημα,
ὅσον ἐπ' οὐρανοῦ γῆ.

MYTHOLOGICAL NARRATIONS.

I. APOLLO AND DIANA.

1. *Λητώ, ἡ τοῦ Κόλου θυγάτηρ, κατὰ τὴν γῆν ἅπασαν ὑφ' Ἡρας ἡλαύνετο, μέχρις εἰς Δῆλον ἐλθοῦσα, γεννᾷ πρῶτην Ἄρτεμιν· ὑφ' ἧς μαιωθεῖσα, ὕστερον Ἀπόλλωνα ἐγέννησεν. — Ἄρτεμις μὲν οὖν, τὰ περὶ θήραν ἀσκήσασα, παρθένος ἔμεινεν. Ἀπόλλων δὲ, τὴν μαντικὴν μαθὼν 5* παρὰ τοῦ Πανός, ἤκεν εἰς Δελφοὺς, χρησμοφδοῦσης τότε Θέμιδος. Ὡς δὲ ὁ φρουρῶν τὸ μαντεῖον Πύθων ὄφεις ἐκώλυεν αὐτὸν παρελθεῖν ἐπὶ τὸ χάσμα, τοῦτον ἀνελὼν τὸ μαντεῖον παραλαμβάνει.

2. Ἀπόλλων Ἀδμήτη, τῷ βασιλεῖ τῶν Φερῶν ἐν Θεσσα- 10 λίᾳ, ἐθήτευσεν, καὶ ᾗτήσατο παρὰ Μοιρῶν, ἵνα, ὅταν Ἀδμητος μέλλῃ τελευτᾶν, ἀπολυθῇ τοῦ θανάτου, ἂν ἐκουσίως τις ὑπὲρ αὐτοῦ θνήσκῃεν ἑλθῇ. Ὡς δὲ ἦλθεν ἡ τοῦ θνήσκειν ἡμέρα, μήτε τοῦ πατρός, μήτε τῆς μητρὸς ὑπὲρ αὐτοῦ θνήσκῃεν θείοντων, Ἄλκηστις, ἡ αὐτοῦ ἄλοχος, ὑπεραπέθα- 15 νε. Καὶ αὐτὴν πάλιν ἀνέπεμψεν ἡ Κόρη· ὥς δὲ ἔνιοι λέγουσιν, Ἡρακλῆς μαχεσάμενος τῷ Θανάτῳ.

3. Ἀπόλλων καὶ Ποσειδῶν, τὴν Λαομίδοντος ὕβριν πειράσαι θέλοντες, εἰκασθέντες ἀνθρώποις, ὑπέσχεοντο ἐπὶ μισθῷ τειχιεῖν τὸ Πέργαμον· τοῖς δὲ τειχίσαι τὸν μισθὸν 20 οὐκ ἀπέδιδον. Διὰ τοῦτο Ἀπόλλων μὲν λοιμὸν ἐπέμψε. Ποσειδῶν δὲ κῆτος, ὃ τοὺς ἐν τῷ πεδίῳ συνήρπαζεν ἀνθρώπους. Χρησμῶν δὲ λεγόντων, ἀπαλλαγὴν εἶσθαι τῶν συμφορῶν, ἐν προθῇ Λαομίδων Ἰσιόνην, τὴν θυγατέρα

αὐτοῦ, βορὰν τῷ κῆτι, οὗτος προῦθηκα, ταῖς πλησίον τῆς
θαλάσσης πέτραις προσαγῆσας αὐτήν. Ταύτην ἰδὼν ἐκκα-
μένην Ἡρακλῆς, ὑπέσχετο σώσειν αὐτήν, εἰ τὰς ἵππους
παρὰ Λαομέδοντος λήψεται, ἃς ὁ Ζεὺς ποινὴν τῆς Γανυ-
5 μῆδους ἀρπαγῆς ἔδωκεν αὐτῷ· δώσειν δὲ Λαομέδοντος
εἰπόντος, κτείνας τὸ κῆτος Ἡσιόνην ἔσωσε. Μὴ βουλομέ-
νου δὲ τὸν μισθὸν ἀποδοῦναι, Ἡρακλῆς αὐτὸν ἀπέκτεινε,
καὶ τὴν πόλιν εἶλεν.

4. Τάνταλος μὲν Διὸς ἦν παῖς, πλούτω δὲ καὶ δόξῃ
10 διαφέρων, κατώκει τῆς Ἀσίας περὶ τὴν νῦν ὀνομαζομένην
Παφλαγονίαν. Διὰ δὲ τὴν εὐγένειαν, ὡς φασι, φίλος
ἔγένετο τῶν θεῶν ἐπὶ πλείον. Ὑστερον δὲ τὴν εὐτυχίαν
οὐ φέρων, καὶ μετασχὼν κοινῆς τραπέζης καὶ πάσης παφ-
θήσιας, ἀπὶ γέλλε τοῖς ἀνθρώποις τὰ παρὰ τοῖς ἀθανά-
15 τοις ἀπόρρητα. Δι' ἣν αἰτίαν καὶ ζῶν ἐκολάσθη, καὶ
τελευτήσας αἰωνίου τιμωρίας ἡξιώθη, καταχθεις εἰς τοὺς
ἄσβεστους. — Τοῦτου δ' ἐγένετο Πίλοψ υἱὸς καὶ Νιόβη
θυγάτηρ. Αὕτη δ' ἐγέννησεν υἱοὺς ἑπτὰ, καὶ θυγατέρας
τὰς ἑσας, εὐπρεπεῖα διαφερούσας. Ἐπὶ δὲ τῷ πλήθει
20 τῶν τέκνων μέγα φρουαττομένη, πλεονάκεις ἐκαυχῆτο, καὶ
τῆς Αἰτωλίδος αὐτὴν εὐτεκνοτέραν ἀπεφαίνετο. Εἰθ' ἣ
μὲν Αἰτῶν χυλωσαμένη, προσέταξε τῷ μὲν Ἀπόλλωνι, κατα-
τοξεύουσι τοῖς υἱοῖς τῆς Νιόβης, τῇ δ' Ἀρτεμίδι, τὰς θυ-
γατέρας. Τοῦτων δ' ὑπακουσάντων τῇ μητρὶ, καὶ κατὰ τὸν
25 αὐτὸν καιρὸν κατατοξευσάντων τὰ τέκνα τῆς Νιόβης, συνέβη
αὐτὴν ὑφ' ἑνα καιρὸν ὀξέως ἅμα εὐτεκνον καὶ ἄτεκνον γε-
νέσθαι. — 5. Νιόβη δὲ Θήβας ἀπολιπούσα, πρὸς τὸν πατέ-
ρα Τάνταλον ἦκεν εἰς Σίπυλον τῆς Ἀσίας· καίκει Διὶ
εὐξαμένη, τὴν μορφήν εἰς λίθον μετέβαλε, καὶ χεῖται δάκρυα
30 νύκτωρ καὶ μεθ' ἡμέραν.

6. Ἀκταίων, Ἀυτονόης καὶ Ἀρισταίου παῖς, τροφεὶς παρὰ
Χείρωνι, κυνηγὸς ἐδιδάχθη, καὶ ὕστερον κατεβρώθη ἐν τῷ
Κισθαίρωνι ὑπὸ τῶν ἰδίων κυνῶν. Καὶ τοῦτον ἐτελεύτησε
τὸν τρόπον, ὅτι τὴν Ἀρτεμιν λουομένην εἶδε. Καὶ φασὶ, τὴν

Θεὸν τυραχρῆμα αὐτοῦ τὴν μορφήν εἰς ἑλαφον ἀλλάξαι, καὶ τοῖς ἐπομένοις αὐτῷ πεντήκοντα κυσὶν ἐμβυλεῖν λύσσαι, ὅφ' ὧν κατὰ ἄγνοιαν ἐβρώθη· ἀπολομένου δὲ Ἀκταίωνος, οἱ κύνες ἐπιζητοῦντες τὸν δεσπότην, κατωρύνοντο, καὶ ζήτησιν ποιούμενοι, παρεγένοντο ἐπὶ τὸ τοῦ Χείρωνος ἄντρον, ὃς εἰδῶλον κατεσκευάσεν Ἀκταίωνος, ὃ καὶ τὴν λύπην αὐτῶν ἔπαυσεν.

7. Ἀσκληπιδὸς Ἀπόλλωνος παῖς ἦν καὶ Κορωνίδος. Τοῦτον, τῆς αὐτοῦ μητέρος ἀποθανούσης, ἔτι βρέφος ὄντα, πρὸς Χείρωνα τὸν Κένταυρον ἤνεγκεν Ἀπόλλων, παρ' ᾧ καὶ τὴν ἰατρικὴν καὶ τὴν κυνηγετικὴν τρεφόμενος ἐδιδάχθη. Καὶ γενόμενος χειρουργικὸς, καὶ τὴν τέχνην ἀσκήσας ἐπὶ πολὺ, οὐ μόνον ἐκώλυε τινὰς ἀποθνήσκειν, ἀλλ' ἀνίγειρε καὶ τοὺς ἀποθανόντας. Ζεὺς δὲ φοβηθεὶς, μὴ λαβόντες οἱ ἄνθρωποι θεραπείαν παρ' αὐτοῦ, βοηθῶσιν ἄλλήλοις, ἐκεραύνωσεν αὐτόν· καὶ διὰ τοῦτο ὀργισθεὶς Ἀπόλλων κτείνει Κύνκωπας, τοὺς τὸν κεραυνὸν Διὶ κατασκευάσαντας. Ζεὺς δὲ ἐμέλλησε ῥίπτειν αὐτόν εἰς Τύρταρον· δεηθείσης δὲ Ἀητοῦς, ἐκέλευσεν αὐτὸν ἐνιαυτὸν ἀνδρὶ θητεῦσαι. Ὁ δὲ παραγενόμενος εἰς Φεραίς πρὸς Ἀδμήτην, τὸν Φέρητος, τούτῳ λατρεύων ἐπολμῖναι, καὶ τὰς θηλείας βόας πάσας διδυματόκους ἐποίησεν.

II. BACCHUS.

1. Λυκοῦργος, παῖς Ἀρύαντος, Ἰδωνῶν βασιλεύων, οἱ Σιτυμόνα ποταμὸν παροικοῦσιν, ἐξέβαλε Διόνυσον σὺν ταῖς Βάκχαις εἰς Θράκην ἐλθόντα. Καὶ Διόνυσος μὲν εἰς θάλασσαν πρὸς Θέτιν, τὴν Νηρῶος, κατέφυγε, Βάκχαι δὲ ἐγένοντο αἰχμάλωτοι, καὶ τὸ αὐτῷ συνεπόμενον Σατύρων πλῆθος. Αἱ δὲ Βάκχαι ἐλύθησαν ἐξαίφνης, Λυκοῦργος δὲ μαρίαν ἐνεποίησε Διόνυσος. Ὁ δὲ μεμνηνὼς Ἀρύαντα

τὸν παῖδα, ἀμπέλου νομίζων κλῆμα κόπτειν, πέλειαι πλήξας ἀπέκτεινε, καὶ ἀκρωτηριάσας αὐτὸν ἐσωφρόνησε. Τῆς δὲ γῆς ἀκάρπου μενούσης, ἔχρησεν ὁ θεός, καρποφορήσειν αὐτήν, ἃν θανατωθῇ Λυκούργος. Ἰδῶνοι δὲ ἀκούσαντες,
 5 εἰς τὸ Παγγαῖον αὐτὸν ἀπαγαγόντες ὄρος, ἔδησαν· καὶ κεῖ κατὰ Διονύσου βούλῃσιν ὑφ' ἵππων διαφθαρεῖς ἀπέθανεν.

2. Διελθὼν δὲ Θράκην, καὶ τὴν Ἰνδικὴν ἄπασαν, στήλας ἐκεῖ στήσας, ἤκεν εἰς Θήβας, καὶ τὰς γυναῖκας ἡνάγκασε καταλιπούσας τὰς οἰκίας βακχεύειν ἐν τῷ Κιθαιρῶνι.
 10 Πενθεὺς δὲ, Ἐχλόνος υἱός, παρὰ Κάδμου εἰληφώς τὴν βασιλείαν, διεκώλυε ταῦτα γίγνεσθαι, καὶ παραγενόμενος εἰς Κιθαιρῶνα, τῶν Βακχῶν κατάσκοπος, ὑπὸ τῆς μητρὸς Ἀγαύης κατὰ μανίαν ἐμελείσθη. Ἐνόμισε γὰρ αὐτὸν θεῖον εἶναι.

16 3. Βουλόμενος δὲ ὑπὸ τῆς Ἰκαρίας εἰς Νάξον διακομισθῆναι, Τυρρῶνῶν ληστρικὴν ἐμισθώσατο τριήρη· οἱ δὲ αὐτὸν ἐνθέμενοι, Νάξον μὲν παρέπλεον, ἠπείγοντο δὲ εἰς τὴν Ἀσίαν ἀπεμπωλήσοντες. Ὁ δὲ τὸν μὲν ἰστὸν καὶ τὰς κώπας ἐποίησεν ὄφεις, τὸ δὲ σκάφος ἔπλησε κισσοῦ καὶ
 20 βοῆς αὐλῶν· οἱ δὲ ἐμμανεῖς γενόμενοι, κατὰ τῆς θαλάσσης ἔφυγον, καὶ ἐγένοντο δελφῖνες.

4. Ἰκάριος τὸν Διόνυσον, εἰς τὴν Ἀττικὴν ἐλθόντα, ὑπέδεξάτο, καὶ λαμβάνει παρ' αὐτοῦ κλῆμα ἀμπέλου. Καὶ τὰ περὶ τὴν οἶνοποιῖαν μανθάνων, καὶ τὰς τοῦ θεοῦ
 25 θαρσάσθαι θέλων χάριτας ἀνθρώποις, ἀφικνεῖται πρὸς τινὰς ποιμένας, οἱ γευσάμενοι τοῦ ποτοῦ, καὶ χωρὶς ὕδατος δι' ἡδονὴν ἀφειδῶς ἐλκύσαντες, πεφαρμάχθαι νομίζοντες, ἀπέκτειναν αὐτόν. Μεθ' ἡμέραν δὲ νοήσαντες, ἔθαψαν αὐτόν. Πριγόνῃ δὲ τῇ θυγατρὶ, τὸν πατέρα
 30 μαστεύουσα, κύων συνήθης, ὄνομα Μυῖρα, ἣ τῷ Ἰκαρίῳ συνέπετο, τὸν νεκρὸν ἐμήνυσε· καὶ κείνη ὁδορομένη τὸν πατέρα, αὐτὴν ἀνήγειρεν.

III. MERCURY.

Ἑρμῆς, Μαίας καὶ Διὸς υἱός, ἔτι ἐν σπαργάνοις ὦν, ἐκδύς, εἰς Πιερίαν παραγίγνεται, καὶ κλέπτει βόας, ἃς ἔνεμεν Ἀπόλλων. Ἵνα δὲ μὴ φθοραθῇ ὑπὸ τῶν ἰχνῶν, ὑποδήματα τοῖς ποσὶ περιέθηκε, καὶ κομίσας εἰς Πύλον, εἰς σπήλαιον ἀπέκρυψε. Καὶ ταχέως εἰς Κυλλήνην ὤχετο, 5 καὶ εὗρίσκει πρὸ τοῦ ἄντρου νεμομένην χελώνην. Ταύτην ἐκκαθάρας, εἰς τὸ κύτος χορδὰς ἐντείνας, λύραν εὔρε καὶ πληκτρον. — Ἀπόλλων δὲ τὰς βόας ζητῶν, εἰς Πύλον ἀφικνεῖται, καὶ τοὺς κατοικοῦντας ἀνέκρινεν. Οἱ δὲ ἰδεῖν μὲν παῖδα ἐλαύνοντα ἔφασκον, οὐκ ἔχειν δὲ εἰπεῖν, ποῦ 10 ποτε ἡλάθησαν, διὰ τὸ μὴ εὖρεῖν ἶχνος δύνασθαι. Μαθὼν δὲ ἐκ τῆς μαντικῆς τὸν κεκλοφότα, πρὸς Μαῖαν εἰς Κυλλήνην παραγίγνεται, καὶ τὸν Ἑρμῆν ῥητιᾶτο· ἥ δὲ ἀπέδειξεν αὐτὸν ἐν τοῖς σπαργάνοις. Ἀπόλλων δὲ αὐτὸν τὸν παῖδα πρὸς Δία κομίσας, τὰς βόας ἀπῆτει. Διὸς δὲ κελεύοντος ἀποδοῦναι, 15 ἤρνεῖτο. Μὴ πείθων δὲ, ἄγει τὸν Ἀπόλλωνα εἰς Πύλον, καὶ τὰς βόας ἀποδίδωσιν. — Ἀκούσας δὲ τῆς λύρας ὁ Ἀπόλλων, ἀντιδίδωσι τὰς βόας. Ἑρμῆς δὲ ταύτας νέμων, σύριγγα πηξάμενος εὐύριζεν. Ἀπόλλων δὲ καὶ ταύτην βουλόμενος λαβεῖν, τὴν χρυσὴν ῥάβδον ἐδίδου αὐτῷ, ἣν 20 ἐκέκτητο βουκολῶν, καὶ τὴν μαντικὴν ἐδιδάξατο αὐτόν. Ζεὺς δὲ αὐτὸν κήρυκα ἑαυτοῦ καὶ θεῶν ὑποχθονίων τί-
θησιν.

IV. MINERVA.

1. Κέκρωψ αὐτοχθῶν, συμφυεῖς ἔχων σῶμα ἀνδρὸς καὶ δράκοντος, τῆς Ἀττικῆς ἰθαυίλευσε πρῶτος, καὶ τὴν γῆν 25 πρῶτον λεγομένην Ἀττιν, ἀφ' ἑαυτοῦ Κεκροπίαν ὠνόμασεν. Ἐπὶ τούτου, φασὶν, ἔδοξε τοῖς θεοῖς πόλεις καταλα-

βέσθαι, ἐν αἷς ἔμελλον ἔχειν τιμὰς ἰδίας ἑκάστος. Ἦκεν οὖν πρῶτος Ποσειδῶν ἐπὶ τὴν Ἀττικὴν, καὶ πλήξας τῇ τριαινῇ, κατὰ μέσσην τὴν ἀκρόπολιν ἀνέφηγε θάλασσαν, ἣν νῦν Ἐρεχθίδαι καλοῦσι. Μετὰ δὲ τοῦτον ἦκεν Ἀθηνᾶ
 5 καὶ ἐφύτευσε ἐλαίαν, ἣ νῦν ἐν τῷ Πανδροσίῳ δείκνυται. Γενομένης δὲ ἔριδος ἀμφοῖν περὶ τῆς χώρας, Ἀθηναῖν καὶ Ποσειδῶνα διαλύσας Ζεὺς, κριτὰς ἔδωκε θεοὺς τοὺς δῶδεκα. Καὶ τούτων δικαζόντων, ἡ χώρα τῆς Ἀθηνᾶς ἐκρίθη, Κέκροπος μαρτυρήσαντος, ὅτι πρῶτον τὴν ἐλαίαν ἐφύτευσεν.
 10 Ἀθηνᾶ μὲν οὖν ἀφ' ἑαυτῆς τὴν πόλιν ἐκάλεσεν Ἀθήνας. Ποσειδῶν δὲ, θυμῷ ὀργισθεὶς, τὸ Θριάσιον πεδῖον ἐπέκλυσε καὶ τὴν Ἀττικὴν ὑφαλον ἐποίησεν.

2. Ἦν παρὰ Θηβαίοις μάντις Τειρεσίας, Εὐήρους καὶ Χαρικλοῦς νύμφης, γενόμενος τυφλὸς τοὺς ὀφθαλμούς.
 15 Οὐ περὶ τῆς πηρώσεως καὶ μαντικῆς, λόγοι λέγονται διάφοροι. Ἄλλοι μὲν γὰρ αὐτὸν ὑπὸ τῶν θεῶν φασὶ τυφλωθῆναι, ὅτι τοῖς ἀνθρώποις, ἃ κρύπτειν ἤθελον, ἐμήνυν· ἄλλοι δὲ, ὑπὸ Ἀθηνᾶς αὐτὸν τυφλωθῆναι, ὅτι αὐτὴν γυμνὴν ἐν λουτρῷ εἶδε. Χαρικλοῦς δὲ δεομένης τὴν
 20 θεὸν (ἣν δὲ προσφιλὴς τῇ Ἀθηνᾷ ἢ Χαρικλῷ) ἀποκαταστῆσαι πάλιν τοὺς ὀφθαλμούς, μὴ δυναμένη τοῦτο ποιῆσαι, τὰς ἀκοὰς διακαθάρασα, πᾶσαν ὀρνίθων φωνὴν ἐποίησε συνιέναι, καὶ σκῆπτρον αὐτῷ ἔδωκ' ἵνα φέρων ὁμοίως τοῖς βλέπουσιν ἐδάδιζεν.

V. HERCULES.

25 1. Πρῶτα μὲν ἐν Νεμέᾳ βριαρὸν κατέπεφνε λέοντα. Δεύτερον, ἐν Λέονῃ πολυάχενον ἔκτανεν ὕδραν. Τὸ τρίτον αὐτ' ἐπὶ τοῖς Ἐρυμάνθιον ἔκτανε κάπρον. Χρυσόκερων ἔλαφον μετὰ ταῦτ' ἤγχευσε τέταρτον. Πέμπτον, δ' ὀρνίθας Στυφαλίδας ἐξεδίωξεν.

Ἑκτον, Ἀμαζονίδος κόμισε ζωστήρα φαινόν.
 Ἑβδομον, Ἀνγείου πολλὴν κόπρον ἑκαάθηρον.
 Ὀγδοον, ἐκ Κρήτηθε πυρίπνοον ἤλασε ταῦρον.
 Ἐννατον, ἐκ Θρήκης Διομήδεος ἤγαγεν ἵππους.
 Γηρυόνον, δέκατον, βόας ἤλασεν ἐξ Ἐρυθείης.
 Ἐνδέκατον, κύνα Κέρβερον ἤγαγεν ἐξ Αἴδου.
 Δωδέκατον δ', ἥνεγκεν ἐς Ἑλλάδα χρύσεια μῆλα.

6

2. Ἡρακλῆα μυθολογοῦσιν ἐκ Διὸς γενέσθαι. Οὗτος, φώμη σώματος πολὺ τῶν ἀπάντων διενέγκας, ἐπῆλθε τὴν οἰκουμένην, κολάζων μὲν τοὺς ἀδίκους, ἀναιρῶν δὲ τὰ 10 τὴν χώραν ἀοίκητον ποιοῦντα θηρία· πᾶσι δ' ἀνθρώποις τὴν ἐλευθερίαν περιποιήσας, ἀήττητος μὲν ἐγένετο καὶ ἄτρωτος, διὰ δὲ τὰς εὐεργεσίας ἀθανάτου τιμῆς ἔτιχε παρ' ἀνθρώποις.

3. Ἡρακλῆος παῖδός ὄντος ὀκταμηνιαίου, δύο δράκοντας 15 ὑπερμεγέθεις Ἡρὰ ἐπὶ τὴν αὐτοῦ εὐνὴν ἐπεμψε, διαφθαρήναι τὸ βρέφος θέλουσα. Ἐπιβομένης δὲ Ἀλκμήνης Ἀμφιτρώνα, Ἡρακλῆς διαναστὰς ἄγχων ἑκατέραις ταῖς χερσὶν αὐτοὺς διεφθείρεν. — 4. Εὐρυσθεὺς ἐπέταξε τῷ Ἡρακλεῖ τοῦ Νεμέου λέοντος τὴν δορὰν κομίζειν. Τοῦτο δὲ ζῶν 20 ἦν ἄτρωτος, ἐκ Τυφώτος γεγεννημένος. Πορευόμενος οὖν ἐπὶ τὸν λέοντα, καὶ εἰς τὴν Νεμέαν ἀφικόμενος, τὸν λέοντα ἐτόξευσε πρῶτον. Ὡς δὲ ἔμαθεν ἄτρωτος ὄντα, τῷ ῥοπάλῳ ἰδίῳκε. Φυγόντος δὲ τοῦ λέοντος εἰς ἀμφιστομον σπήλαιον αὐτοῦ, Ἡρακλῆς τὴν ἐτέραν ἀπωκοδόμησεν εἰσοδον, διὰ δὲ 25 τῆς ἐτέρας ἐπεισῆλθε τῷ θηρίῳ, καὶ περιθίεις τὴν χεῖρα τῷ ἱσυχῆλῳ, κατέσχευεν ἄγχων, ἕως ἔπνιξε, καὶ θέμενος ἐπὶ τῶν ὤμων, ἐκόμιζεν εἰς Μυκήνας. — 5. Ἑκτον ἐπέταξεν ἄθλον αὐτῷ τὰς Στυμφαλίδας ὄρνιθας ἐκδιῶσαι. Ἦν δὲ ἐν Στυμφάλῳ, πόλει τῆς Ἀρκαδίας, Στυμφαλὶς λεγομένη λίμνη, 30 πολλῇ συνηρεφῆς ὕλη. Εἰς ταύτην ὄρνεις συνίφυγον ἀπλείοι. Ἀμυχανοῦντος οὖν Ἡρακλῆος, πῶς ἐκ τῆς ὕλης τὰς ὄρνιθας ἐκδύλη, χάλκεα κρόταλα δίδωσιν αὐτῷ Ἀθηναῖ,

παρ' Ἡφαίστου λαβοῦσα. Ταῦτα κρούων ἐπὶ τινος ὄφρου
τῇ λίμνῃ παρακειμένου, τὰς ὄρνιθας ἐφόβει. Αἱ δὲ τὸν
δοῦπον οὐχ ἱπομένουσαι, μετὰ δέους ἀνίσταντο, καὶ τοῦτον
τὸν τρόπον Ἡρακλῆς ἐτόξευσεν αὐτάς.

- 5 6. Λιδύης ἐβασίλευε παῖς Ποσειδῶνος, Ἀνταῖος, ὃς τοὺς
ξένους ἀνυγκάζων παλαίειν ἀγῆρει. Τοῦτ' αὖ δὲ παλαίειν
ἀναγκάζομενος Ἡρακλῆς, ἀράμενος ἄμμασι μετέωρον ἀπέ-
κτεινε· ψαύοντα γὰρ γῆς ἰσχυρότατον συνέβη γίνεσθαι.
Διὸ καὶ Ἰῆς τινες ἔφασαν τοῦτον εἶναι παῖδα. — 7. Μετὰ
10 Λιδύην Ἡρακλῆς Αἴγυπτον διεξίρει. Ταύτης ἐβασίλευε
Βούσιρις, Ποσειδῶνος παῖς. Οὗτος τοὺς ξένους ἔθνην
ἐπὶ βοιωτῷ Διὸς, κατὰ τι λόγιον. Ἐννέα γὰρ ἔτη ἀφορία
τὴν Αἴγυπτον κατέλαβε. Θράσιος δὲ ἐλθὼν ἐκ Κύπρου,
μάντις τὴν ἐπιστήμην, ἔφη, τὴν ἀφορίαν παύσεσθαι, ἂν
15 ξῖνον ἄνδρα τῷ Διὶ σφάζωσι κατ' ἔτος. Βούσιρις δὲ
ἐκείνον πρῶτον σφάζεις τὸν μάντιν, πάντας τοὺς κατιόντας
ξένους ἔσφαζε. Συλληφθεὶς οὖν καὶ Ἡρακλῆς τοῖς βωμοῖς
προσφερίετο· τὰ δὲ διςμὰ διαβρόχης, τὸν τε Βούσιριν καὶ
τὸν ἐκείνου παῖδα Ἀμφιδάμαντα ἀπέκτεινεν.
20 8. Μεταστάντος δὲ Ἡρακλέους εἰς θεοὺς, οἱ παῖδες
αὐτοῦ, φυγόντες Εὐρυσθέα, ἤλθον εἰς Ἀθήνας, καὶ κα-
θεσθέντες ἐπὶ τὸν Ἑλίου βωμόν, ἤξιον βοηθεῖσθαι.
Εὐρυσθέως δὲ ἐκείνους ἐκδιδόναι λέγοντος, καὶ πόλεμον
ἀπειλοῦντος, οἱ Ἀθηναῖοι οὐκ ἐκδιδόντες αὐτοὺς πόλεμον
25 πρὸς αὐτὸν ὑπέστησαν. Καὶ τοὺς μὲν παῖδας αὐτοῦ
ἀπέκτειναν· αὐτὸν δὲ Εὐρυσθέα φεύγοντα ἐφ' ἄρματος
κτείνει διώξας Ἴλλος, καὶ τὴν μὲν κεφαλὴν ἀποτεμὼν,
Ἀλκμήνῃ δίδωσιν· ἥ δὲ κερκίσι τοὺς ὀφθαλμοὺς ἐξώρυξεν
αὐτοῦ.

VI. EXPEDITION OF THE ARGONAUTS.

1. Φοῖξον, τὸν Ἀθάμαντος, μυθολογοῦσι, διὰ τὰς ἀπὸ τῆς μητρικῆς ἐπιβουλᾶς ἀναλαβόντα τὴν ἀδελφὴν Ἑλλην, φυγεῖν ἐκ τῆς Ἑλλάδος. Περαιουμένων δὲ αὐτῶν κατὰ τινα θεῶν πρόνοιαν ἐκ τῆς Εὐρώπης εἰς τὴν Ἀσίαν ἐπὶ κριοῦ χρυσομάλλου, τὴν μὲν παρθένον ἀποπεσεῖν εἰς τὴν 6 θαλάσσαν, ἣν ἀπ' ἐκείνης Ἑλλήσποντον ὀνομασθῆναι· τὸν δὲ Φοῖξον εἰς τὸν Πόντον πορευθέντα κατενεχθῆναι μὲν πρὸς τὴν Κολχίδα, κατὰ τὴν τι λόγιον θύσαντα τὸν κριόν, ἀνθρῶπιν τὸ δέρας εἰς τὸ τοῦ Ἄρεος ἱερὸν. Μετὰ δὲ ταῦτα βασιλεύοντι τῆς Κολχίδος Αἰήτῃ χρησμὸν ἐκπεσεῖν, ὅτι 10 τότε καταστρέψει τὸν βίον, ὅταν ξένοι καταπλεύσαντες τὸ χρυσόμαλλον δέρας ἀπενέγκωσι. Διὰ δὲ ταύτας τὰς αἰτίας, καὶ διὰ τὴν ἰδίαν ὁμότητα καταδεῖξαι θύειν τοὺς ξένους, ἵνα διαδοθείσης τῆς φήμης εἰς ἅπαντα τόπον περὶ τῆς Κόλχων ἀγριότητος, μηδεὶς τῶν ξένων ἐπιβῆναι τολμήσῃαι 15 εἰς χώρας.

2. Τῷ Πείλῃ, τῆς Ἰώλκου ἐν Θεσσαλίᾳ βασιλεῖ, ἐθέσπισεν ὁ θεὸς, τὸν μονοσάνδαλον φυλάσσουσαι. Τὸ μὲν οὖν πρῶτον ἡγνόμεν τὸν χρησμὸν· ὕστερον δὲ αὐτὸν ἔγνω. Τελῶν γὰρ ἐπὶ τῇ θαλάσῃ Ποσειδῶνι θυσίαν, ἄλλους τε 20 πολλοὺς ἐπὶ ταύτῃ, καὶ τὸν Ἰάσονα μετεπέμψατο. Ὁ δὲ πόθῳ γεωργίας ἐν τοῖς χωρίοις διατελεῶν, ἔσπενυσεν ἐπὶ τὴν θυσίαν. Διαβαίνων δὲ ποταμὸν Ἄνακρον, ἐξῆλθε μονοσάνδαλος, τὸ ἕτερον ἀπολέσας ἐν τῷ ῥέειθρῳ πέδιλον. Θεασάμενος δὲ Πείλις αὐτὸν, καὶ τὸν χρησμὸν συμβαλὼν, 25 ἠρώτα προσελθὼν, τί ἂν ἐποίησεν, ἐξουσίαν ἔχων, εἰ λόγιον ἦν αὐτῷ πρὸς τινα φονευθῆσεσθαι τῶν πολιτῶν; Ὁ δὲ ἔφη, Τὸ χρυσόμαλλον δέρας προσέταττον ἂν φέρειν αὐτῷ. Τούτῳ Πείλις ἀκούσας, εὐθὺς ἐπὶ τὸ δέρας ἐλθεῖν ἐκέλευ-

- σεν αὐτόν. Τούτο δὲ ἐν Κόλχοις ἦν, ἐν Ἄρεος ἄλσει
 κρεμάμενον ἐκ δρυὸς, ἐφρουρεῖτο δὲ ὑπὸ δράκοντος αὐπνουν.
 — Ἐπὶ τούτῳ πεμπόμενος Ἰάσων, Ἄργον παρεκάλεσε τὸν
 Φοῖβον· κακείνος, Ἀθηνᾶς ὑποθεμένης, πεντηκόντορον ναῦν
 5 κατεσκεύασε, τὴν προσαγορευθεῖσαν ἀπὸ τοῦ κατασκευά-
 σαντος Ἀργώ· κατὰ δὲ τὴν πρῶραν ἐνήρμοσεν Ἀθηνᾶ
 φωνήεν φηγοῦ τῆς Δωδωνίδος ξύλον· ὥς δὲ ἡ ναὺς κατε-
 σκευάσθη, χρωμένῃ ὁ θεὸς πλεῖν ἐπέτρεψε, συναθροίσαντι
 τοὺς ἀρίστους τῆς Ἑλλάδος.
- 10 3. Οὗτοι ναυαρχοῦντος Ἰάσονος ἀναχθέντες καταναῶσιν
 εἰς τὴν τῆς Θράκης Σαλμυδησσὸν, ἐνθα ὤκει Φινεὺς
 μάντις, τὰς ὄψεις πεπηρωμένος. Τούτον οἱ μὲν Ἀγή-
 νορος εἶναι λέγουσιν, οἱ δὲ Ποσειδῶνος νιόν· καὶ πη-
 ρωθῆναι φασὶν αὐτόν, οἱ μὲν ὑπὸ θεῶν, ὅτι προὔλεγε
 15 τοῖς ἀνθρώποις τὰ μέλλοντα, οἱ δὲ, ὑπὸ Βορέου καὶ τῶν
 Ἀργοναυτῶν, ὅτι, πεισθεὶς μητρίᾳ, τοὺς ἰδίους ἐτύφλωσε
 παῖδας. Ἐπεμψαν δὲ αὐτῷ καὶ τὰς Ἀρπυίας οἱ θεοί.
 Πτερωταὶ δὲ ἦσαν αὗται, καὶ ἐπειδὴ τῷ Φινεῖ παρείθετο
 τράπεζα, ἐξ οὐρανοῦ καθιπτάμεναι, τὰ μὲν πλείονα ἀνὴρ-
 20 παζον, ὀλίγα δὲ ὅσα ὁσμῆς ἀνάπλεα κατέλειπον, ὥστε μὴ
 δύνασθαι προσενέγκασθαι. Βουλομένοις δὲ τοῖς Ἀργο-
 ναύταις τὰ περὶ τοῦ πλοῦ μαθεῖν, ὑποθήσεσθαι τὸν πλοῦν
 ἔφη, τῶν Ἀρπυιῶν αὐτὸν ἐὰν ἀπαλλάξωσιν. Οἱ δὲ πα-
 ρίδεσαν αὐτῷ τράπεζαν ἐδεσμάτων. Ἀρπυιαὶ δὲ ἐξαίφνης
 25 σὺν βοῇ καταπτᾶσαι τὴν τροφὴν ἤρπαζον. Θεασάμενοι
 δὲ οἱ Βορέου παῖδες, Ζήτης καὶ Κάλαις, ὄντες πτηρω-
 τοί, σπασάμενοι τὰ ἔφη, δι' αἼρος ἐδίωκον. Ἦν δὲ ταῖς
 Ἀρπυιαῖς χρῶν τεθνάναι ὑπὸ τῶν Βορέου παίδων· τοῖς
 δὲ Βορέου παισὶ, τότε τελευτήσειν, ὅτε ἂν διώκοντες μὴ
 30 καταλάβωσι. Διωκομένων δὲ τῶν Ἀρπυιῶν, ἡ μὲν εἰς
 ποταμὸν τινα ἐμπέπτει, ἡ δὲ ἑτέρα μέχρις Ἐχινάδων ἤλθε
 νήσων, αἱ νῦν ἀπ' ἐκείνης Στροφαδες καλοῦνται· ἐστράφη
 γὰρ, ὥς ἤλθεν ἐπὶ ταύτας, καὶ γενομένη κατὰ τὴν ἡῶνα
 ὑπὸ καμάτου πέπτει σὺν τῷ διώκοντι. Ἀπολλώνιος δὲ ἔως

Στροφάδων νήσων φησὶν αὐτὰς διωχθῆναι, καὶ μηδὲν πα-
θῆναι, δούσας ὄρκον, τὸν Φινέα μηκέτι ἀδικήσιν.

4. Ἀπαλλαγὴς δὲ τῶν Ἀρπυιῶν Φινεύς, ἐμήνυσσε τὸν
πλοῦν τοῖς Ἀργοναύταις, καὶ περὶ τῶν Συμπληγάδων ὑπέ-
θετο πετρῶν τῶν κατὰ τὴν τοῦ Πόντου εἰσοδον. Ἦσαν δὲ 5
ὑπερμεγέθεις αὐται, συγκρουόμεναι δὲ ἀλλήλαις, ὑπὸ τῆς
τῶν πνευμάτων βίας, τὸν διὰ θαλάσσης πόρον ἀπέκλειον.
Ἐφέρετο δὲ πολλὴ μὲν ἀπ' αὐτῶν ὀμίχλη, πολλὺς δὲ πάτα-
γος ἦν δὲ ἀδύνατον καὶ τοῖς πετεινοῖς δι' αὐτῶν ἐλθεῖν.
Ἐλεπεν οὖν αὐτοῖς ἀφεῖναι πελειάδα διὰ τῶν πετρῶν, καὶ 10
ταύτην εἰάν μὲν ἴδωσι σωθῆϊσαν, διαπλεῖν καταφρο-
νοῦντας· εἰάν δὲ ἀπολομένην, μὴ πλεῖν βιάζεσθαι. Ταῦτα
ἀνήγοντο ἀκούσαντες, καὶ, ὥς πλησίον ἦσαν τῶν πετρῶν,
ἀφῆλθον ἐκ τῆς πλώρας πελειάδα· τῆς δὲ ἵπταμένης, τὰ
ἄκρα τῆς οὐρᾶς ἡ σύμπτωσις τῶν πετρῶν ἀπεθέρισεν. 15
Ἀναχωροῦσας οὖν ἐπιτηρήσαντες τὰς πέτρας, μετ' εἰρεσίας
ἐτόνον, συλλαβομένης Ἥρας, διήλθον, τὰ ἄκρα τῶν ἀφλά-
στων τῆς νηὸς περικοπεύσης. Αἱ μὲν οὖν Συμπληγάδες
ἔκτοτε ἔσθησαν· χρεὼν γὰρ ἦν αὐταῖς, νηὸς περαιωθείσης,
στήναι παντελῶς.

20

5. Οἱ δὲ Ἀργοναῦται παραπλεύσαντες Θερμώδοντα καὶ
Καύκασον, ἐπὶ Φᾶσιν ποταμὸν ἤλθον. Οὗτος τῆς Κολ-
χικῆς ἐστὶ γῆς. Καθορμισθείσης δὲ τῆς νηὸς, ἦκε πρὸς
Αἰήτην Ἰάσον, καὶ τὰ ἐπιταγέντα ὑπὸ Πείλου λέγων, πα-
ρεκάλει δοῦναι τὸ δέρας αὐτῷ· ὃ δὲ δώσειν ὑπέσχετο, εἰάν 25
τοὺς χαλκόποδας ταύρους μόνος καταξεύξῃ· ἦσαν δὲ ἄγριοι
παρ' αὐτῷ οὗτοι ταῦροι δύο, μεγέθει διαφέροντες, δῶρον
Ἐφαιστου, οἳ χαλκοὺς μὲν εἶχον πόδας, πῦρ δὲ ἐκ στομά-
των ἐφύσων. Τούτους αὐτῷ ζεύξαντι ἐπετάσσετο σπείρειν
δράκοντος ὀδόντας· εἶχε γὰρ λαβὼν παρ' Ἀθηναῖς τοὺς 30
ἡμίσεις ὦν Κάδμος ἔσπευεν ἐν Θήβαις.

6. Ἀποροῦντος δὲ τοῦ Ἰάσονος, πῶς ἂν δύναίτο τοὺς
ταύρους καταξεύξαι, Μῆδεα αὐτοῦ ἔρωτα ἔσχε· ἦν δὲ
αὕτη θυγάτηρ Αἰήτου καὶ Ἰδυίας τῆς Ὠκεανοῦ, φαρ-

μακίς. Λεοδικυῖα δὲ, μὴ πρὸς τῶν ταύρων διαφθαρεῖ,
 κρύφα τοῦ πατρὸς συνεργήσῃν αὐτῷ πρὸς τὴν κατὰ-
 ζυξιν τῶν ταύρων ἐπηγγέλτατο, καὶ τὸ δέρας ἐγχειριεῖν,
 ἂν ὁμῶσθῃ αὐτὴν ἔξιν γυναῖκα, καὶ εἰς Ἑλλάδα σύμπλον
 5 ἀγύγῃται. Ὁμόσαντος δὲ Ἰάσονος, φάρμακον δίδωσιν, ᾧ
 καταζευγνύναι μέλλοντα τοὺς ταύρους ἐκέλευσε χρῆσαι τὴν
 τε ἀσπίδα, καὶ τὸ δόρυ, καὶ τὸ σῶμα· τούτῳ γὰρ χρι-
 σθέντα, ἔφη, πρὸς μίαν ἡμέραν μῆτε ὑπὸ πυρὸς ἀδικη-
 θήσεσθαι, μῆτε ὑπὸ σιδήρου. Ἐδήλωσε δὲ αὐτῷ, σπειρο-
 10 μένων τῶν ὀδόντων, ἐκ γῆς ἄνδρας μέλλειν ἀναδύεσθαι
 ἐπ' αὐτὸν καθωπλισμένους, οὓς ἐπειδὴν ἀθρόους θιάσεται,
 ἐκέλευσε βάλλειν εἰς μέσον λίθους ἄποθεν· ὅταν δὲ ὑπὲρ
 τούτου μάχωνται πρὸς ἀλλήλους, τότε κτείνειν αὐτούς.

7. Ἰάσων δὲ τοῦτο ἀκούσας, καὶ χρισάμενος τῷ φαρ-
 15 μάκῳ, παραγενόμενος εἰς τὸ τοῦ νεῷ ἄλσος, ἐμάστευσε τοὺς
 ταύρους, καὶ σὺν πολλῷ πυρὶ ὀρμήσαντας αὐτοὺς κατέζευξε.
 Σπείροντος δὲ αὐτοῦ τοὺς ὀδόντας, ἀνέτελλον ἐκ τῆς γῆς
 ἄνδρες ἔκπολοι· ὁ δὲ, ὅπου πλείονας εἶρα, βάλλων ἐξ
 ὤφανους λίθους πρὸς αὐτοὺς, μαχομένους πρὸς ἀλλήλους
 20 προσιῶν, ἀνῆρει. Κατεζευγμένων δὲ τῶν ταύρων, οὐκ
 ἐδίδου τὸ δέρας Αἰήτης· ἐβούλετο δὲ τὴν τε Ἀργὴν κατα-
 φλέξει, καὶ κτείνειν τοὺς ἐμπλέοντας. Φθιάσασα δὲ Μίδεια,
 τὸν Ἰάσονα νυκτὸς ἐπὶ τὸ δέρας ἤγαγε, καὶ τὸν φυλάσσοντα
 δράκοντα κατακοιμάσασα τοῖς φαρμάκοις, μετὰ Ἰάσονος
 25 ἔχουσα τὸ δέρας ἐπὶ τὴν Ἀργὴν παρεγένετο. Συνείπετο δὲ
 αὐτῇ καὶ ὁ ἀδελφὸς Ἄψυρτος. Οἱ δὲ νυκτὸς μετὰ τούτων
 ἀνήχθησαν.

8. Πελίας δὲ, ἀπογνὸς τὴν ὑποστροφὴν τῶν Ἀργο-
 ναυτῶν, Αἴσονα, τὸν Ἰάσονος πατέρα, κτείνειν ᾗθελεν·
 30 ὁ δὲ, αἰτησάμενος ἑαυτὸν ἀνελεῖν, θυσίαν ἐπιτελῶν, ἀδελῶς
 ταύρου αἷμα σπασάμενος ἀπέθανεν. Ἡ δὲ Ἰάσονος μήτηρ
 ἐπαρασαμένη Πελίᾳ, νήπιον ἀπολιποῦσα παῖδα Πρῶμαχον,
 ἑαυτὴν ἀνήρτισε· Πελίας δὲ καὶ τὸν κατελειφθέντα
 παῖδα ἀπέκτεινεν αὐτῆς. Ὁ δὲ Ἰάσων κατελθὼν, τὸ μὲν

δέρας ἔδωκε· περὶ ὧν δὲ ἡδικήθη μετελθεῖν ἐθέλων, και-
ρὸν ἐξεδέχετο. Καὶ τότε μὲν ἐς Ἴσθμὸν μετὰ τῶν ἀριστείων
πλεύσας, ἀνέθηκε τὴν ναὺν Ποσειδῶνι· αὐτῷ δὲ Μήδειαν
παρακαλεῖ ζητεῖν, ὅπως Πελίας αὐτῷ δίκας ὑποσχῇ. Ἡ δὲ
εἰς τὰ βασίλεια τοῦ Πελίου παρελθοῦσα πείθει τὰς θυ- 5
γατέρας αὐτοῦ, τὸν πατέρα κρεουργῆσαι καὶ καθεψῆσαι,
διὰ φαρμάκων αὐτὸν ἐπαγγελλομένη ποιήσιν νέον· καὶ τοῦ
πιστεῦσαι χάριν, κριὸν μέλισσας καὶ καθεψήσασα, ἐποίησεν
ἄρνα. Αἱ δὲ πιστεύσασαί, τὸν πατέρα κρεουργοῦσι καὶ
καθεψοῦσιν. Ἄκαστος δὲ μετὰ τῶν τὴν Ἴωλκὸν οἰκούντων 10
τὸν πατέρα θάπτει, τὸν δὲ Ἰάσωνα μετὰ τῆς Μηδείας τῆς
Ἴωλκοῦ ἐκβάλλει.

VII. MISCELLANEOUS FABLES.

1. Ὀρφεὺς, Καλλιόπης Μούσης καὶ Οὐίγρου υἱός, ἄδων
ἐκίνει λίθους τε καὶ δένδρα. Ἀποθανούσης δὲ Εὐρυδίκης,
τῆς γυναικὸς αὐτοῦ, δηχθείσης ὑπὸ ὄφρεως, κατήλθεν εἰς 15
ἄδου, καὶ Πλούτωνα ἔπεισεν ἀναπέμψαι αὐτήν. Ὁ δὲ
ὑπέσχετο τοῦτο ποιήσιν, ἂν μὴ πορευόμενος Ὀρφεὺς
ἐπιστραφῇ, πρὶν εἰς τὴν οἰκίαν αὐτοῦ παραγενέσθαι. Ὁ
δὲ ἀπιστῶν ἐπιστραφεὶς ἐθέασατο τὴν γυναῖκα· ἥ δὲ πάλιν
ὑπέστρεψεν. 20

2. Πολλοὶ τῶν ποιητῶν φασί, Φαέθοντα τὸν Ἥλιου μὲν
υἱόν, παῖδα δὲ τὴν ἡλικίαν ὄντα, πείσαι τὸν πατέρα, μίαν
ἡμέραν παραχωρῆσαι τοῦ τεθρίππου. Συγχωρηθέντος δὲ
αὐτῷ τούτου, τὸν μὲν Φαέθοντα ἐλαύνοντα τὸ τεθρίππον,
μὴ δύνασθαι κρατεῖν τῶν ἡνίων, τοὺς δὲ ἵππους κατα- 25
φρονήσαντας τοῦ παιδός, ἐξενεχθῆναι τοῦ συνήθους
δρόμου· καὶ τὸ μὲν πρῶτον κατὰ τὸν οὐρανὸν πλανωμέ-
νους ἐκπυρῶσαι τοῦτον, καὶ ποιῆσαι τὸν νῦν γαλαξίαν
κυλούμενον κύκλον· μετὰ δὲ ταῦτα, πολλὴν τῆς οἰκου-

μένης κατακαίειν χώραν. Διὸ καὶ τὸν Δία ἀγανακτήσαντα ἐπὶ τοῖς γεγενημένοις, κεραυνῶσαι μὲν τὸν Φαίθοντα, ἀποκαταστήσαι δὲ τὸν Ἥλιον ἐπὶ τὴν συνήθη πορείαν. Τῷ δὲ Φαίθοντος πεισόντος πρὸς τὰς ἐκβολὰς τοῦ νῦν
 5 Πάδου καλουμένου ποταμοῦ, τὸ δὲ παλαιὸν Ἡριδανοῦ προσαγοφευομένου, θρηγῆσαι μὲν τὰς ἀδελφὰς αὐτοῦ τὴν τελευταίην, διὰ δὲ τὴν ὑπερβολὴν τῆς λύπης μετασχημα-
 τισθῆναι τὴν φύσιν, γενομένας αἰγείρους. Ταύτας δὲ καὶ ἐνιαυτὸν κατὰ τὴν αὐτὴν ὥραν δάκρυον ἁμῖναι, καὶ
 10 τοῦτο πηγνύμενον ἀποτελεῖν τὸ καλούμενον ἤλεκτρον.

3. Προμηθεύς, Ἰαπετοῦ καὶ Αἰΐας υἱὸς, ἐξ ὕδατος καὶ γῆς ἀνθρώπους πλάσας, ἔδωκεν αὐτοῖς καὶ πῦρ, λάθρα Διὸς, ἐν νάρθηκι κρύψας. Ὡς δὲ ᾔσθετο Ζεὺς, ἐπέταξεν
 15 Τούτῳ δὲ Σκυθικὸν ὄρος εὐτίν. Ἐν δὲ τούτῳ προσηλωθεὶς Προμηθεὺς πολλῶν ἐτῶν ἀριθμὸν διετέλεσε. Καθ' ἐκάστην δὲ ἡμέραν ἀετὸς ἐφιπτάμενος, τὸ ἦπαρ αὐτοῦ ἐνέμετο, ἀυξάνομενον διὰ νυκτός. Καὶ Προμηθεὺς μὲν πυρὸς κλαπέντος δίκην ἔτινέ ταύτην, μέχρις Ἡρακλῆς αὐτὸν
 20 ἔλυσεν.

4. Προμηθεὺς δὲ παῖς Δευκαλίων ἐγένετο. Οὗτος βασιλεύων τῶν περὶ τὴν Φθίαν τόπων, γαμῖ Πυρρῶν, τὴν Ἐπιμηθεὺς καὶ Πανδώρας, ἣν ἔπλασαν οἱ θεοὶ πρώτην γυναικα. Ἐπεὶ δὲ ἀφανίσαι Ζεὺς τὸ χαλκοῦν γένος ἠθέλη-
 25 σεν, ὑποθεμένου Προμηθεὺς, Δευκαλίων τεκτηνόμενος λάρνακα, καὶ τὰ ἐπιτήδεια ἐνθόμενος, εἰς ταύτην μετὰ Πυρρῶς εἰσέβη. Ζεὺς δὲ πολὺν ὕετὸν ἀπ' οὐρανοῦ χέας, τὰ πλεῖστα μέρη τῆς Ἑλλάδος κατέκλυσεν ὥστε διασφαρῆ-
 ναι πάντας ἀνθρώπους, ὀλίγων χωρὶς, οἱ συνέφυγον εἰς τὰ
 30 πηλοῖον ὑψηλὰ ὄρη. Δευκαλίων δὲ ἐν τῇ λάρνακί διὰ τῆς θαλάσσης φερόμενος ἐφ' ἡμέρας ἐνεία καὶ νύκτας ἴσας, τῷ Παρνασσῷ προσίσχει, καὶ τῶν ὄμβρων παῦλαν λαδόντων, ἐκβάς ἔθυσσε Διὶ Φυξίῳ. Ζεὺς δὲ πέμψας Ἑρμῇ πρὸς αἰτῶν, ἐπέτρεψεν αἰτεῖσθαι ὃ τι βούλεται ὃ δὲ αἰρεῖται

ἀνθρώπους αὐτῷ γενέσθαι. Καὶ, Διὸς εἰπόντος, ὑπὲρ κεφαλῆς αἰφῶν ἔβαλε λίθους, καὶ οὓς μὲν ἔβαλε Δευκαλίων, ἄνδρες ἐγένοντο· οὓς δὲ Πύρρα, γυναῖκες. Ὅθεν καὶ λαοὶ μεταφορικῶς ὠνομάσθησαν ἀπὸ τοῦ λᾱαs, ὁ λᾱος.

5

5. Σαλμωνεύς διὰ τὴν ἀσίθειαν ἐκολάσθη. Ἐλεγε γάρ ἑαυτὸν εἶναι Δία, καὶ τὰς ἐκείνου ἀφελόμενος θυσίας, ἑαυτῷ προσέτασσε θύειν· καὶ βύρσας μὲν ἐξηραμμένας ἐξ ἄρματος μετὰ λεβήτων χαλκῶν σύρων, ἔλεγε βροτῆν· βάλων δὲ εἰς οὐρανὸν αἰθιομένης λαμπάδας, ἔλεγεν ἀστράπτειν. Ζεὺς 10 δὲ αὐτὸν κεραυνώσας, τὴν κτισθεῖσαν ὑπ' αὐτοῦ πόλιν καὶ τοὺς οἰκήτορας ἠφάνισε πάντας.

6. Βῆλος ὁ Αἰγύπτου βασιλεὺς, παῖδας εἶχε διδύμους, Αἰγυπτίον καὶ Δαναόν. Αἰγύπτῳ μὲν ἐγένοντο παῖδες πεντήκοντα, θυγατέρες δὲ Δαναῷ πεντήκοντα. Στα- 15 σιασάντων δὲ αὐτῶν πρὸς ἀλλήλους περὶ τῆς ἀρχῆς ὕστερον, Δαναὸς τοὺς Αἰγύπτου παῖδας δεδοικῶς, ὑποθέμενης Ἀθηνᾶς αὐτῷ, ναῦν κατεσκευάσας πεντηκόντορον, καὶ τὰς θυγατέρας ἐνθάδε μὲν, ἐφυγεν εἰς Ἄργος. Οἱ δὲ Αἰγύπτου παῖδες καὶ αὐτοὶ εἰς Ἄργος ἐλθόντες, παρε- 20 κάλουν τὸν Δαναὸν, τῆς τε ἑχθρας παύσασθαι, καὶ τὰς θυγατέρας αὐτοῦ γαμεῖν ἤξιον. Δαναὸς δὲ, ἅμα μὲν ἀπιστῶν αὐτῶν τοῖς ἐπαγγέλμασιν, ἅμα δὲ καὶ μνησικακῶν περὶ τῆς φυγῆς, ὡμολόγει τοὺς γάμους, καὶ διεκλήρου τὰς κόρας. Ὡς δὲ ἐκληρώσαντο τοὺς γάμους, ἐστίαςας 25 ἐγχειρίδια δίδωσι ταῖς θυγατράσιν· αἱ δὲ κοιμωμένους τοὺς νυμφίους ἀπέκτειναν πλὴν Τπερμνήστρας. Αὕτη δὲ Λυγκία διέσωσε· διὸ καθείρξας αὐτὴν Δαναὸς ἐφφούρει. Αἱ δὲ ἄλλαι τῶν Δαναοῦ θυγατέρων τὰς μὲν κεφαλὰς τῶν νυμφίων ἐν τῇ Λίρρῃ κατάρουζαν, τὰ δὲ σώματα πρὸ τῆς 30 πόλεως ἐκήδευσαν. Καὶ αὐτὰς ἐκάθηραν Ἀθηνᾶ τε καὶ Ἑρμῆς, Διὸς κελεύσαντος. Δαναὸς δὲ ὕστερον Τπερμνήστραν Λυγκῇ συνώκισε· τὰς δὲ λοιπὰς θυγατέρας εἰς γυνικὸν ἀγῶνα τοῖς νικῶσιν ἔδωκεν.

7. Μίνως θαλασσοκρατῶν ἐπολέμησε στὸλῳ τὰς Ἀθήνας, καὶ Μίγαμα εἶλε, Νίσου βασιλεύοντος, τοῦ Πανδίορος. Ἀπέθανε δὲ ὁ Νίσος διὰ θυγατρὸς προδοσίαν. ἔχοντι γὰρ αὐτῷ πορφυρέαν ἐν μέσῃ τῇ κεφαλῇ τρίχα (ἧς ἀφαιρε-
5 θείσης αὐτὸν μοῖρα ἦν τελευτᾶν), ἣ θυγάτηρ αὐτοῦ Σκύλλα, ἐρασθεῖσα Μίνως, ἐξεῖλε τὴν τρίχα κοιμωμένῳ. Μίνως δὲ, Μεγάρων κρατήσας, ἀπέπλευσε, καὶ τὴν Σκύλλαν, τῆς πρὸς μνηστῶν ποδῶν ἐκδήσας, ὑποδρύχιον ἐποίησεν.

8. Σφίγγα μυθολογοῦσι, θηρίον διμορφον, παραγενο-
10 μένην εἰς τὰς Θήβας, αἰνίγμα προτιθέναι τῷ δυναμένῳ λύ-
σαι, καὶ πολλοὺς ὑπ' αὐτῆς δι' ἀπορίαν ἀναιρεῖσθαι. Ἦν δὲ τὸ προτιθεῖν ὑπὸ τῆς Σφίγγος· Τί ἐστὶ τὸ αὐτὸ δίπουν, τρίπουν, καὶ τετράπουν·

ἀλλ' ὅποιαν βαῖνη πλείστοισι πόδεσσι,

15 Ἐνθα μῖνος γυῖοισιν ἀφανρότατον πέλει αὐτοῦ.
Ἀπορουμένων δὲ τῶν ἄλλων, ὁ Οἰδίπους ἀπιφάνητο, ἄνθρω-
πον εἶναι τὸ προβληθέν· νήπιον μὲν γὰρ αὐτὸν ὑπάρχοντα, τετράπουν εἶναι· αὐξήσαντα δὲ, δίπουν· γηράσαντα δὲ, τρίπουν, βακτηρίᾳ χρώμενον διὰ τὴν ἀσθένειαν. Ἐνταῦθα
20 τὴν μὲν Σφίγγα αὐτὴν κατακρημνίσαι, τὸν δὲ Οἰδίπουν γῆμαι τὴν ἀγνωστομένην ὑφ' αὐτοῦ μητέρα, τῷ λύσαντι ἔπαθλον προτιθεμένην.

9. Ἑλένη, Ἀήδας καὶ Τυνδάρεω θυγάτηρ, ὡς δὲ ἄλλοι λέγουσι, Διὸς, κάλλιε ἦν διαπρεπής. Παρεγένοντο δὲ εἰς
25 Σπάρτην ἐπὶ τὸν αὐτῆς γάμον πολλοὶ τῶν βασιλευόντων Ἑλλάδος. Τούτων ὁρῶν τὸ πλῆθος Τυνδάρεως, ἐδεδοίκει μὴ, κριθέντος ἐνός, στασιάσωσιν οἱ λοιποὶ, ἐξορκίζε τοὺς μνηστήρας βοηθήσειν, ἐὰν ὁ προκριθεὶς νυμφίος ὑπὸ ἄλλου τινὸς ἀδικῇται περὶ τὸν γάμον, καὶ αἰρεῖται τὸν Μενέλαον
30 νυμφίον, καὶ τὴν βασιλείαν τῆς Σπάρτης αὐτῷ παραδί-
δωσιν.

10. Ἡ Θέτις ἐκ Πηλείως βρέφος ἐγέννησε, τὸν Ἀχιλλέα. Ἀθάνατον δὲ θείλουσα ποιῆσαι τοῦτο, κρύφα Πηλείως εἰς τὸ πῦρ ἐγκρυβοῦσα τῆς νυκτός, ἐφθειρεν ὃ ἦν αὐτῷ θνητὸν

πατρῶον· μεθ' ἡμέραν δὲ ἔχρειεν ἄμβροσίᾳ. Πηλεὺς δὲ ἐπιτηρήσας, καὶ ἀσπαιρόντα τὸν παῖδα ἰδὼν ἐπὶ τοῦ πυρὸς, ἐδόθησε· καὶ Θέτις, κωλυθεῖσα τὴν προαίρεσιν τελειῶσαι, νήπιον τὸν παῖδα ἀπολιπούσα, πρὸς Νηρείδαν ὤχετο. Κομίζει δὲ τὸν παῖδα πρὸς Χείρωνα Πηλεὺς. Ὁ δὲ λαβὼν 5 αὐτὸν ἔτρεφε σπλάγχνοις λεόντων καὶ συνῶν ἀγρίων καὶ ἄρκτων μυελοῖς.

11. Δίακος, ὁ Διὸς ἔκγονος, τοσοῦτον διήνεγκεν, ὥστε γενομένων αὐχμῶν ἐν τοῖς Ἕλλησι, καὶ πολλῶν ἀνθρώπων διαφθαρέντων, ἐπειδὴ τὸ μέγεθος τῆς συμφορᾶς ὑπερέ- 10 βαλεν, ἦλθον οἱ προεσιτώτες τῶν πόλεων ἰκετεύοντες αὐτὸν, νομίζοντες, διὰ τῆς εὐγενείας καὶ τῆς εὐσεβείας τῆς ἐκείνου, τάχιςτ' ἂν εὐρέσθαι παρὰ τῶν θεῶν τῶν παρόντων κακῶν ἀπαλλαγὴν. Σωθέντες δὲ καὶ τυχόντες ἀπάντων ὧν ἐδεήθησαν, ἱερὸν ἐν Αἰγύῳ κατεστήσαντο κοινὸν τῶν 15 Ἑλλήνων, οὐπερ ἐκεῖνος ἐποίησατο τὴν εὐχὴν. Καὶ κατ' ἐκεῖνον μὲν τὸν χρόνον ἕως ἣν μετ' ἀνθρώπων, μετὰ καλλι-στης δόξης ὧν διετέλεσεν· ἐπειδὴ δὲ μετήλλαξε τὸν βίον, λέγεται παρὰ Πλούτῳ καὶ Κόρῃ τιμὰς μεγίστας ἔχων παρεδρεῖν ἐκείνοις. — Τούτου δὲ παῖδες ἦσαν Τελαμῶν 20 καὶ Πηλεὺς. Ὡν ὁ μὲν ἕτερος μεθ' Ἡρακλέους ἐπὶ Λαομέδοντα στρατευσάμενος, τῶν ἀριστείων ἔτυχε· Πηλεὺς δὲ ἐν τῇ μάχῃ τῇ πρὸς Κενταύρους ἀριστεύσας, καὶ κατὰ πολλοὺς ἄλλους κινδύνους εὐδοκιμήσας, Θέτιδι, τῇ Νη-ρέως, θνητὸς ὄντι ἀθανάτῳ, συνώκησε· καὶ μόνου τούτου 25 φασὶ τῶν προγεγεννημένων ὑπὸ θεῶν ἐν τοῖς γάμοις ὑμῶναιον ἄσθῆναι. Τούτοις δ' ἐκατέρωιν, Τελαμῶνος μὲν Αἴας καὶ Τεύκρος ἐγεννήθη, Πηλέως δ' Ἀχιλλεύς. Οἱ μέγιστον καὶ σαφέστατον ἔλεγχον ἔδωσαν τῆς αὐτῶν ἀρετῆς. Οὐ γὰρ ἐν ταῖς αὐτῶν πόλεσιν ἐπρώτευσαν μόνον, οὐδὲ 30 ἐν τοῖς τόποις, ἐν οἷς κατώκουν· ἀλλὰ στρατείας τοῖς Ἕλλησιν ἐπὶ τοὺς Βαρβάρους γιγνομένης, καὶ πολλῶν μὲν ἐκατέρωθεν ἀθροισθέντων, οὐδενὸς δὲ τῶν ὀνομαστῶν ἀπολειφθέντος, ἐν τούτοις τοῖς κινδύνοις Ἀχιλλεύς μὲν

ἀπάντων διήνεγκεν, Αἴας δὲ μετ' ἐκείνων ἡρώστεισε. Τεῦκρος δὲ τῆς τούτων συγγενείας ἄξιος, καὶ τῶν ἄλλων οὐδενὸς χείρων γενόμενος, ἐπειδὴ Τροίαν συνεξέειλεν, ἀφικόμενος εἰς Κύπρον Σαλαμῖνα κατέφικισεν.

- 6 12. Θησεύς, ὁ Αἰγέως, Λαπίθαις σύμμαχος γενόμενος καὶ στρατευσάμενος ἐπὶ Κενταύρους τοὺς διφνεῖς, οἳ καὶ τάχει καὶ βίῳ καὶ τόλμῃ διέφερον, τούτους μάχῃ νικήσας, εὐθύς μὲν τὴν ὕδριν αὐτῶν ἔπαυσεν, οὐ πολλῶ δ' ὕστερον τὸ γένος ἐξ ἀνθρώπων ἠφάνισεν. — Κατὰ δὲ
10 τοὺς αὐτοὺς χρόνους οἱ Ἀθηναῖοι τῷ Μινωταύρῳ, τῷ ἐν Κρήτῃ τραφέντι, δασμὸν ἀπέστειλαν δις ἐπὶ παῖδας, οὓς ἰδὼν ἀγομένους, οὕτως ἠγανάκτησεν, ὥςθ' ἠγῆσατο κρεῖττον εἶναι τεθνάναι, ἢ ζῆν αἰσχροῦς, ἄρχων τῆς πόλεως τῆς οὕτως οἰκτρὸν τοῖς ἐχθροῖς φόρον ὑποτελεῖν ἠναγκασμένης.
15 Σύνπλους δὲ γενόμενος, καὶ κρατήσας τῆς φύσεως ἐξ ἀνδρὸς καὶ ταύρου μεμιγμένης, τοὺς μὲν παῖδας τοῖς γονεῦσιν ἀπέδωκε, τὴν δὲ πατρίδα οὕτως δεινοῦ προστάγματος ἡλενθέρωσεν.

MYTHOLOGICAL DIALOGUES.

I. JUPITER AND MERCURY.

- Ζεύς. Τὴν τοῦ Ἰνάρχου παιδα οἶσθα, τὴν καλὴν, ὃ
20 Ἑρμῆ;

Ἑρμῆς. Ναί, τὴν Ἰὼ λέγεις.

Ζ. Οὐκέτι παῖς ἐκείνη ἐστίν, ἀλλὰ δάμαλις.

Ἑ. Τεράστιον τοῦτο· τῷ τρόπῳ δ' ἐνηλλάγη;

Ζ. Ζηλοτυπήσασα ἡ Ἥρα μετέβαλεν αὐτήν· ἀλλὰ καὶ

ἄλλο τι δεινὸν ἐπιμεμηχάνηται τῇ κακοδαίμονι· βουκό-
λον τιὰ πολυόματον Ἄργον τοῦτομα ἐπέστησαν, ὃς νέμει
τὴν δάμαλιν, αὔπνος ὢν.

Ἐ. Τί οὖν ἡμᾶς χρή ποιεῖν;

Ζ. Καταπτάμενος ἐς τὴν Νεμέαν (ἐκεῖ δὲ που ὁ Ἄργος 5
βουκόλει) ἐκείνον μὲν ἀπόκτεινον, τὴν δὲ Ἰὼ διὰ τοῦ
πυλάγου ἐς τὴν Αἴγυπτον ἀπαγαγὼν, Ἴσιν ποιήσων.
Καὶ τοιοῦτον ἔστω θεὸς τοῖς ἐκτὶ· καὶ τὸν Νεῖλον ἀνα-
γέτω, καὶ τοὺς ἀνέμους ἐπιπεμπέτω, καὶ σωζέτω τοὺς πλέ-
οντας. 10

II. VULCAN AND JUPITER.

Ἡ φ. Τί με, ὦ Ζεῦ, δεῖ ποιεῖν; ἦκα γάρ, ὡς ἐκέλευσας,
ἔχων τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθους δέοι μὲν πληγῇ
διατεμεῖν.

Ζ. Εὐγε, ὦ Ἡφαιστε. Ἀλλὰ διέλεέ μου τὴν κεφαλὴν ἐς
δύο κατενεγκών. 15

Ἡ φ. Πειρᾷ μου, εἰ μέμνηται; Πρώστατε δ' οὖν τὰ ληθές,
ὅπερ θίλεις σοὶ γενέσθαι.

Ζ. Διαιρεθῆναί μοι τὸ κρανίον· εἰ δὲ ἀπειθήσεις, οὐ
νῦν πρῶτον ὀργιζομένου πειράσῃ μου· ἀλλὰ χρή καθικνεῖ-
σθαι παντὶ τῷ θυμῷ, μηδὲ μέλλειν· ἀπόλλυμαι γὰρ ὑπὸ 20
τῶν ὀδόνων, αἱ μοι τὸν ἐγκέφαλον ἀναστρέφουσιν.

Ἡ φ. Ὅρα, ὦ Ζεῦ, μὴ κακὸν τι ποιήσωμεν· ὀδὺς γὰρ ὁ
πέλεκυς ἐστί, καὶ οὐκ ἀναιμωτὶ, οὔτε κατὰ τὴν Εἰλείθυιαν
μαιώσεται σέ.

Ζ. Κατένεγκε μόνον, ὦ Ἡφαιστε, θαρσύν· οἶδα γὰρ 25
ἐγὼ τὸ συμφέρον.

Ἡ φ. Ἄκων μὲν, κατοίσω δέ· τί γὰρ χρή ποιεῖν,
σοῦ κλεινόντος; (Ἡφαιστε διατίμει τὸ τῷ Διὶ κρείσσον.)
Τί τοῦτο; κόρη ἔνοπλος; — μέγα, ὦ Ζεῦ, κακὸν εἶχες ἐν

τῇ κεφαλῇ· εἰκότως γοῦν δξύθυμος ἦσθα, τηλικαύτην
 ὑπὸ τῇ μῆνιγγι παρθένον ζωογονῶν, καὶ ταῦτα ἔνοπλον·
 ἣ που σιρατόπεδον, οὐ κεφαλὴν ἐλελήθεις ἔχων· ἣ δὲ πηδᾶ,
 καὶ πυρρὴ χίλξει, καὶ τὴν ἀσπίδα τινάσσει, καὶ τὸ δόρυ
 5 πάλλει, καὶ ἐνθουσιᾷ· καὶ τὸ μέγιστον, καλὴ πᾶν καὶ
 ἀκμαία γηγένηται ἤδη ἐν βραχεῖ· γλαυκῶπις μὲν, ἀλλὰ
 κοσμεῖ καὶ τοῦτο ἡ κόρυς.

III. JUPITER, ESCULAPIUS, HERCULES.

Ζ. Παύσασθε, ὦ Ἀσκληπιεὶ καὶ Ἡράκλεις, ἐρῶντες πρὸς
 ἀλλήλους ὥσπερ ἄνθρωποι. Ἀπρεπῇ γὰρ ταῦτα, καὶ ἀλ-
 0 λότρια τοῦ συμποσίου τῶν θεῶν.

Ἡρ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τουτονὶ τὸν φαρμακεία προ-
 κατακλίνεσθαι μου;

Ἀσκ. Νῆ Δία, καὶ ἀμείνων γὰρ εἰμι.

Ἡρ. Κατὰ τί, ὦ ἐμβρόντητε; ἡ διότι σε ὁ Ζεὺς ἐκεραύ-
 15 νωσεν, ἃ μὴ θέμις ποιοῦντα, νῦν δὲ κατ' ἔλεον αὐθις
 ἀθανασίας μετέλληφας;

Ἀσκ. Ἐπιέλεσαι γὰρ καὶ σὺ, ὦ Ἡρακλῆς, ἐν τῇ Οἴτῃ
 καταφλεγείς, ὅτι μοι ὄνειδιζεις τὸ πῦρ;

Ἡρ. Οὐκ οὐν ἴσα καὶ ὅμοια βεβίωται ἡμῖν· ὃς Διὸς
 20 μὲν νιός εἰμι, τσαῦτα δὲ πεπόνηκα, ἐκκαθαίρων τὸν βίον,
 θηρία καταγωνιζόμενος, καὶ ἀνθρώπους ὑβριστῶς τιμωρού-
 μενος. Σὺ δὲ φιζοτόμος εἶ, καὶ ἀγύρτης, νοσοῦσι μὲν ἴσως
 ἀνθρώποις χρήσιμος ἐπιθήσειν τῶν φαρμάκων, ἀνθρώδεις δὲ
 οὐδὲν ἐπιδεδειγμένος.

25 Ἀσκ. Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε
 πρόωγον ἀνῆλθες ἡμίφλεκτος, ὑπ' ἄμφοιν διεφθαρμένος τὸ
 σῶμα, τοῦ χιτῶνος, καὶ μετὰ τοῦτο, τοῦ πυρός. Ἐγὼ δὲ,
 εἰ καὶ μηδὲν ἄλλο, οὔτε ἐδούλευσα ὥσπερ σὺ, οὔτε ἔξαινον

ἔκτα ἐν Λυδίᾳ, πορφυρίδα ἐνδεδυνώς, καὶ παιόμενος ὑπὸ
τῆς Ὀμφύλης χρυσῷ σανδάλῳ, ἀλλ' οὐδὲ μελαγχολήσας
ὑπὸ τῆς τῶν τέκνων καὶ τῆς γυναῖκος.

Ἡ ρ. Εἰ μὴ παύσῃ λοιδορούμενός μοι, αὐτίκα μάλα
εἴσῃ, ὥς οὐ πολὺ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ ἀράμενός σε, 6
ῥίψω ἐπὶ κεφαλὴν ἐκ τοῦ οὐρανοῦ, ὥστε μὴδὲ τὸν Παιήονα
ἰσάσασθαι σε, τὸ κρανίον συντριβέντα.

Ζ. Παύσασθε, φημί, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν
συνουσίαν, ἣ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ συμ-
ποσίου. Καίτοι εὐγνωμον, ὡς Ἡρακλῆς, προκατακλίνεσθαι 10
σου τὸν Ἀσκληπιὸν, αἶς καὶ πρότερον ἀποθανόντα.

IV. JUNO AND LATONA.

Ἡ ρ. Καλὰ μὲν γὰρ, ὦ Ἀητοῖ, καὶ τὰ τέκνα ἔτεκες
τῷ Διὶ.

Ἀ η τ. Οὐ πᾶσαι, ὦ Ἥρα, τοιούτους τίττειν δυνάμεθα,
οἷος ὁ Ἥφαιστός ἐστιν. 15

Ἡ ρ. Ἄλλ' οὗτος μὲν ὁ χολὸς, ὅμως χρήσιμός γε ἐστὶ,
τεχνίτης ὢν ἄριστος, καὶ κατακεκόσμηκεν ἡμῖν τὸν οὐρανόν·
οἱ δὲ σοὶ παῖδες, ἣ μὲν αὐτῶν ἀρῆενικὴ πέρα τοῦ μέτρου,
καὶ ὄρειος, καὶ τὸ τελευταῖον, ἐς τὴν Σκυθίαν ἀπελθοῦσα,
πάντες ἴσασιν οἷα ἐσθίει, ξενοκτονοῦσα, καὶ μιμουμένη 20
τοὺς Σκύθας αὐτοὺς, ἀνθρωποφάγους ὄντας. Ὁ δ' Ἀπόλ-
λων προσποιεῖται μὲν πάντα εἰδέναι, καὶ τοξεύειν, καὶ κι-
θαρίζειν, καὶ ἰατρός εἶναι, καὶ μαντεύεσθαι, καὶ καταστη-
σάμενος ἐργαστήρια τῆς μαντικῆς, τὸ μὲν ἐν Δελφοῖς, τὸ
δ' ἐν Κλάρῳ, καὶ ἐν Διδύμοις, ἐξαπατᾷ τοὺς χρωμένους 25
αὐτῷ, λοξῶ ἀποκρινόμενος, ὥς ἀκίνδυνον εἶναι τὸ σφάλμα.
Καὶ πλουτεῖ μὲν ἀπὸ τοιούτου· πολλοὶ γὰρ οἱ ὀνόητοι καὶ
παφέροντες αὐτοὺς καταγοητεύεσθαι· πλὴν οὐκ ἀγνοεῖται

γε ὑπὸ τῶν συνετωτέρων τὰ πολλὰ τερατευόμενος· αὐτὸς γοῦν ὁ μάντις ἡγνόμενος, ὅτι φρονέουσι μὲν τὸν ἐρωόμενον τῷ δίσκῳ, οὐ προεμαντεύσατο δὲ, ὥς φεύξεται αὐτὸν ἡ Δάφνη, καὶ ταῦτα οὕτω καλὸν καὶ κομῆτην ὄντα. Ὡς τε
 6 οὐχ ὁρῶ καθότι καλλιτεκνοτέρα τῆς Νιόβης ἔδοξας.

Λητ. Ταῦτα μέντοι τὰ τέκνα, ἡ ξενοκτόνος, καὶ ὁ ψευδόμαντις, οἶδα, ὅπως λυπεῖ σε, ὁρώμενα ἐν τοῖς θεοῖς, καὶ μάλιστα, ὅταν ἡ μὲν ἐπαινῇται ἐς τὸ κάλλος, ὁ δὲ κινδρῶν ἐν τῷ συμποσίῳ θαυμαζόμενος ἵφ' ἀπάντων.

10 Ἡρ. Ἐγέλασα, ὦ Λητοῖ· ἐκεῖνος θαυμαστός, ὃν ὁ Μαρσύας, εἰ τὰ δίκαια αἱ Μοῦσαι δικάσαι ἤθελον, ἀπέδειρεν ἄν, αὐτὸς κρατήσας τῇ μουσικῇ; νῦν δὲ κατασοφισθεὶς ἀθλὸς ἀπόλωλεν, ἀδίκως ἀλούς· ἡ δὲ καλὴ σου παρθένος οὕτω καλὴ ἐστίν, ὥστε ἐπεὶ ἔμαθεν ὑφ' οὗσα ὑπὸ
 15 τοῦ Ἀκταίωνα, φοβηθεῖσα μὴ ὁ νεανίσκος ἐξαγορεύσῃ τὸ αἶσχος αὐτῆς, ἐπαφῆκεν αὐτῷ τοὺς κύνας.

Λητ. Μέγα, ὦ Ἡρα, φρονεῖς, ὅτι ξύνει τῷ Αἰῖ, καὶ συμβασιλεύεις αὐτῷ, καὶ διὰ τοῦτο ὑβρίζεις ἀδεῶς· πλήν ἄλλ' ὄψομαι σε μετ' ὀλίγον αὐθις διικνύουσαν, ὅποταν σὲ
 20 καταλιπὼν ἐς τὴν γῆν κατή, ταῦρος ἢ κύκνος γενόμενος.

V. JUNO AND JUPITER.

Ἡρ. Ἐγὼ μὲν ἡσυχνόμην ἄν, ὦ Ζεῦ, εἴ μοι τοιοῦτος ᾗν υἱός, θῆλος οὕτω καὶ διεφθαρμένος ὑπὸ τῆς μέθης· μίτρα μὲν ἀναδεδεμένος τὴν κόμην, τὰ πολλὰ δὲ μαινομέναις γυναιξὶ συνών, ἀδρότερος αὐτῶν ἐκείνων, ὑπὸ τυμπάνοις καὶ
 25 αὐλοῖς καὶ κυμβάλοις χορεύων· καὶ ὅλως παντὶ μᾶλλον δοικώς, ἢ σοὶ τῷ πατρὶ.

Ζ. Καὶ μὴν οὗτός γε ὁ θηλυμίτης, ὁ ἀδρότερος τῶν γυναικῶν, οὐ μόνον, ὦ Ἡρα, τὴν Ἀνδρίαν ἐχειρώσατο, καὶ

τοὺς κατοικοῦντας τὸν Τρωῶλον ἔλαβε, καὶ τοὺς Θοῤῃκας ὑπηγάγετο, ἀλλὰ καὶ ἐπ' Ἰνδοὺς ἐλάσας τῷ γυναικεῖ τούτῳ στρατιωτικῷ, τοὺς τε ἐλέφαντας εἴλε, καὶ τῆς χώρας ἐκράτησε, καὶ τὸν βασιλεῖα πρὸς ὀλίγον ἀντιστῆναι τολμήσαντα, αἰχμάλωτον ἀπήγαγε· καὶ ταῦτα ἅπαντα ἔπραξεν, 5 ὁρχοῦμενος ἅμα, καὶ χορεύων, θύροισι χρωμένος κιτρίνοισι, μεθύων, ὡς φῆς, καὶ ἐνθεάζων. Εἰ δέ τις ἐπεχειρήσει λοιδορήσασθαι αὐτῷ, ὑδρίσας ἐς τὴν τελετὴν, καὶ τοῦτον ἐτιμωρήσατο, ἢ καταδήσας τοῖς κλήμασιν, ἢ διασπασθῆναι ποιήσας ὑπὸ τῆς μητρὸς ὡς περ νεβρόν. Ὅρᾳς ὡς ἀνδρεῖα 10 ταῦτα, καὶ οὐκ ἀνάξια τοῦ πατρὸς; εἰ δὲ παῖδιὰ καὶ τρυφὴ πρὸς ἐστιν αὐτοῖς, οὐδεὶς φθόνος· καὶ μάλιστα εἰ λογισαίτο τις, οἷος ἂν νήφων οὗτος ᾗν, ὅπου ταῦτα μεθύων ποιεῖ.

VI. MERCURY AND MAIA.

Ἑρμ. Ἔστι γάρ τις, ὃ μῆτερ, ἐν οὐρανῷ θεὸς ἀθλιώτε- 15 ρος ἐμοῦ;

Μαῖ. Μὴ λέγε, ὦ Ἑρμῆ, τοιοῦτον μηδέν.

Ἑρμ. Τί μὴ λέγω, ὃς τοσαῦτα πράγματα ἔχω, μόνος κάμων, καὶ πρὸς τοσαύτας ὑπηρεσίας διασπώμενος; ξωθεν μὲν γὰρ ἐξαναστάντα σαίρειν τὸ συμπόσιον δεῖ· 20 καὶ διαστρώσαντα τὴν κλισίαν, εἴτα εὐθετήσαντα ἕκαστα, παρεστάντι τῷ Διὶ, καὶ διαφέρειν τὰς ἀγγελίας τὰς παρ' αὐτοῦ, ἄνω καὶ κάτω ἡμεροδρομοῦντα· καὶ ἐπανελθόντα ἐτι κεκονιμένοι παρατιθέναι τὴν ἀμβροσίαν. Πρὶν δὲ τὸν νεώνητον τοῦτον οἰνοχόον ἦκειν, καὶ τὸ νέκταρ ἐγὼ 25 ἐνέχεον. Τὸ δὲ πάντων δεινότατον, ὅτι μηδὲ νυκτὸς καθιεύδω μόνος τῶν ἄλλων, ἀλλῷ δεῖ με καὶ τότε τῷ Πλούτῳ ψυχαγωγεῖν, καὶ νεκροπομπὸν εἶναι, καὶ παρ-

εστάναι τῷ δικαστηρίῳ. Οὐ γὰρ ἱκανά μοι τὰ τῆς ἡμέρας
 ἔργα, ἐν παλαιστοῖς εἶναι, κἂν ταῖς ἐκκλησίαις κηρύττειν,
 καὶ ῥήτορας ἐκδιδάσκειν, ἀλλ' ἔτι νεκρικὰ συνδιαπράττειν
 μετεφισμένον. Καίτοι τὰ μὲν τῆς Ἀήδας τέκνα παρ' ἡμέ-
 5 ραν ἐκότερος ἐν οὐρανῷ ἢ ἐν ᾧδου εἰσὶν· ἐμοὶ δὲ καθ' ἐκά-
 στην ἡμέραν καὶ τὰυτα κακέϊνα ποιεῖν ἀναγκαῖον. Καὶ
 οἱ μὲν Ἀλκμήνης καὶ Σεμέλης, ἐκ γυναικῶν δυστήνων
 γενόμενοι, εὐωχοῦνται ἀφρόντιδες· ὁ δὲ Μαίας τῆς Ἀτλαν-
 τίδος, διακονοῦμαι αὐτοῖς. Καὶ νῦν ἄρτι ἤκουτά με ἀπὸ
 10 Σιδῶνος παρὰ τῆς Ἀγήνορος θυγατρὸς, ἐφ' ἣν πέπομφέ
 με ὀφόμενον ὃ τι πράττει ἡ παῖς, μηδὲ ἀναπνεύσαντα,
 πέπομφεν αὐθις ἐς τὸ Ἄργος ἐπισκεψόμενον τὴν Δανάην·
 αἷ' ἐκείθεν ἐς Βοιωτίαν, φησὶν, ἔλθων, ἐν παρόδῳ τὴν
 Ἀντιόπην ἰδέ. Καὶ ὅλως ἀπηγόρευκα ἤδη. Εἰ γοῦν μοι
 15 δυνατόν ἦν, ἡδέως ἂν ἤξιωσα πεπεῖσθαι, ὥςπερ οἱ ἐν γῇ
 κακῶς δουλεύοντες.

Μαῦ. Ἐὰ ταῦτα, ὦ τέκνον· χρη γὰρ πάντα ὑπηρε-
 τεῖν τῷ πατρὶ, νεανίαν ὄντα· καὶ νῦν, ὥςπερ ἐπέμφθης,
 σόδει ἐς Ἄργος, εἴτα ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βρα-
 20 δύνων λάβῃς.

VII. ZEPHYR AND NOTUS.

Ζέφ. Οὐ πώποτε πομπὴν ἐγὼ μεγαλοπρεπεστέραν
 εἶδον ἐν τῇ θαλάσῃ, ἀφ' οὗ γε εἰμὶ, καὶ πνέω. Σὺ δὲ
 οὐκ εἶδες, ὦ Νότε;

Νότ. Τίνα ταύτην λέγεις, ὦ Ζέφυρε, τὴν πομπήν; ἢ
 25 τίνες οἱ πέμποντες ἦσαν;

Ζέφ. Ἡδίστου θεάματος ἀπελείφθης, οἶον οὐκ ἂν
 ἄλλο ἴδοις ἔτι.

Νότ. Παρὰ τὴν ἐρυθρὰν γὰρ θάλασσαν εἰργαζύμην·

ἐπέπνευσα δέ τι καὶ μέρος τῆς Ἰνδικῆς, ὅσα παρ' ἅλια τῆς
χωρᾶς· οὐδὲν οὖν οἶδα ὧν λέγεις.

Ζείφ. Ἀλλὰ τὸν Σιδώνιον Ἀγήνορα οἶδας;

Νότ. Ναί· τὸν τῆς Εὐρώπης πατέρα· τί μήν;

Ζείφ. Περὶ αὐτῆς ἐκείνης διηγήσομαι σοι.

Νότ. Μὴν ὅτι ὁ Ζεὺς ἐραστῆς ἐκ πολλοῦ τῆς παιδός;
τοῦτο γὰρ καὶ πάλαι ἠπιστάμην.

Ζείφ. Οὐκοῦν τὸν μὲν ἔρωτα οἶσθα· τὰ μετὰ ταῦτα
δὲ ἤδη ἄκουσον. Ἢ μὲν Εὐρώπη κατελγύθει ἐπὶ τὴν
ἡϊόνα παίζουσα, τὰς ἡλικιωτίδας παραλαβοῦσα· ὁ Ζεὺς 10
δὲ, ταύρῳ εἰκάσας ἐκντὸν, συνέπαιζεν αὐταῖς, κάλλιπτος
φαινόμενος· λευκός τε γὰρ ἦν ἀκριδῶς, καὶ τὰ κέρατα
εὐκαμπής, καὶ τὸ βλέμμα ἡμερος. Ἐσκληρτα οὖν καὶ αὐτὸς
ἐπὶ τῆς ἡϊόνας, καὶ ἐμυκῶτο ἡδιστον, ὥστε τὴν Εὐρώπην
τολμήσαι καὶ ἀναδῆναι αὐτόν. Ὡς δὲ τοῦτ' ἐγένετο, δρο- 15
μαῖος μὲν ὁ Ζεὺς ὤρμησεν ἐπὶ τὴν θάλασσαν φέρων αὐτήν,
καὶ ἐνήχeto ἐμπεσών· ἡ δὲ πάνυ ἐκπλαγεῖσα τῷ πράγματι,
τῇ λαίᾳ μὲν εἶχeto τοῦ κέρατος, ὥς μὴ ἀπολισθάνοι· τῇ
ἐτέρᾳ δὲ ἠνεμωμένον τὸ πέπλον συνέειχεν.

Νότ. Ἦδὺ τοῦτο θέαμα, ὦ Ζεφύρε, εἶδες.

Ζείφ. Καὶ μὴν τὰ μετὰ ταῦτα ἠδῶ παραπολὺν, ὃ 20
Νότις· ἡ γὰρ θάλασσα εὐθὺς ἀκύμων ἐγένετο, ἡμεῖς δὲ
πάντες ἡσυχίαν ἄγοντες παρηκολουθοῦμεν. Ἐρωτες δὲ
παραπετωμένοι μικρὸν ὑπὲρ τὴν θάλασσαν, ὥς ἐνόησε
ἄκροις τοῖς ποσὶ ἐπιψαύειν τοῦ ὕδατος, ἡμένας τὰς 25
δαδάς φέροντες, ἦδον ἅμα τὸν ὑμέναιον. Αἱ Νηρηίδες
δὲ ἀναδύσαι περίπτερον ἐπὶ τῶν δελφίνων, ἐμικροτοῦσαι,
ἡμίγυμνοι αἱ πολλαί· τό τε τῶν Τριτώνων γένος, καὶ εἴ τι
ἄλλο μὴ φοβερόν ἰδεῖν τῶν θαλασσίων, ἅπαντα περιεχό-
ρευε τὴν παῖδα· ὁ μὲν γὰρ Ποσειδῶν ἐπιδεδηκῶς ἄρματος, 30
παροχουμένην τε καὶ τὴν Ἀμφιτρίτην ἔχων, προῆγε γεγη-
θώς, προοδοιπορῶν νηχομένῳ τῷ ἀδελφῷ. Ἐπὶ πᾶσι δὲ
τὴν Ἀφροδίτην δύο Τριτώνες ἔφερον, ἐπὶ κόγχῃς κατακει-
μένην, ἄνθη παντοῖα ἐπιπάττουσαν τῇ νύμφῃ. Ταῦτα ἐκ
9*

Φοινίκης ἄχρι τῆς Κρήτης ἐγένετο. Ἐπεὶ δὲ ἐπέθῃ τῇ νήσῳ, ὃ μὲν ταῦρος οὐκέτι ἐφαίνετο· ἡμεῖς δὲ ἐμπεσόντες, ἄλλος ἄλλο τοῦ πελάγους μέρος διεκυμαίνομεν.

Νότ. Ὡ μακάριε Ζεῦρε τῆς Θείας! Ἐγὼ δὲ γρύπας, 6 καὶ ἐλέφαντας, καὶ μέλανας ἀνθρώπους ἐώρων.

VIII. THE CYCLOPS POLYPHEMUS AND NEPTUNE.

Κυκ. Ὡ πάτερ, οἷα πέπονθα ὑπὸ τοῦ καταράτον ξέρον, ὃς μεθύσας ἐξετύφλωσέ με, κοιμομένῳ ἐπιχειρήσας.

Ποσ. Τίς δὲ ὁ ταῦτα τολμήσας, ὦ Πολύφημε;

Κυκ. Τὸ μὲν πρῶτον Οὔτιν ἑαυτὸν ἀπεκάλει· ἐπεὶ 10 δὲ διέφυγε, καὶ ἔξω ἦν βίλους, Ὀδυσσεὺς ὀνομάζεσθαι ἔφη.

Ποσ. Οἶδα ὃν λέγεις, τὸν Ἰθακήσιον· ἐξ Ἰλλίου δ' ἀνέπλει. Ἀλλὰ πῶς ταῦτ' ἔπραξεν, οὐδὲ πάνυ εὐθαρσὴς ὢν;

15 Κυκ. Κατέλαβον ἐν τῷ ἄντρον, ἀπὸ τῆς νομῆς ἀναστρέψας, πολλοὺς τινας, ἐπιβουλεύοντας δηλονότι τοῖς ποιμνίοις· ἐπεὶ γὰρ ἐπέθηκα τῇ θύρᾳ τὸ πῶμα (πέτρα δὲ ἔστι μοι παμμεγέθης) καὶ τὸ πῦρ ἀνέκαυσα, ἐναυσάμενος ὃ ἔφερον δένδρον ἀπὸ τοῦ ὄρους, ἐφάνησαν ἀπο- 20 κρύπτειν αὐτοὺς πειρώμενοι· ἐγὼ δὲ συλλαβὼν αὐτῶν τινας, ὥσπερ εἰκὸς ἦν, κατέφαγον, ληστὰς ὄντας. Ἐνταῦθα ὁ πανουργότατος ἐκείνος, εἴτε Οὔτις, εἴτε Ὀδυσσεὺς ἦν, δίδωσί μοι πιεῖν φάρμακόν τι ἐγχείας, ἡδὺ μὲν καὶ εὖσμον, ἐπιβουλότατον δὲ, καὶ ταραχωδίστατον· ἅπαντα γὰρ εὐθύς 25 ἐδόκει μοι περιφέρεισθαι πτόντι, καὶ τὸ σπήλαιον αὐτὸ ἀναστρέφετο, καὶ οὐκέτι ὅλως ἐν ἑμαντῷ ἤμην· τέλος δὲ ἐς ὕπνον κατεσπάσθην. Ὁ δὲ, ἀποξύσας τὸν μοχλόν, καὶ πυρώσας

γε προσέτι, ἐτύφλωσέ με καθ' αὐτόντα· καὶ ἀπ' ἐκείνου τυ-
φλός εἰμι σοι, ὡς Ἥλυσιδον.

Ποσ. Ὡς βαθὺν ἐκοιμήθης, ὡς τέκνον, ὃς οὐκ ἐξέθορες
μεταξὺ τυφλούμενος. Ὁ δ' οὖν Ὀδυσσεὺς πῶς διέφυγεν;
οὐ γάρ ἄν, εὐ οἶδ' ὅτι, ἐδυνηθή ἀποκινῆσαι τὴν πέτρην ἀπὸ 5
τῆς θύρας.

Κυκ. Ἄλλ' ἐγὼ ἀφείλον, ὥς μᾶλλον αὐτὸν λάβοιμι
ἐξιόντα· καὶ καθίσας παρὰ τὴν θύραν ἐθήρων τὰς
χεῖρας ἐκπειάσας, μόνα παρεῖς τὰ πρόδατα ἐς τὴν νομήν,
ἐντειλάμενος τῷ κριῷ, ὅποσα ἐχρῆν πράττειν αὐτὸν ὑπὲρ 10
ἐμοῦ.

Ποσ. Μανθάνω, ὑπ' ἐκείνοις ὅτι γε ἔλαθεν ὑπεξέλ-
θών σε. Ἀλλὰ τοὺς ἄλλους γε Κύκλωπας σ' ἔδει ἐπιδοῇ-
σασθαι ἐπ' αὐτόν.

Κυκ. Συνεκάλεσα, ὡς πάτερ, καὶ ἦκον· ἐπεὶ δὲ ἤροντο 15
τοῦ ἐπιδουλεύσαντος τοῦνομα, κἀγὼ ἔφην, ὅτι Οὐτίς ἐστὶ,
μελαγχολῶν οἰηθέντες με, ᾤχοντο ἀπίοντες. Οὕτω κάτεσο-
φίστατό με ὁ κατάρατος τῷ ὀνόματι. Καὶ ὁ μάλιστα ἠνίασέ
με, ὅτι καὶ ὀνειδίζων ἐμοὶ τὴν συμφορὰν, Οὐδ' ὁ πατήρ,
φῆσιν, ὁ Ποσειδῶν ἰάσεται σε. 20

Ποσ. Θάρσει, ὡς τέκνον, ἀμινούμαι γὰρ αὐτόν, ὥς
μάθῃ, ὅτι, εἰ καὶ πήρωσιν μοι ὀφθαλμῶν ἰᾶσθαι
ἀδύνατον, τὰ γοῦν τῶν πλεόντων ἐπ' ἐμοὶ ἐστί· πλεῖ-
στὰ δὲ ἐτι.

IX. PANOPE AND GALENE.

Παν. Εἶδες, ὦ Γαλήνη, χθές, οἷα ἐποίησεν ἡ Ἔρις πα- 25
ρὰ τὸ δεῖπνον ἐν Θετταλίᾳ, διότι μὴ καὶ αὐτὴ ἐκλήθῃ ἐς τὸ
συμπόσιον;

Γαλ. Οὐ συνεισιτώμην ὑμῖν ἔγωγε· ὁ γὰρ Ποσειδῶν

ἐκίλευσέ με, ὦ Πανόπη, ἀκύναντον ἐν τοσοῦτῳ φυλάττειν
τὸ πῆλαγος. Τί δ' οὖν ἐποίησεν ἡ Ἔρις μὴ παροῦσα;

Παν. Ἡ Θέτις μὲν ἤδη καὶ ὁ Πηλεὺς ἀπειλήθυσαν.
Ἡ δ' Ἔρις ἐν τοσοῦτῳ λαθοῦσα πάντας, ἐδυνήθη δὲ ῥα-
5 δῖως, τῶν μὲν πινόντων, ἐνίων δὲ κροτούντων, ἡ τῷ Ἀπόλ-
λωνι καθαρίζοντι, ἡ ταῖς Μούσαις ᾄδούσαις προσεχόντων
τὸν νοῦν, ἐνέβαλεν ἐς τὸ συμπόσιον μῆλόν τι πάγκαλον,
χρυσοῦν ὄλον, ὦ Γαλήνη· ἐπεγέγραπτο δὲ, Ἥ κα λ ἡ
λα βέ τω. Κυλινδούμενον δὲ τοῦτο, ὥς περ ἐξεπλήθεις, ἦκεν
10 ἔνθα Ἥρα τε, καὶ Ἀφροδίτη, καὶ Ἀθηνᾶ κατεκλίνοντο.
Κάπειδ' ὁ Ἑρμῆς ἀνελόμενος ἐπελέξατο τὰ γεγραμμένα,
αἱ μὲν Νηρηΐδες ἡμεῖς ἀπεσιωπήσαμεν· τί γὰρ ἔδει ποιῆν,
ἐκείνων παρουσῶν; αἱ δὲ ἀντεποιοῦντο ἐκάστη, καὶ αὐτῆς
εἶναι τὸ μῆλον ᾗζιον. Καὶ εἰ μὴ γε ὁ Ζεὺς διέστησεν
15 αὐτάς, καὶ ἄχρι χειρῶν αὐν προῦχώρησε τὸ πρᾶγμα. Ἄλλ'
ἐκείνος, αὐτὸς μὲν οὐ κρινῶ, φησὶ, περὶ τούτου (καίτοι
ἐκείναι αὐτὸν δικάσαι ᾗζιον), ἅπιτε δὲ ἐς τὴν Ἰδην παρὰ
τὸν Πριάμου παῖδα· ὅς οἱ δὲ τε διαγῶναι τὸ καλλίον,
φιλόκαλος ὢν, καὶ οὐκ αὐν ἐκείνους δικάσεις κακῶς.

20 Γαλ. Τί οὖν αἱ θεαί, ὦ Πανόπη;

Παν. Τήμερον, οἶμαι, ἀπίαισι πρὸς τὴν Ἰδην, καὶ τις
ἥξει μετὰ μικρὸν ἀπαγγελῶν ἡμῖν τὴν κρατοῦσαν.

Παν. Ἰδὼ σοι φημί, οὐκ ἄλλη κρατήσῃ, τῆς Ἀφροδί-
της ἀγωνιζομένης, ἣν μὴ τι πᾶν ὁ δαιτητής ἀμβλυώτῃ.

X. XANTHUS AND THE SEA.

Ξάν. Δίξαι με, ὦ Θάλαττα, δεινὰ πεπονθότα, καὶ κα-
τάσθενόν μου τὰ τραύματα.

Θάλ. Τί τοῦτο, ὦ Ξάνθε; τίς σε κατέκασεν;

Ξάν. Ἴφαιστος· ἀλλ' ἀπηνθράκωμαι ὅλως ὁ κακοδαί-
μων, καὶ ζῶ.

5

Θάλ. Διὰ τί δέ σοι καὶ ἐνέβαλε τὸ πῦρ;

Ξάν. Διὰ τὸν ταύτης υἱὸν τῆς Θέτιδος· ἐπεὶ γὰρ φο-
νεύοντα τοὺς Φρύγας ἰκέτευσα, ὃ δ' οὐκ ἐπαύσατο τῆς
ὀργῆς, ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραττε μοι τὸν ῥοῦν, ἐλεήσας
τοὺς ἀθλίους ἐπῆλθον, ἐπικλύσαι θείων, ὡς φοβηθεῖς 10
ἀπόσχοιτο τῶν ἀνδρῶν. Ἐνταῦθα ὁ Ἴφαιστος, ἔτυχε γὰρ
πλησίον που ὦν, πᾶν οἶμαι, ὅσον ἐν τῇ Αἴμνῳ πῦρ εἶχε, καὶ
ὅσον ἐν τῇ Αἴτνῃ, καὶ εἶποθι ἄλλοθι, φέρων ἐπῆλθέ μοι
καὶ κατέκασε μὲν τὰς πτελέας καὶ μυρτιάς· ὤλιτθε δέ 15
καὶ τοὺς κακοδαίμονας ἰχθύς, καὶ τὰς ἐγγεῖαις· αὐτὸν δέ
ἐμὲ ὑπερκαχλάσαι ποιήσας μικροῦ δεῖν ὅλον ξηρὸν εἰργα-
σται. Ὅρᾳς δ' οὖν, ὅπως διάκειμαι ὑπὸ τῶν ἐγκανμά-
των.

Θάλ. Θολερός, ὦ Ξάνθε, καὶ θερμός, ὡς εἰκός· τὸ
αἶμα μὲν ἀπὸ τῶν νεκρῶν· ἡ θερμὴ δέ, ὡς φῆς, ἀπὸ τοῦ 20
πυρός. Καὶ εἰκότως, ὦ Ξάνθε, ὅς ἐπὶ τὸν ἐμὸν νῆαυον
ᾤρησας, οὐκ αἰδεσθείς ὅτι Νηρηίδος υἱὸς ἦν.

Ξάν. Οὐκ ἔδει οὖν ἐλεῆσαι γείτονας ὄντας τοῖς Φρύ-
γας;

Θάλ. Τὸν Ἴφαιστον δέ οὐκ ἔδει ἐλεῆσαι Θέτιδος υἱὸν 25
ὄντα τὸν Ἀχιλλεῖα;

XI. ÆACUS, PROTESILAUS, MENELAUS, PARIS.

(In the Lower World.)

Αἰ. Τί ἄγχεις, ὦ Πρωτεσίλαε, τὴν Ἑλένην προσπεσών;

Πρωτ. Ὅτι διὰ ταύτην, ὦ Αἰακὲ, ἀπέθανον, ἡμιτελῇ μὲν τὸν δόμον καταλιπὼν, χήραν δὲ τὴν νεόγαμον γυναῖκα.

5 Αἰ. Αἰτιῶ τοίνυν τὸν Μενέλαον, ὅστις ὑμᾶς ὑπὲρ τοιαύτης γυναικὸς ἐπὶ Τροίαν ἤγαγεν.

Πρωτ. Εὐ λέγεις· ἐκεῖνόν μοι αἰτιατέον.

Μεν. Οὐκ ἐμὲ, ὦ βέλτιστε, ἀλλὰ δικαιότερον τὸν Πάριν, ὃς ἐμοῦ τοῦ ξένου τὴν γυναῖκα παρὰ πάντα τὰ δίκαια ὥχετο ἀρπάσας. Οὗτος γὰρ οὐχ ὑπὸ σοῦ μόνου, ἀλλ' 10 ὑπὸ πάντων Ἑλλήνων καὶ Βαρβάρων ἄξιος ἄγχεσθαι, τοσούτοις θανάτου αἷτιος γεγεννημένος.

Πρωτ. Ἄμεινον οὕτω. Σὲ τοιγαροῦν, ὦ Δύσπαρι, οὐκ ἀφήσω ποτὲ ἀπὸ τῶν χειρῶν.

15 Παρ. Ἄδικα ποιῶν, ὦ Πρωτεσίλαε, καὶ ταῦτα ὁμότεχρον ὄντα σοι· ἐρωτικὸς γὰρ καὶ αὐτός εἰμι, καὶ τῷ αὐτῷ θεῷ κατέσχημαι. Οἶσθα δὲ, ὡς ἀκούσιόν τι ἐστὶ, καὶ ὅτι ἡμᾶς ὁ δαίμων ἄγει, ἔνθα ἂν ἐθέλῃ· καὶ ἀδύνατόν ἐστιν ἀντιτάττεσθαι αὐτῷ.

20 Πρωτ. Εὐ λέγεις· εἴθε οὖν μοι τὸν Ἑρωτα ἐνταῦθα λαβεῖν δυνατὸν ἦν.

Αἰ. Ἐγὼ τοι καὶ περὶ τοῦ Ἑρωτος ἀποκρινοῦμαι σοι ἰὰ δίκαια. Φήσει γὰρ αὐτὸς μὲν τοῦ ἐρῆν τῷ Πάριδι ἰσῶς γεγενῆσθαι αἷτιος, τοῦ θανάτου δὲ σοὶ οὐδένα ἄλλον, 25 ὦ Πρωτεσίλαε, ἢ σεαυτὸν· ὃς ἐκλαθόμενος τῆς νεογάμου γυναικὸς, ἐπεὶ προσεφέρεσθε τῇ Τρωάδι, οὕτω φιλοκινδύνως καὶ ἀπονενοημένως προεπύδησας τῶν ἄλλων, δόξης ἐρασθεὶς, δι' ἣν πρῶτος ἐν τῇ ἀποδύσει ἀπέθανες.

Πρωτ. Οὐκ οὖν καὶ ὑπὲρ ἐμαντοῦ σοι, ὦ Αἰακὲ, ἀπο-

κρινούμαι δικαιότερα. Οὐ γὰρ ἐγὼ τούτων αἴτιος, ἀλλ' ἡ Μοῖρα, καὶ τὸ ἐξ ἀρχῆς οὕτως ἐπικεκλῶσθαι.

Αἰ. Ὁρθῶς· τί οὖν τούτους αἰτιᾷ;

XII. A TRITON, AND IPHIANASSA AND DORIS
(Nereids).

Τρ. Τὸ κῆτος ὑμῶν, ὦ Νηρηίδες, ὃ ἐπὶ τὴν τοῦ Κηφews θρυγατέρα τὴν Ἀνδρομέδαν ἐπέμψατε, οὔτε τὴν παῖδα ἤδ- 5
κησεν, ὡς οἴεσθε, καὶ αὐτὸ ἤδη τέθνηκεν.

Νηρ. Ὑπὸ τίνος, ὦ Τρίτων; ἢ ὁ Κηφεὺς, καθάπερ
δέλεαρ προθεῖς τὴν κόρην, ἀπέκτεινεν ἐπιῶν, λοχῆσας μετὰ
πολλῆς δυνάμεως;

Τρ. Οὐκ· ἀλλ' ἴστε, οἶμαι, ὦ Ἰφιάνασσα καὶ Δωρὶ, τὸν 10
Περσεΐα, τὸ τῆς Δανάης παιδίον, ὃ μετὰ τῆς μητρὸς ἐν τῇ
κιβωτῷ ἐμβληθὲν ἐς τὴν θάλατταν ὑπὸ τοῦ μητροπύτορος,
ἐσώσατε, οἰκτιρέασαι αὐτούς.

Ἰφ. Οἶδα ὃν λέγεις· εἰκὸς δὲ ἤδη νεανίαν εἶναι, καὶ 15
μάλα γενναῖόν τε καὶ καλὸν ἰδεῖν.

Τρ. Οὗτος ἀπέκτεινε τὸ κῆτος.

Ἰφ. Διὰ τί, ὦ Τρίτων; οὐ γὰρ δὴ σῶστρος ἡμῖν τοιαῦτα
ἐκτίνειν αὐτὸν ἐχρῆν.

Τρ. Ἐγὼ ὑμῖν φράσω τὸ πᾶν, ὡς ἐγένετο. Ἐστά-
λη μὲν οὖν ἐπὶ τὰς Ἰοργόνας, ἄθλόν τινα τοῦτον τῷ βα- 20
σιλεῖ ἐπιτελῶν· ἐπεὶ δὲ ἀφίκετο ἐς τὴν Λιδύην, ἔνθα
ῆσαν. . .

Ἰφ. Πῶς, ὦ Τρίτων, μόνος, ἢ καὶ ἄλλους συμμαχους
ῆγεν; ἄλλως γὰρ δύσπορος ἡ ὁδός.

Τρ. Διὰ τοῦ αἵρος· ὑπόπτερον γὰρ αὐτὸν ἡ Ἀθηνᾶ 25
ἔθηκεν. Ἐπεὶ δ' οὖν ἦκεν, ὅπου διητῶντο, αἱ μὲν ἐκάθευ-
δον, οἶμαι, ὃ δὲ ἀποτεμὼν τῆς Μεδούσης τὴν κεφαλὴν ὥχτε·
ἀποπτάμενος.

Ἴφ. Πῶς ἰδὼν ; ἀθάτατοι γάρ εἰσιν ἢ ὅς ἂν ἴδῃ, οὐκ ἂν τι ἄλλο μετὰ ταῦτα ἴδοι.

Τρ. Ἡ Ἀθηνᾶ τὴν ἀσπίδα προφαίνουσα (τοιαῦτα γὰρ ἤκουσα διηγουμένου αὐτοῦ πρὸς τὴν Ἀνδρομέδαν, καὶ πρὸς τὸν Κηφέα ὕστερον) ἢ Ἀθηνᾶ δὴ ἐπὶ τῆς ἀσπίδος ἀποστιλδούσης, ὥσπερ ἐπὶ κατόπτρου, παρέσχεεν αὐτῇ ἰδεῖν τὴν εἰκόνα τῆς Μεδούσης· εἰτα λαβόμενος τῇ λαίᾳ τῆς κόμης, ἐνορῶν δὲ ἐς τὴν εἰκόνα, τῇ δεξιᾷ τὴν ἄρπην ἔχων, ἀπέτεμε τὴν κεφαλὴν αὐτῆς· καὶ πρὶν ἀνεγχεῖσθαι τὰς ἀδελφάς, ἀνέπτατο. Ἐπεὶ δὲ κατὰ τὴν παράλιον ταύτην τῆς Αἰθιοπίας ἐγένετο, ἥδη πρόςγειος πετόμενος, ὄρᾳ τὴν Ἀνδρομέδαν προκειμένην ἐπὶ τινος πέτρας προβλήτος, προσπεπαταλευμένην, καλλίστην, ᾧ θεοί, καθειμένην τὰς κόμας καὶ ἡμίγυμνον. Καὶ τὸ μὲν πρῶτον, οἰκτείρας τὴν τύχην αὐτῆς, ἀνηρώτα τὴν αἰτίαν τῆς καταδίκης· κατὰ μικρὸν δὲ ἁλοὺς ἔρωτι βοηθεῖν διέγνω. Καπειδὴ τὸ κῆτος ἐπῆει μάλα φοβερόν, ὥς καταπιόμενον τὴν Ἀνδρομέδαν, ὑπεραιωρηθεὶς ὁ νεανίσκος, πρόκωπον ἔχων τὴν ἄρπην, τῇ μὲν καθικνεῖται, τῇ δὲ προδεικνύς τὴν Γοργόνα μῖθον ἐποίει αὐτό. Τὸ δὲ τέθνηκεν ὁμοῦ, καὶ πέπηγεν αὐτοῦ τὰ πολλὰ, ὅσα εἶδε τὴν Μέδουσσαν. Ὁ δὲ λύσας τὰ δεσμὰ τῆς παρθένου, ὑποσχὼν τὴν χεῖρα, ὑπεδέξατο ἀκροποδῇ κατιούσαν ἐκ τῆς πέτρας, ὁλισθηρᾶς οὐσης· καὶ νῦν γαμῆ ἐν τοῦ Κηφέως, καὶ ἀπάξει αὐτὴν ἐς Ἀργος· ὥστε ἀντὶ θανάτου γάμον οὐ τὸν τυχόντα εὔρετο.

Ἴφ. Ἐγὼ μὲν οὐ πάνυ ἐπὶ τῷ γεγονότι ἄχθομαι· τε γὰρ ἢ παῖς ἡδίκηαι ἡμᾶς, εἴ τι ἢ μήτηρ ἐμεγαλύνχει τότε, καὶ ἡξίου καλλίων εἶναι ;

Δωρ. Ὅτι οὕτως ἂν ἤλγησεν ἐπὶ τῇ θυγατρὶ μήτηρ γε οὕσα.

Ἴφ. Μηκέτι μεμνώμεθα, ᾧ Δωρὶ, ἐκείνων, εἴ τι βάρβαρος γυνὴ ὑπὲρ τὴν ἀξίαν ἐλάλησεν· ἱκανὴν γὰρ ἡμῖν τιμωρίαν ἔδωκε, φοβηθεῖσα ἐπὶ τῇ παιδί. Χαίρωμεν οὖν τῷ γάμῳ.

GEOGRAPHY.

I. EUROPE.

1. Ἡ Εὐρώπη σύμπασα οἰκήσιμός ἐστι πλὴν ὀλίγης τῆς ἀοικήτου διὰ ψύχος· αὕτη δ' ὁμορεῖ τοῖς Ἀμαζικοῖς, τοῖς περὶ τὸν Τάναϊν, καὶ τὴν Μαιώτιν, καὶ τὸν Βορυσθένη. Τῆς δὲ οἰκήσιμου, τὸ μὲν δυσχειμέρον καὶ τὸ ὀρεινὸν μοχθηρῶς οἰκεῖται τῇ φύσει· ἐπιμελητὰς δὲ λαβόντα ἀγα- 5 θοὺς καὶ τὰ φαύλως οἰκούμενα ἡμεροῦται. Καθ' ἅπερ οἱ Ἕλληνες ὄρη καὶ πέτρας κατέχοντες, ὥκουν καλῶς διὰ τὴν πρόνοιαν τὴν περὶ τὰ πολιτικὰ, καὶ τὰς τέχνας, καὶ τὴν ἄλλην σύνεσιν τὴν περὶ βίον. Ῥωμαῖοί τε πολλὰ ἔθνη παραλαβόντες κατὰ τὴν φύσιν ἀνήμερα, καὶ τοὺς ἀγρωατέ- 10 ρους πολιτικῶς ζῆν ἐδίδαξαν.

2. Διαφέρει δὲ ἡ Εὐρώπη καὶ ταύτῃ, διότι τοὺς καρποὺς ἐκφέρει τοὺς ἀρίστους, καὶ τοὺς ἀναγκαίους τῷ βίῳ, καὶ μέταλλα ὅσα χρήσιμα· θυνώματα δὲ καὶ λίθους πελυτελεῖς ἔξωθεν μέτεισιν, ὧν τοῖς σπανιζομένοις οὐδὲν χείρων ὁ βίος 15 ἐστίν, ἢ τοῖς εὐπορουμένοις. Ὡς δ' αὐτῶς βοσκημάτων μὲν πολλῶν ἀφθονίαν παρέχει, θηρίων δὲ σπάνιν.

3. Τῆς Ἰβηρίας τὸ μὲν πλεον οἰκεῖται φαυλῶς· ὄρη γάρ καὶ ὄρυμους καὶ πεδία λεπτήν ἔχοντα γῆν, οὐδὲ ταύτην ὁμαλῶς εὐνδρον οἰκοῦσι τὴν πολλήν· ἡ δὲ πρόσδορξός 20 ψυχρά ἐστι τελέως πρὸς τῇ τραχύτητι. Ἡ δὲ νότιος πᾶσα εὐδαίμων σχεδόν τι, καὶ διαφερόντως ἡ ἔξω στηλῶν.

4. Τὴν Βαιτικὴν διαρρέει ὁ Βαῖτις ποταμός, ἐξ ἀνατολῶν ὁρμώμενος. Οἰκοῦσιν αὐτὴν Τουρδιτανοί, σοφώτατοι τῶν Ἰβήρων ὄντες. Ὁ Βαῖτις ἀναπλέεται ὀγκάσι μεγάλαις, καὶ 25 εἰσι περὶ τὰς ὀχθὰς αὐτοῦ μέταλλα ἄλλα τε καὶ ἄργυρος

πλείστος. Ἰθὴρία πᾶσα τῶν ὀλεθρίων θηρίων σπανίζει, πλὴν τῶν γεωρύχων λαγιδίων. *Λυμαίνονται γὰρ οὗτοι καὶ φυτὰ καὶ σπέρματα βιζοφαγοῦντες.*

5 Ὡς ἡ Τουρδιτανία καὶ ἡ προςεχὴς αὐτῇ γῇ εὐκαρπὸς ἐστὶ, καὶ μεταλλοῖς πληθύνει. Οὐτε γὰρ χρυσός, οὔτε ἄργυρος, οὐδὲ δὴ χαλκός, οὐδὲ αἰδηρός, οὐδαμοῦ τῆς γῆς οὔτε τοσοῦτος, οὔθ' οὕτως ἀγαθὸς ἐξήτασται γεννώμενος μέχρι νῦν· ὁ δὲ χρυσὸς οὐ μεταλλεύεται μόνον, ἀλλὰ καὶ σύρεται· καταφέρουσι δὲ οἱ ποταμοὶ καὶ οἱ χεῖμαρές τοις χρυσίταιν
10 ἄμμιον, πολλαχοῦ καὶ ἐν τοῖς ἀνύδροις τόποις οὖσαν· ἀλλ' ἐκεῖ μὲν ἀφανὴς ἐστίν, ἐν δὲ τοῖς ἐπικλύστοις ἀπολαμβάνει τὸ τοῦ χρυσοῦ ψήγμα. Ἐν δὲ τοῖς ψήγμασι τοῦ χρυσοῦ φασὶν εὗρίσκεισθαι ποτε καὶ ἡμιλιτριάδας βώλους, ὥς καλοῦσι πάλ-
λας, μικρὰς καθάρσεως δεομένας.

15 Ὡς δὲ τῶν Ἰθέρων ἀλκιμώτατοι μὲν εἰσιν οἱ καλοῦ-
μενοι Αὐσιτανοί. Φοροῦσι δ' ἐν τοῖς πολέμοις πέλτας μικρὰς παντελῶς, διαπεπλεγμένας νεύροις, καὶ δυναμένας σκέπειν τὸ σῶμα περιττότερον διὰ τὴν στερεότητα. Χρῶν-
ται δὲ καὶ σαννίοις ὀλοσιδήροις ἀγκιστρῶδεσιν· ἀκοντί-
20 ζουσι δὲ εὐστόχως καὶ μακράν. Εὐκίνητοι δὲ ὄντες καὶ κοῦφοι, ῥαδίως καὶ φεύγουσι καὶ διώκουσιν. Ἐπιτηδεύουσι δὲ κατὰ μὲν τὴν εἰρήνην ὀρχησίν τινα κούφην καὶ περιέ-
χουσιν πολλὴν εὐτολίαν σκελῶν· ἐν δὲ τοῖς πολέμοις πρὸς ῥυθμὸν ἐμβαίνουνσι, καὶ παιᾶνας ᾄδουσιν, ὅταν ἐπίωσι τοῖς
25 ἀντιπαραγμένοις.

7. Τὰ Πυρρηναῖα ὄρη κατὰ τὸ ὕψος καὶ κατὰ τὸ μέ-
γεθος ὑπάρχει διάφορα τῶν ἄλλων. Πολλῶν δὲ ὄντων ἐν
αὐτοῖς δρυμῶν, φασὶν ἐν τοῖς παλαιοῖς χρόνοις ὑπὸ τινων
ρομέων, ἀφέντων πῦρ, κατακαῆναι παντελῶς ἅπασαν τὴν
30 ὄρεινὴν χώραν. Διὸ καὶ συχνὰς ἡμέρας συνεχῶς πυρὸς ἐπιφλέγοντος, καῆναι τὴν ἐπιφάνειαν τῆς γῆς, καὶ τὰ μὲν ὄρη διὰ τὸ συμβεβηκός κληθῆναι Πυρρηναῖα, τὴν δὲ ἐπι-
φάνειαν τῆς κατακεκαυμένης χώρας ἀργύρου ὄνῃναι πολλῶ,
καὶ ῥύακας γενέσθαι πολλοὺς ἀργύρου καθαροῦ. Τῆς

δὲ τούτου χρείας ἀγνουμένης παρὰ τοῖς ἐγχωρίοις, τοὺς Φοίνικας, ἐμπορίαις χρωμένους καὶ τὸ γεγονὸς μαθόντας, ἀγοράζειν τὸν ἄργυρον μικρὰς τινὸς ἀντιδόσεως ἄλλων φορτίων. Διὸ τῇ τοὺς Φοίνικας μεγάλους περιποιήσασθαι πλούτους.

6

8. Καταντικρὺ δὲ τῆς Ἰδηρίας νῆσοι ὑπάρχουσιν, ὑπὸ μὲν τῶν Ἑλλήνων ὀνομαζόμεναι Γυνήσαι, διὰ τὸ τοὺς ἐνοικοῦντας γυμνοὺς τῆς ἐσθῆτος βιοῦν κατὰ τὴν τοῦ θέρους ὥραν· ὑπὸ δὲ τῶν ἐγχωρίων καὶ τῶν Ῥωμαίων προσαγορεύονται Βαλλιαρεῖς, ἀπὸ τοῦ βάλλειν ταῖς σφενδό- 10 ναις λίθους μεγάλους κάλλιστα τῶν ἀπάντων ἀνθρώπων. — — Ὀπλισμὸς δ' ἔστιν αὐτοῖς τρεῖς σφενδόνας, καὶ τούτων μίαν μὲν περὶ τὴν κεφαλὴν ἔχουσιν, ἄλλην δὲ περὶ τὴν γαστέρα, τρίτην δ' ἐν ταῖς χερσὶ. Κατὰ δὲ τὰς πολεμικὰς χρείας βάλλουσι λίθους πολὺ μείζους τῶν ἄλλων, 15 οὕτως εὐτόνως, ὥστε δοκεῖν τὸ βληθῆν ἀπὸ τινος καταπέλτου φέρεσθαι.

9. Ἡ Γαλατία, κειμένη κατὰ τὸ πλεῖστον ὑπὸ τὰς ἄρκτους, χειμὲριός ἐστι καὶ ψυχρὰ διαφερόντως. Κατὰ γὰρ τὴν χειμερινὴν ὥραν, ἐν ταῖς συννεφίαις ἡμέραις, 20 ἀντὶ μὲν τῶν ὄμβρων χιόνι πολλῇ νίφεται, κατὰ δὲ τὰς αἰθρίας κρυστάλλῳ καὶ πάγοις ἐξαισίοις πληθύνει, δι' ὧν οἱ ποταμοὶ πηγνύμενοι, διὰ τῆς ἰδίας φύσεως γεφυροῦνται. Οὐ μόνον γὰρ οἱ τυχόντες ὁδεῖται κατ' ὀλίγους κατὰ τοῦ κρυστάλλου πορευόμενοι διαβαίνουσιν, ἀλλὰ καὶ στρατο- 25 πέδων μυριάδες μετὰ σκευοφόρων καὶ ἁμαξῶν γεμουσῶν ἀσφαλῶς περαιοῦνται. Πολλῶν δὲ καὶ μεγάλων ποταμῶν ρεόντων διὰ τῆς Γαλατίας, καὶ τοῖς ρεῖθροις ποικίλως τὴν πεδιάδα τεμνόντων, οἱ μὲν ἐκ λιμνῶν ἀδύσσωσιν ῥέουσιν, οἱ δὲ ἐκ τῶν ὄρων ἔχουσιν τὰς πηγὰς καὶ τὰς ἐπιφθόλας· τὴν 30 δὲ ἐκβολὴν οἱ μὲν εἰς τὸν Ἰλκεανὸν ποιοῦνται, οἱ δὲ εἰς τὴν καθ' ἡμᾶς θάλασσαν. Μέγιστος δ' ἔστι τῶν εἰς τὸ καθ' ἡμᾶς πέλαγος ρεόντων ὁ Ῥόδανος, τὰς μὲν γονὰς ἔχων ἐν τοῖς Ἀλπελοῖς ὄρεσι, πέντε δὲ στόμασιν ἐξερευγόμενος εἰς

τὴν θάλασσαν. -- 10. Εὐφυνῶς δὲ κεῖνται οἱ τῆς χώρας ποταμοί, ὥστε ἀπὸ τοῦ Ὡκεανοῦ εἰς τὴν ἕσω θάλασσαν καὶ ἔμπαιν τὰ φόρτια διὰ τῶν ποταμῶν οἱ ἔμποροι διαδιδάξουσιν, ὁλγῶν τινῶν χωρίων περὶ κομίζεσθαι ἀναγκα-
5 ζόντων.

11. Κατὰ τὴν Γαλατίαν ἄργυρος μὲν τὸ σύνολον οὐ γίγνεται, χρυσὸς δὲ πολὺς, ὃν τοῖς ἐγχωρίοις ἢ φύσις ἄνευ κακοπαθείας ὑπουργεῖ. Ἐν γὰρ βόθροις ὀρυχθεῖσιν ἐπὶ μικρὸν εὗρισκονται καὶ χειροπληθεῖς χρυσοῦ πλάκες, ἔσθ' ὅτε μι-
10 κρᾶς ἀποκαθάρσεως δεόμεναι. Τὸ δὲ λοιπὸν, ψῆγμά ἐστι καὶ βῶλοι, καὶ αὗται κατεργασίαν οὐ πολλὴν ἔχουσαι. --

12. Τῷ δὲ χρυσῷ καταχρῶνται πρὸς κόσμον, οὐ μόνον αἱ γυναῖκες, ἀλλὰ καὶ οἱ ἄνδρες. Περὶ μὲν γὰρ τοὺς καρπύους καὶ τοὺς βραχίονας ψέλλια φοροῦσι· περὶ δὲ τοὺς αὐχίνας
15 κρέκους παχεῖς ὀλοχρύσους, καὶ δακτυλίους ἀξιολόγους, ἔτι δὲ χρυσοὺς θώρακας.

13. Τὸ σύμπαν ἔθνος, ὃ νῦν Κελτικὸν τε καὶ Γαλατικὸν καὶ Γαλλικὸν καλεῖται, θυμικὸν ἐστὶ καὶ μάχιμον, καὶ μάλιστα ἱππικῇ μάχῃ εὐδοκίμου, καὶ τὸ κράτιστον
20 Ῥωμαίοις, ἱππικὸν οὗτοι παρέχουσιν. Εἰσὶν δὲ τοῖς τρόποις ἁπλοῖ, καὶ οὐ κακοθήεις· τῷ δὲ ἁπλῷ καὶ θυμικῷ πολὺ τὸ ἀνόητον καὶ ἀλαζονικὸν πρόσεστι τοῖς Γαλάταις καὶ τὸ φιλόκοσμον. -- 14. Τοῖς μὲν σώμασιν εἰσιν εὐμήκεις, ταῖς δὲ σαρεὶ κάθυγροι καὶ λευκοί· ταῖς δὲ κόμαις οὐ
25 μόνον ἐκ φύσεως ξανθοὶ, ἀλλὰ καὶ διὰ τῆς κατασκευῆς ἐπιτηδεύουσιν αὐξεν τὴν φυσικὴν τῆς χροῆς ιδιότητα. Τίτανον γὰρ ἀποπλύματι ὁμώντες τὰς τρίχας συνεχῶς, ἵνα διαφανεῖς ὦσι, καὶ ἀπὸ τῶν μετώπων ἐπὶ τὴν κορυφὴν καὶ τοὺς τένοντας ἀνασπῶσιν· ὥστε τὴν πρόσωψιν αὐτῶν φαί-
30 νεσθαι Σατύροις καὶ Πᾶσιν ἰοικύειαν· παχύνονται γὰρ αἱ τρίχες ἀπὸ τῆς κατεργασίας, ὥστε μηδὲν τῆς τῶν ἱππῶν χαίτης διαφέρειν. Τὰ δὲ γένειά τινες μὲν ξυρῶνται, τινὲς δὲ μετριῶς ὑποτρέφουσιν· οἱ δ' εὐγενεῖς τὰς μὲν παρειὰς

ἀπολειπίνουσι, τὰς δ' ὑπήγας ἀνεμίνας ἰώσιν, ὥς τε τὰ στοματα αὐτῶν ἐπικαλύπτεσθαι.

15. Ἐν δὲ ταῖς ὁδοιπορίαις καὶ ταῖς μάχαις χρῶνται συνωρίσιν, ἔχοντος τοῦ ἄρματος ἡνίοχον καὶ παράβατην. Κατὰ δὲ τὰς παρατάξεις εἰώθασι προάγειν τῆς παρα- 5 τάξεως, καὶ προκαλεῖσθαι τῶν ἀντιτεταγμένων τοὺς ἀρίστους εἰς μονομαχίαν, προανασελόντες τὰ ὅπλα καὶ καταπλητιόμενοι τοὺς ἐναντίους. Ὅταν δὲ τις ὑπακούσῃ πρὸς τὴν μάχην, τὰς τε τῶν προγόνων ἀνδραγαθίας ἐξυμνοῦσι, καὶ τὰς ἑαυτῶν ἀρετὰς προσφέρονται, καὶ τὸν ἀντιτατιόμε- 10 νον ἐξονειδίξουσι. Τῶν δὲ πεσόντων πολεμίων τὰς κεφαλὰς ἀφαιροῦντες, περιάπτουσι τοῖς αὐχέσι τῶν ἵππων· τὰ δὲ σκύλα τοῖς θεράπονσι παραδόντες ἤμαχμένα λαφυραγοοῦσι, παιανίζοντες καὶ ᾄδοντες ὕμνον ἐπινίκιον· καὶ τὰ ἀκροθίνια ταῦτα ταῖς οἰκίαις προσηλοῦσιν, ὥς περ ἐν 15 κυνηγίαις τισὶ κεχειρωμένοι θηρία. Τῶν δὲ ἐπιφανεστάτων πολεμίων κεδρώσαντες τὰς κεφαλὰς, ἐπιμελῶς τηροῦσιν ἐν λάρνακι, καὶ τοῖς ξένοις ἐπιδεικνύουσιν.

16. Κατὰ τὴν Γαλατίαν τὴν παρωκεανῆτιν, καταστικρὺ τῶν Ἑρκυνίων ὀνομαζομένων δρυμῶν νῆσσι πολλὰ κατὰ 20 τὸν Ὠκεανὸν ὑπάρχουσιν, ὧν ἐστὶ μία καὶ μέγιστη Βρεττανικὴ καλουμένη. Αὕτη δὲ τῷ σχήματι τρίγωνος οὖσα παραπλησίως τῇ Σικελίᾳ, τὰς πλευρὰς οὐκ ἰσοκώλους ἔχει. Κατοικεῖν δὲ φασὶ τὴν Βρεττανικὴν αὐτόχθονα γένη, καὶ τὸν παλαιὸν βίον ταῖς ἀγωγαῖς διατηροῦντα. Ἀρμασι μὲν 25 γὰρ κατὰ τοὺς πολέμους χρῶνται, καθάπερ οἱ παλαιοὶ τῶν Ἑλλήνων ἦρωες ἐν τῷ Τρωϊκῷ πολέμῳ κεκῆσθαι παραδίδονται· καὶ τὰς οἰκήσεις εὐτελεῖς ἔχουσιν, ἐκ καλάμων ἢ ξύλων κατὰ τὸ πλείστον συγκειμένας. Τοῖς δὲ ἡθεσιν ἄπλοῦς εἶναι αὐτοὺς λέγουσι, καὶ πολλὴν κεχωρισμένους τῆς 30 τῶν τῶν ἀνθρώπων ἀγχινόας καὶ πονηρίας· τὰς τε διαίτας εὐτελεῖς ἔχειν, καὶ τῆς ἐκ τοῦ πλούτου γενημένης τρυφῆς πολλὴν διαλλάττοντας· βασιλεῖς τε καὶ δυνάστας πολλοὺς

ἔχειν, καὶ πρὸς ἀλλήλους κατὰ τὸ πλεῖστον εἰρηνικῶς δια-
κᾶσθαι.

17. Τῆς Βρεττανικῆς κατὰ τὸ ἀκρωτήριον τὸ καλοῦ-
μενον Βελέριον οἱ κατοικοῦντες φιλόξενοί τε διαφερόντως
5 εἰσὶ, καὶ διὰ τὴν τῶν ξένων ἐμπόρων ἐπιμιξίαν ἐξημερω-
μένοι τὰς ἀγωγάς. Οὗτοι τὸν κασσίτερον κατασκευάζουσι,
φιλοτέχνως ἐργαζόμενοι τὴν φέρουσιν αὐτὸν γῆν. — 18. Ἡ
πλείστη τῆς μεγάλης Βρεττανίας πεδιάς ἐστὶ καὶ κατάδρυμος,
πολλὰ δ' ἔχει καὶ ὄρεινά. Φέρει δὲ σίτον καὶ βοσκήματα
10 καὶ μέταλλα χρυσοῦ καὶ ἀργύρου καὶ σιδήρου· καὶ δέγματα
δὲ καὶ ἀνδράποδα χορηγεῖ καὶ κύνας κυνηγετικούς. Κελτοὶ
δὲ καὶ τοῖς κυσὶ τούτοις χρώνται πρὸς τοὺς πολέμους.
Εἰσὶ δ' οἱ Βρεττανοὶ εὐμήκεις τοῖς σώμασι, τὰ δὲ ἥθη
ἀπλούστερα καὶ βαρβαρώτερα ἔχουσιν ἢ περ οἱ Κελτοί,
15 ὥστ' ἔνιοι διὰ τὸ ἀγνοεῖν, καίτοι γαλακτὸς εὐποροῦντες,
οὐ τυροποιοῦσιν· ἄπειροι δ' εἰσὶ καὶ κηπείας καὶ ἄλλων
γεωργικῶν. Πολεῖς δὲ αὐτῶν εἰσὶν οἱ δρυμοί. Φράξαντες
γὰρ δένδρεσι καταβεβλημένοις εὐρυχωρῇ κύκλον, καὶ αὐτοὶ
ἐνταῦθα καλυδοποιοῦνται, καὶ τὰ βοσκήματα κατα-
20 σταθμεύουσιν, οὐ πρὸς πολὺν χρόνον. Ἐπομβροὶ δ' εἰσὶν
οἱ ἀέρες μᾶλλον ἢ νιφετώδεις. Ἐν δὲ ταῖς αἰθρίαις ὁμίχλη
κατέχει πολὺν χρόνον, ὥστε, δι' ἡμέρας ὅλης, ἐπὶ τρεῖς μό-
νον ἢ τέτταρας ὥρας τὰς περὶ τὴν μεσημβρίαν ὁρᾶσθαι τὸν
ἥλιον.

25 19. Οἱ Γερμανοὶ μικρὸν ἐξαλλάττονσι τοῦ Κελτικοῦ
φύλου τῷ τε πλεονασμῷ τῆς ἀγριότητος, καὶ τοῦ μεγέθους,
καὶ τῆς ξανθότητος· τὰλλα δὲ παραπλήσιοι καὶ μορφαῖς
καὶ νόμοις, ὅθεν καὶ Γερμανοὶ ὑπὸ Ῥωμαίων καλοῦνται·
δύναται δὲ τὸ ὄνομα γνήσιοι. Τὰ βορειότερα ἔθνη
30 τῶν Γερμανῶν ἁμαξόδια ἐστὶ καὶ νομαδικά, καὶ ὁσάκις
μεταναστεύειν ἐτοιμα, διὰ τὸ μὴ θησαυρίζειν. — 20. Οἱ
παρωικεῖνται Γερμανοὶ καλοῦνται Κέλμβροι. Ἐθὸς δὲ τε
αὐτῶν διηγούνται τοιοῦτον, ὅτι ταῖς γυναιξὶν αὐτῶν συστρα-
τενύσαις τῷ ἀνδράσι παρεκλούθουν γυναῖκες προ-

μάντεις ἱέρειαι, πολιότριχες, λευχαίμονες, καρπασίνας ἐφαπτίδας ἐπιπεπορημέναι, ζῶσμα χαλκοῦν ἔχουσαι, γυμνόποδες. Τοῖς οὖν αἰχμαλώτοις διὰ τοῦ στρατοπέδου συνήντων ξιφῆρεις· καταστέψασαι δὲ αὐτοὺς ἦγον ἐπὶ κρατῆρα χαλκοῦν, ὅσον ἀμφορέων εἴκοσιν. Εἶχον δὲ ἀναβάθραν, ἣν ἀναβάσα ἡ ἱέρεια ὑπερπετῆς τοῦ λέδητος 5 ἐλαιμοτόμει ἕκαστον μετεωρισθέντα. Ἐκ δὲ τοῦ προχομένου αἵματος εἰς τὸν κρατῆρα μαρτελαν τινὰ ἐποιοῦντο. Ἀλλαι δὲ διασχίσασαι ἐσπλάγγνεον, ἀναφθεγγόμεναι νίκη τοῖς οἰκειοῖς. Ἐν δὲ τοῖς ἀγῶσιν ἔτυπτον τὰς βύρσας, 10 τὰς περιτεταμένας τοῖς γέβφοις τῶν ἀρμαμαξῶν, ὥστε ἀποτελεῖσθαι ψόφον ἐξαίσιον.

21. Μετὰ τὴν ὑπώρειαν τῶν Ἀλπεων ἀρχή ἐστι τῆς Ἰταλίας. Καὶ τὰ μὲν ὑπὸ ταῖς Ἀλπεσιν ἔστι πεδλον 15 εὐδαίμων σφόδρα, καὶ γεωλοφίαις εὐκάρποις πεποικιλμένον. Διαιρεῖ δ' αὐτὸ μέσον πῶς ὁ Πάδος. Ἀπασα μὲν οὖν ἡ χώρα ποταμοῖς πληθύνει καὶ ἔλεσι, μάλιστα δὲ ἡ τῶν Ἑνετῶν. — Παρὰ τοῖς Ἑνετοῖς τῷ Διομήδεϊ ἀποδεδειγμέναι τινὲς ἱστοροῦνται τιμαί· καὶ γὰρ θύεται λευκὸς ἵππος αὐτῷ· καὶ δύο ἄλση, τὸ μὲν Ἥρας Ἀργείας δεικνύται, τὸ 20 δ' Ἀρτέμιδος Αἰτωλίδος. Πρὸς μυνθείουσι δὲ ἐν τοῖς ἄλσεσι τούτοις ἡμεροῦσθαι τὰ θηρία, καὶ λύκοις ἐλάφους συναγελλῆσθαι· προσιόντων δὲ τῶν ἀνθρώπων καὶ καταφανόντων ἀνέχεσθαι· τὰ δὲ διωκόμενα ὑπὸ τῶν κυνῶν, ἐπειδὴν 25 καταφύγῃ δεῦρο, μηκέτι διώκεσθαι.

22. Οἱ Ἀλγυες νέμονται χώραν τραχεῖαν καὶ παρτελῶς 30 κυρτάν· τοῖς δὲ πόνοις καὶ ταῖς κατὰ τὴν λειτουργίαν σωματικαῖς κακοπαθείαις ἐτίπονον τινὰ βίον καὶ ἀτυχή ζωὴν. Καταδέδρου γὰρ τῆς χώρας οὕσης, οἱ μὲν αὐτῶν ὑλοτομοῦσι δι' ὅλης τῆς ἡμέρας, οἱ δὲ τὴν γῆν ἐργαζόμενοι 30 τὸ πλεον πέτρας λατομοῦσι διὰ τὴν ὑπερβολὴν τῆς τραχύτητος — οὐδεμίαν γὰρ βῶλον τοῖς ἐργαλείοις ἀνασπῶσιν ἄνευ λίθου — καὶ τοιαύτην ἔχοντες ἐν τοῖς ἔργοις κακοπάθειαν, τῇ συνεχεῖα περιγίγνεται τῆς φούσεως· καὶ

πολλά μοχθήσαντες, ὀλίγους καρπὸν καὶ μόλις λαμβάνουσι.
 Πρὸς δὲ τὴν κακοπάθειαν ταύτην συνεργοὺς ἔχουσι τὰς
 γυναῖκας, εἰθισμέναις ἐπίσης τοῖς ἀνδράσιν ἐργάζεσθαι.
 Κυνήγιας δὲ ποιοῦνται συνεχεῖς, ἐν αἷς πολλὰ τῶν θηρίων
 5 χειρούμενοι, τὴν ἐκ τῶν καρπῶν σπάνιν διορθοῦνται.
 Θρασεῖς δ' εἰσὶ καὶ γενναῖοι, οὐ μόνον εἰς πόλεμον, ἀλλὰ
 καὶ πρὸς τὰς ἐν τῷ βίῳ περιστάσεις τὰς ἐχούσας θεινότη-
 τας. Ἐμπορευόμενοι γάρ πλείους τὸ Σαρδῶν καὶ τὸ
 Αἰδυνὸν πέρατος, ἐτοίμως ἑαυτοὺς ῥίπτοντες εἰς ἀβοηθή-
 10 τους κινδύνους. Σκάψαι γάρ χρώμενοι τῶν σχεδίων
 εὐτελεστερίοις, καὶ τοῖς ἄλλοις τοῖς κατὰ ταῦν χρησίμοις
 ἥκιστα κατεσκευασμένοις, ὑπομένουσι τὰς ἐκ τῶν χειμῶνων
 φοβερωτάτας περιστάσεις καταπληκτικῶς.

23. Συνεχεῖς τούτοις εἰσὶν οἱ Τυρρῆνοί, οἱ παρὰ τοῖς
 15 Ῥωμαίοις Ἑτροῦσκοι καὶ Τούσκοι προσαγορεύονται, τὰ
 πεδία ἔχοντες τὰ μέχρι τοῦ ποταμοῦ τοῦ Τιδέριδος. Ῥεῖ
 δὲ ἐκ τῶν Ἀπεννίνων ὄρων ὁ Τίδερις· πληροῦται δὲ ἐκ
 πολλῶν ποταμῶν· μέρος μέντοι δι' αὐτῆς φερόμενος τῆς
 Τυρρηνίας, τὸ δ' ἐφεξῆς διορίζων ἀπ' αὐτῆς, πρῶτον μὲν
 20 τὴν Ὀμβρικὴν, εἶτα τοὺς Σαβίνους καὶ Λατίνους, τοὺς πρὸς
 τῇ Ῥώμῃ μέχρι τῆς παραλίας. — 24. Οἱ Τυρρῆνοί, τὸ μὲν
 παλαιὸν ἀνδρείᾳ διενέγκαντες, χώραν πολλὴν κατεκτήσαντο,
 καὶ πόλεις ἀξιολόγους καὶ πολλὰς ἔκτισαν. Ὀμοίως δὲ
 καὶ ναυτικαῖς δυνάμεσιν ἰσχύσαντες, καὶ πολλοὺς χρόνους
 25 θαλαττοκρατήσαντες, τὸ μὲν παρὰ τὴν Ἰταλίαν πέρατος
 ἀφ' ἑαυτῶν ἐποίησαν Τυρρηνικὸν προσαγορευθῆναι· τὰ δὲ
 κατὰ τὰς περὶ τὰς δυνάμεις ἐκπονήσαντες, τὴν τε σάλπιγγα
 ἐξέφυρον, καὶ πολλὰ ἄλλα, ὧν τὰ πλείστα Ῥωμαῖοι μιμη-
 ῶμενοι μετήνεγκαν ἐπὶ τὴν ἰδίαν πολιτείαν. Γράμματά
 30 τε καὶ φυσιολογίαν καὶ θεολογίαν ἐξέπόνθησαν ἐπὶ πλείον,
 καὶ τὰ περὶ τὴν κεραινοσκοπίαν μάλιστα πάντων ἀνθρώ-
 πων ἐξεργάσαντο. Χώραν δὲ νεμόμενοι παμφόρον, καὶ
 ταύτην ἐξεργαζόμενοι, καρπῶν ἀφθονίαν ἔχουσιν. Ἐνδοξό-
 τατοι δὲ τὸ πρὶν ὄντες, εἰς τρυφὴν ὥλισθησαν, καὶ ἐν πότει

τα καὶ ῥαθυμίαις βιοῦντες, τὴν ἐκ παλαιῶν χρόνων παρ' αὐτοῖς ζηλουμένην ἀλήθειαν καὶ τὴν τῶν πατέρων δόξαν ἐν τοῖς πολέμοις ἀποδεβλήκασιν.

25. Ἡ τῶν Λατίνων χώρα μεταξὺ κεῖται τῆς τε ἀπὸ τῶν Ἰουσιῶν παραλλῆλως, μέχρι πόλεως Σινυέσσης καὶ τῆς 5 Σαδινῆς· ἐκτείνεται δὲ ἐπὶ μήκος μέχρι τῆς Καμπανίας καὶ τῶν Σαννιτικῶν ὄρων. — 26. Ἀπασα ἡ Λατίνη, οὗ Ῥώμη κεῖται, ἐστὶν εὐδαίμων καὶ παμφόρος, πλὴν ὀλίγων χωρίων τῶν κατὰ τὴν παραλλῆλιν, ὅσα ἐλώδη καὶ νοσερά, ἣ εἴ τινα ὄρεινά καὶ πετρώδη· καὶ ταῦτα δ' οὐ τελῶς ἀργὰ, 10 οὐδ' ἄχρηστα, ἀλλὰ νομάς παρέχει δαψιλῆς ἢ ὕλην, ἢ καρπούς τινας ἐλείους ἢ πετραίους. Τὸ δὲ Καίκουδον ἐλώδες ὄν, εὐνοιοτάτην ἄμπελον τρέφει, τὴν δενδρῦτιν.

27. Τὸ Καμπανίας πεδῖον εὐδαιμονέστατον τῶν ἀπάντων ἐστὶ· περικεῖνται δ' αὐτῷ γεωλοφίαι τε εὐκαρποι, 15 καὶ ὄρη τὰ τε τῶν Σαννιτῶν καὶ τὰ τῶν Ὀσκων. Διὰ δὲ τὴν ἀρετὴν περιμάχτην ἦν τὸ πεδῖον. Ἰστορεῖται δὲ ἔνια τῶν πεδίων σπείρεσθαι δι' ἔτους, δις μὲν τῇ ζέᾳ, τὸ δὲ τρίτον ἐλύμφῃ, τινὰ δὲ καὶ λαχανεύεσθαι τῷ τετάρτῳ σπόρῳ. Καὶ μὴν τὸν οἶνον τὸν κράτιστον ἐντεῦθεν ἔχουσι 20 Ῥωμαῖοι, τὸν Φάλερνον, καὶ τὸν Στάτανον καὶ Κάληνον. Ὡς δ' αὐτως εὐέλαιός ἐστι, καὶ πᾶσα ἡ περὶ τὸ Οὐνέναφρον ὁμορον τοῖς πεδίοις ὄν.

28. ὑπέρεκεται δὲ τῶν τόπων τούτων ὄρος τὸ Οὐνέσσουιν, ἀγροῖς περιρικνόμενον παγκάλους, πλὴν τῆς κορυ- 25 φῆς· αὕτη δ' ἐπίπεδος μὲν πολὺ μέρος ἐστίν, ἄκαρπος δ' ὅλη· ἐκ δὲ τῆς ὀψεως τεφρώδης, καὶ κοιλάδας φαίνει σπραγγώδεις πετρῶν αἰθαιλωδῶν κατὰ τὴν χρῶαν, ὡς ἂν ἐκβεβρωμένων ὑπὸ πυρός· ὡς τακμαίρουτ' ἂν τις, τὸ χωρίον τοῦτο καίεσθαι πρότερον, καὶ ἔχειν κρατῆρας πυρός, σβε- 30 σθῆναι δ' ἐπιλιπούσης τῆς ὕλης.

29. Ἡ Κρότων, ἣν Μύσκελλος ἔκτισε, δοκεῖ τὰ τε πολέμια καλῶς ἀσκήσαι, καὶ τὰ περὶ τὴν αἵθλησιν. Ἐν μὲν γοῦν Ὀλυμπιάδι οἱ τῶν ἄλλων προτερήσαντες τῷ

- σταδίων ἐπὶ τὰ ἄνδρες ἅπαντες ὑπῆρξαν Κροτωνιάται· ὥστ'
 εἰκότως εἰρησθαι δοκεῖ, διότι Κροτωνιατῶν ὁ ἔσχατος
 πρῶτος ἦν τῶν ἄλλων Ἑλλήνων. Πλείστοιους οὖν Ὀλυμ-
 πιονίκας ἔσχε, καίπερ οὐ πολὺν χρόνον οἰκηθεῖσα, διὰ
 5 τὸν φθόρον τῶν ἐπὶ Σάγγρα πεσόντων ἀνδρῶν, πλείστοιων
 τὸ πλῆθος. Προςέβαλε δὲ τῇ τῆς πόλεως δόξῃ καὶ τὸ τῶν
 Πυθαγορείων πλῆθος, καὶ Μίλων, ἐπιφανέστατος μὲν τῶν
 ἀθλητῶν γεγωνῶς, ὁμιλητὴς δὲ Πυθαγόρου, διατρίψαντος
 ἐν τῇ πόλει πολὺν χρόνον. Φασὶ δὲ ἐν τῷ συσσιτίῳ ποτὲ
 10 τῶν φιλοσόφων πονήσαντος στύλου, τὸν Μίλωνα ὑποδύντα
 σῶσαι ἅπαντας, ὑποσπᾶσαι δὲ ἑαυτόν. Τῇ δὲ αὐτῇ ῥώμῃ
 πεποιθότα εἰκός ἐστιν εὑρέσθαι καὶ τὴν τοῦ βίου καταστρο-
 φήν. Λέγεται γοῦν ὁδοιπορῶν ποτε δι' ὕλης βυθείας
 εὑρεῖν ξύλον μέγα ἐσφηνωμένον· ἐμβαλὼν δὲ χεῖρας ἅμα
 15 καὶ πόδας εἰς τὴν διάστασιν, βιάζεσθαι πρὸς τὸ διασχίσαι
 τελείως· τοσοῦτον δ' ἔσχεσε μόνον, ὥστ' ἐκπεσεῖν τοὺς
 σφήνας, εἴτ' εὐθὺς συμπεσεῖν τὰ μέρη τοῦ ξύλου, ἀπο-
 ληφθέντα δ' αὐτὸν ἐν τῇ τοιαύτῃ πάγῃ θηρόδρατον γε-
 νέσθαι.
- 20 30. Ἐφεξῆς δ' ἐστὶν Ἀχαιῶν κτίσμα ἡ Σύναρις, δυοῖν
 ποταμῶν μεταξὺ, Κράθιδος καὶ Συνδάριδος. Τοσοῦτον
 δ' εὐτυχία διήνεγκεν ἡ πόλις αὕτη τὸ παλαιόν, ὡς τεττά-
 ρον μὲν ἔθνῶν τῶν πλησίον ἐπῆρξε, πέντε δὲ καὶ εἰκοσι
 25 πόλεις ὑπηκόους ἔσχε, τριάκοντα δὲ μυριάσιν ἀνδρῶν ἐπὶ
 Κροτωνιάτας ἱστράτευσαν, πεντήκοντα δὲ σταδίων κύκλον
 συμπλήρουν οἰκοῦντες ἐπὶ τῷ Κράθιδι. Ἐπὶ μέντοι
 τρυφῆς καὶ ὕδρεως τὴν εὐδαιμονίαν ἄπασαν ἀφηρεθήσαν
 ὑπὸ Κροτωνιατῶν, ἐν ἡμέραις ἐβδομήκοντα· ἐλόντες γὰρ
 τὴν πόλιν, ἐπήγαγον τὸν ποταμὸν, καὶ κατέκλυσαν.
- 30 31. Διαβόητοι εἰσὶν ἐπὶ τρυφῇ οἱ Συνδαρίται, οἱ τὰς
 ποιούσας ψόφον τέχνας οὐκ ἐῶσιν ἐπιδημεῖν τῇ πόλει,
 οἷον χαλκίων καὶ τεκτόνων καὶ τῶν ὁμοίων, ὅπως αὐτοῖς
 πανταχόθεν ἀθόρουβοι ὣσιν οἱ ὕπνιοι. Οὐκ ἐξῆν δ' οὐδ'
 ἀλεκτρυόνα ἐν τῇ πόλει τρέφεσθαι. Ἱστορεῖ δὲ περὶ αὐτῶν

Τίμαιος, ὅτι ἀνὴρ Συβαρίτης, εἰς ἀγρόν ποτε πορευόμενος, ἔφη, ἰδὼν τοὺς ἐργάτας σκάπτοντας, αὐτὸς ῥῆγμα λαθεῖν· πρὸς ὃν ἀποκρίνασθαι τινα τῶν ἀπουσάντων, Αὐτὸς δὲ σοῦ διηγουμένου ἀκούων πεπόνηκα τὴν πλευράν. — Ἄλλος δὲ Συβαρίτης παραγενόμενος εἰς Λακεδαιμόνα, καὶ κληθεὶς 5 εἰς φειδίτιον, ἐπὶ τῶν ξύλων κατακείμενος καὶ δειπνῶν μετ' αὐτῶν, πρότερον μὲν ἔφη καταπεπλήχθαι τὴν τῶν Λακεδαιμονίων πυνθανόμενος ἀνδρείαν, νῦν δὲ θασάμενος νομίζειν μηδὲν τῶν ἄλλων αὐτοὺς διαφέρειν· καὶ γὰρ τὸν ἀνανδρότατον μᾶλλον ἢν ἐλέσθαι ἀποθανεῖν, ἢ τοιοῦτον 10 βίον ζῶντα καρτερεῖν. — 32. Δοκεῖ δὲ μετὰ τῆς εὐδαιμονίας αὐτῶν καὶ ὁ τῆς πόλεως τόπος παροξύνει αὐτοὺς ἐκτρυφῆσαι· ἡ γὰρ πόλις αὐτῶν ἐν κοίλῳ κειμένη, τοῦ μὲν θέρους, ἔωθεν τε καὶ πρὸς ἐσπέραν ψύχος ὑπερβάλλον ἔχει, τὸ δὲ μέσον τῆς ἡμέρας καῦμα ἀνύπιοιστον· ὅθεν καὶ 15 ῥηθῆναι, ὅτι τὸν βουλούμενον ἐν Συβάρι μὴ πρὸ μοίρας ἀποθανεῖν, οὔτε δυνάμενον, οὔτε ἀνίσχοντα τὸν ἥλιον ὄρεσθαι. — 33. Ἐς τηλικούτον δ' ἦσαν τρυφῆς ἐληλακότες, ὥς καὶ παρὰ τὰς εὐωχίας τοὺς ἵππους ἐθίσαι πρὸς αὐλὸν ὀρχεῖσθαι. Τοῦτ' οὖν εἰδότες οἱ Κροτωνᾶται, ὅτι 20 αὐτοῖς ἐπολέμουν, ἐνέδοσαν τὸ ὀρχηστικὸν μέλος· συμπαραῖσαν γὰρ αὐτοῖς καὶ αὐλητὰ ἐν στρατιωτικῇ σκευῇ· καὶ ἅμα αὐλούντων ἀκούοντες οἱ ἵπποι, οὐ μόνον ἐξωρχήσαντο, ἀλλὰ καὶ τοὺς ἀναβάτας ἔχοντες ἡυτομόλησαν πρὸς τοὺς Κροτωνιάτας.

25

34. Ἡ Σικελλα πασῶν τῶν νήσων καὶ κρατίστη ἐστὶ, καὶ τῇ παλαιότητι τῶν μυθολογουμένων πεπρωτεύκειν. Ἡ γὰρ νῆσος τὸ παλαιὸν ἀπὸ μὲν τοῦ σχήματος Τρινακρία κληθεῖσα, ἀπὸ δὲ τῶν κατοικησάντων αὐτὴν Σικανῶν Σικανία προσαγορευθεῖσα, τελευταῖον ἀπὸ τῶν Σικελῶν τῶν 30 ἐκ τῆς Ἰταλλίας πανδημεὶ περαιωθέντων ὠνόμασται Σικελλα. Ἔστι δ' αὐτῆς ἡ περιμετρος σταδίων ὥς τετρακισχιλίων τριακοσίων ἐξήκοντα. Οἱ ταύτην οὖν κατοικοῦντες Σικελιώται παρελήφασιν παρὰ τῶν προγόνων, αἰεὶ τῆς

φῆμης ἐξ αἰῶνος παραδεδομένης τοῖς ἐγγόνους, ἱερὰν
ὑπάρχειν τὴν νῆσον Δήμητρος καὶ Κόρης, καὶ ταύτας τὰς
θείας ἐν αὐτῇ πρώτως φανῆναι, καὶ τὸν τοῦ σίτου καρπὸν
ταύτην πρώτην ἀνείναι, διὰ τὴν ἀρετὴν τῆς χώρας. — 35.

- 5 Καὶ τῆς ἀρπαγῆς τῆς κατὰ τὴν Κόρην ἐν ταύτῃ γενομένης
ἀποδείξειν εἶναι λέγουσι φανερωτάτην, ὅτι τὰς διατριβάς
αἱ θεαὶ κατὰ ταύτην τὴν νῆσον ἐποιούντο, διὰ τὸ στέργε-
σθαι μάλιστα παρ' αὐταῖς ταύτην. Γενέσθαι δὲ μυθο-
λογοῦσι τῆς Κόρης τὴν ἀρπαγὴν ἐν τοῖς λειμῶσι τοῖς κατὰ
10 τὴν Ἑνναν. Ἔστι δ' ὁ τόπος οὗτος πλησίον μὲν τῆς πόλεως,
ἵοις δὲ καὶ τοῖς ἄλλοις ἄνθεσι παντοδαποῖς εὐπρεπῆς καὶ
θείας ἄξιος. Διὰ δὲ τὴν ἀπὸ τῶν φυομένων ἀνθῶν εὐω-
δίαν, λέγεται τοὺς κυνηγεῖν εἰωθότας κύνας μὴ δύνασθαι
σιδεύειν, ἐμποδιζομένους τὴν φυσικὴν αἰσθησιν. Ἔστι
15 δὲ ὁ προειρημένος λειμὼν, ἄνωθεν μὲν ὁμαλὸς καὶ παντελῶς
εὐυδρος, κύκλῳ δὲ ὑψηλός, καὶ πανταχόθεν κρημνοῖς ἀπό-
τομος· δοκεῖ δ' ἐν μέσῳ κείσθαι τῆς ὅλης νήσου, διὸ καὶ
Σικελίας ὀμφαλὸς ὑπὸ τινων ὀνομάζεται. ἔχει δὲ καὶ
πλησίον ἄλσιν καὶ λειμῶνας καὶ περὶ ταῦτα ἔλη, καὶ σπη-
20 λαιὸν εὐμεγεθές, ἔχον χάσμα κατάγειον, πρὸς τὴν ἄρκτον
γενευκός· δι' οὗ μυθολογοῦσι τὸν Πλούτωνα μεθ' ἄφροτος
ἐπελθόντα, ποιήσασθαι τὴν ἀρπαγὴν τῆς Κόρης. Μετὰ
δὲ τὴν ἀρπαγὴν μυθολογοῦσι τὴν Δήμητραν, μὴ δυναμένην
εὐρεῖν τὴν θυγατέρα, λαμπάδας ἐκ τῶν κατὰ τὴν Αἴτην
25 κρατήρων ἀναψαμένην, ἐπελθεῖν ἐπὶ πολλὰ μέρη τῆς
οἰκουμένης· τῶν δ' ἀνθρώπων τοὺς μάλιστα ταύτην προσ-
δεξαμένους εὐεργετῆσαι, τὸν τῶν πυρῶν καρπὸν ἀντιδωρη-
σαμένην.

36. Τὰ ἄνω τῆς Αἴτης χωρία ψιλά ἐστὶ, καὶ τεφρώδη,
30 καὶ χιόνος μετὰ τοῦ χειμῶνος· τὰ κάτω δὲ θρυμοῖς καὶ
φυτείαις διεληπται παντοδαπαῖς. Ἔοικε δὲ λαμβάνειν
μεταβολὰς πολλὰς τὰ ἄκρα τοῦ ὄρους διὰ τὴν νομὴν τοῦ
πυρὸς, τότε μὲν εἰς ἓνα κρατῆρα συμφορομένου, τότε δὲ
σχιζομένου, καὶ τότε μὲν φύκαας ἀναπέμποντος, τότε δὲ

φλόγας καὶ λεγνῦς, ἄλλοτε δὲ καὶ μύδρους ἀναφυσῶντος. Νύκτωρ μὲν καὶ φέγγη φαίνεται λαμπρὰ ἐκ τῆς κορυφῆς, μεθ' ἡμέραν δὲ καπνῷ καὶ ἀχλύϊ κατέχεται.

37. Ἡ Κύρνος, νῆσος, ἣ ὑπὸ τῶν Ῥωμαίων καὶ τῶν ἐγχωρίων Κόρσικα ὀνομάζεται, εὐμεγέθης οὖσα, πολλὴν 5 τῆς χώρας ὄρεινὴν ἔχει, πεπνυκασμένην θρυμοῖς συνεχέσσι, καὶ ποταμοῖς διαρρέομένην μικροῖς. Οἱ δ' ἐγχωριοὶ τροφαῖς μὲν χρῶνται γάλακτι καὶ μέλιτι καὶ κρέασι, θαυσιλῶς πάντα ταῦτα παρεχομένης τῆς χώρας· τὰ δὲ πρὸς ἀλλήλους βιοῦσιν ἐπεικῶς καὶ δικαίως, παρὰ πάντας σχεδὸν 10 τοὺς ἄλλους βαρβάρους. Τὰ τε γὰρ κατὰ τὴν ὄρεινὴν ἐν τοῖς δένδροισιν εὕρισκόμενα κηρία τῶν πρώτων εὕρισκόντων ἐστὶ, μηδενὸς ἀμφισβητοῦντος· τὰ δὲ πρόδρατα σημείους διειλημμένα, κἂν μηδεὶς φυλάττῃ, σώζεται τοῖς κεκτημένοις· ἔν τε ταῖς ἄλλαις ταῖς ἐν βίῳ οἰκονομίαις θαυμαστῶς προτι- 15 μῶσι τὸ δικαιοπραγεῖν. Φύεται δὲ κατὰ τὴν νῆσον ταύτην καὶ πύξος πλείστη καὶ διάφορος, δι' ἣν καὶ τὸ μέλι τὸ γιγνόμενον ἐν αὐτῇ παντελῶς γίνεταί περὶον. Κατοικοῦσι δ' αὐτὴν βάρβαροι, τὴν διάλεκτον ἔχοντες ἐξηλλαγμένην καὶ δυσκατανόητον· τὸν δ' ἀριθμὸν ὑπάρχουσιν ὑπὲρ τοὺς 20 τριςμυρίους.

38. Ἡ Πελοπόννησος οἰκυῖά ἐστι φύλλῳ πλατάνου τὸ σχῆμα, ἴση δὲ σχεδόν τι κατὰ μῆκος καὶ κατὰ πλάτος. ἔχουσι δὲ τῆς χειρῶν ἡσίου ταύτης τὸ μὲν ἐσπερίον μέρος Ἠλεῖοι καὶ Μεσσήνιοι, κλυζόμενοι τῷ Σικελικῷ πελάγει· 25 ἔξῃς δὲ μετὰ τὴν Ἠλειαν ἐστὶ τὸ τῶν Ἀχαιῶν ἔθνος, πρὸς ἄρκτους βλέπον, καὶ τῷ Κορινθιακῷ κόλπῳ παρατεῖνον· τελευτᾷ δὲ εἰς τὴν Σικυωνίαν. Ἐντεῦθεν δὲ Σικυῶν καὶ Κόρινθος ἐκδέχεται μέχρι τοῦ ἰσθμοῦ. Μετὰ δὲ τὴν Μεσσηνίαν ἡ Λακωνικὴ καὶ ἡ Ἀργεῖα, μέχρι τοῦ ἰσθμοῦ καὶ αὐτή. 30 Μέση δὲ ἐστὶν ἡ Ἀρκαδία, πᾶσιν ἐπιχειμένη, καὶ γειτνιώσα τοῖς ἄλλοις ἔθνεσιν.

39. Πολλὰ μὲν δὴ καὶ ἄλλα ἴδοι τις ἂν ἐν Ἑλλάδι καὶ ἀκούσαι θαύματος ἄξια, μάλιστα δὲ τὰ ἐν Ὀλυμπίᾳ. Αὕτη

ἡ πόλις τὴν ἐπιφάνειαν ἔσχεν ἐξ ἀρχῆς μὲν διὰ τὸ ματιεῖον τοῦ Ὀλυμπίου Διός· ἐκείνου δ' ἐκλειφθέντος, οὐδὲν ἦτιον συνέμεινεν ἡ δόξα τοῦ ἱεροῦ, καὶ τὴν αὐξήσειν, ὅσην ἴσμεν, ἔλαβε διὰ τε τὴν πανήγυριν καὶ τὸν ἀγῶνα τὸν Ὀλυμπιακόν, 5
μεγίστον τῶν ἀπάντων. Ἐκοσμήθη δ' ἐκ τοῦ πλήθους τῶν ἀναθημάτων, ἅπερ ἐκ πάσης ἀνέτιθετο τῆς Ἑλλάδος, ὧν ἦν καὶ ὁ χρυσοῦς σφυρήλατος Ζεὺς, ἀνάθημα Κυψέλου τοῦ Κορινθίων τυράννου. Μίγιστον δὲ τούτων ὑπῆρξε 10
ναῖος. — 40. Καθέζεται μὲν δὴ ὁ θεὸς ἐν θρόνῳ, χρυσοῦ πεποιημένος καὶ ἐλέφαντος. Στέφανος δὲ ἐπικείται οἱ τῇ κεφαλῇ, μεμιμημένος ἐλαίας κλώνας. Ἐν μὲν τῇ δεξιᾷ φέρει Νίκην ἐξ ἐλέφαντος, καὶ ταύτην χρυσοῦ ταινίαν τε ἔχουσαν, καὶ ἐπὶ τῇ κεφαλῇ στέφανον· τῇ δὲ ἀριστερᾷ 15
τοῦ θεοῦ χάριέν ἐστι σκήπτρον μετάλλοις τοῖς πᾶσιν ἡρθισμένον. Ὁ δὲ ὄρνις, ὁ ἐπὶ τῷ σκήπτρῳ καθήμενος, ἐστὶν ὁ αἰετός. Χρυσοῦ δὲ καὶ τὰ ὑποδήματα τῷ θεῷ καὶ ἱμάτιον ὡσαύτως ἐστὶ. Τῷ δὲ ἱματίῳ ζωῖδιά τε καὶ τῶν ἀνδρῶν τὰ κρῖνα ἐστὶν ἐμπεποιημένα. Ὁ δὲ θρόνος ποικίλος 20
μὲν χρυσῷ καὶ λίθοις, ποικίλος δὲ καὶ ἐβένῳ τε καὶ ἐλέφαντι.

41. Τὴν μὲν Λακωνικὴν Εὐριπίδης φησὶν ἔχειν πολλὴν μὲν ἄροτον, ἐκπονεῖν δ' οὐ ῥάδιαν· κοίλῃ γὰρ, ὄρεσι περὶδρομος, τραχεῖά τε, δυσείσβολός τε πολεμίους· τὴν 25
δὲ Μεσσηνιακὴν καλλίκαρπον ὁ αὐτὸς λέγει, καὶ κατὰ φύστον, καὶ βοῦσι καὶ ποίμναισιν εὐδοτωτάτην. — Εὐσειστος δὲ ἡ Λακωνικὴ, καὶ δὴ τοῦ Ταυγέτου κορυφᾶς τινὰς ἀπορῥαγῆναι τινες μνημονεύουσιν. Εἰσὶ δὲ λατομῆαι λίθου πολυτελοῦς, τοῦ μὲν Ταυναρίου ἐν Ταυναρῷ παλαιαί· νεωστὶ 30
δὲ καὶ ἐν τῷ Ταυγέτῳ μέταλλον ἀνέψξαν τινες εὐμήγεθες, χορηγὸν ἔχοντες τὴν τῶν Ῥωμαίων πολυτέλειαν.

42. Λακεδαιμονίοις τέχνας μανθάνειν ἄλλας ἢ τὰς εἰς πόλεμον, αἰσχρόν ἐστιν. Ἐστιῶνται δὲ πάντες ἐν κοινῷ.

τοὺς δὲ γέροντας αἰσχύνονται· οὐδὲν ἥτιον ἢ πατέρας·
 γυμνάσια δ' ὥς περ ἀνδρῶν ἐστὶν οὕτω καὶ παρθένων.
 Ξένοις δ' ἐμβιοῦν οὐκ ἔστιν ἐν Σπάρτῃ, οὔτε Σπαρτιάταις
 ξενιτεύειν. Χρηματίζεσθαι αἰσχρὸν Σπαρτιάτῃ· νομίματα
 δὲ χρῶνται σκυτίνῳ· ἐὰν δὲ παρά τινι εὐρεθῇ χρυσὸς ἢ 5
 ἄργυρος, θανάτῳ ζημιούται. Σεμνύνονται δὲ πάντες ἐπὶ
 τῷ ταπεινὸς αὐτοὺς παρέχειν καὶ κατηκόους ταῖς ἀρχαῖς.
 Μακαρίζονται δὲ μᾶλλον παρ' αὐτοῖς οἱ γενναίως ἀποθνή-
 σκοντες ἢ οἱ εὐτυχῶς ζῶντες. Οἱ δὲ παῖδες νομίμως περὶ
 τὸν τῆς Ὀρθίας βωμὸν περιϊόντες μαστιγούνται. Αἰσχρὸν 10
 δὲ ἐστὶ δειλῶν σύσκηρον ἢ συγγυμναστὴν ἢ φίλον γε-
 νέσθαι. Μάχονται δὲ ἐστεφανωμένοι. Ἐπανίστανται βα-
 σιλεῖ πάντες, πλην Ἐφόρων. Ὀμνύει δὲ πρὸ τῆς ἀρχῆς ὁ
 βασιλεὺς κατὰ τῆς πόλεως νόμους βασιλεύσειν.

43. Ἱεροπρεπὴς ἐστὶ πᾶς ὁ Παρνασὸς ἔχων ἄντρα τε 16
 καὶ ἄλλα χωρία, τιμώμενά τε καὶ ἀγιστευόμενα· ὧν ἐστὶ
 γνωριμώτατον καὶ κάλλιστον τὸ Κωρύκιον ἄντρον. Τῶν δὲ
 πλευρῶν τοῦ Παρνασοῦ τὸ μὲν ἐσπέριον νέμονται Λοκροὶ
 τε οἱ Ὀξόλαιοι, καὶ τινες τῶν Δωριέων, καὶ Αἰτωλοὶ· τὸ δὲ
 πρὸς ἑω Φωκεῖς καὶ Δωριεῖς· τὸ δὲ νότιον κατέχουσιν οἱ 20
 Δελφοὶ, πετρῶδες χωρίον, θεατροειδές, κατὰ κορυφὴν ἔχον τὸ
 μαντεῖον καὶ τὴν πόλιν, σταδίων ἑκατὶδεκα κύκλον πληροῦσαν.
 Φασὶ δ' εἶναι τὸ μαντεῖον ἄντρον κοῖλον, οὐ μᾶλα εὐρύ-
 στομον· ἀναφέρεσθαι δ' ἐξ αὐτοῦ πνεῦμα ἐνθουσιαστικόν·
 ὑπερκεῖσθαι δὲ τοῦ στομοῦ τριποδα ὑψηλόν, ἐφ' ὃν τὴν 25
 Πυθίαν ἀναβαλίνουσαν, δεχομένην τὸ πνεῦμα, ἀποθεσπίζειν
 ἔμμετρά τε καὶ ἄμετρά.

44. Ἡ τῶν Ἀθηναίων χώρα πέφυκεν οἷα πλείστας προς-
 ὀδους παρέχεσθαι. Τὰς μὲν γὰρ ὥρας ἐνθάδε προ-
 τάτας εἶναι καὶ αὐτὰ τὰ γινόμενα μαρτυρεῖ· ἃ γούν 30
 πολλαχοῦ οὐδὲ βλαστάνειν δύναται· ἂν, ἐνθάδε καρποφορεῖ·
 ὥς περ δὲ ἡ γῆ, οὕτω καὶ ἡ περὶ τὴν χώραν θάλαττα
 παμφορωτάτη ἐστὶ. Καὶ μὴν ὅσα περ οἱ θεοὶ ἐν ταῖς
 ὥραις ἀγαθὰ παρέχουσι, καὶ ταῦτα πάντα ἐνταῦθα προῖται-

τατα μὲν ἄρχεται, ὀψιμώτατα δὲ λήγει. Οὐ μόνον δὲ κρατεῖ τοῖς ἐπ' ἐνιαυτὸν θάλλουσι τε καὶ γηρασκονοι, ἀλλὰ καὶ αἰδία ἀγαθὰ ἔχει ἡ χώρα. Πέφυκε μὲν γὰρ λίθος ἐν αὐτῇ ἄφθονος, ἐξ οὗ κάλλιστοι μὲν νοιοὶ, κάλλιστοι δὲ βωμοὶ γίγνονται, ἐνπρεπέστατα δὲ θεοῖς ἀγάλματα. πολλοὶ δ' αὐτοῦ καὶ Ἕλληνες καὶ βάρβαροι προσδέονται. Ἔστι δὲ καὶ γῆ, ἥ σπειρομένη μὲν οὐ φέρει καρπὸν, ὀρυσσομένη δὲ πολλαπλασίους τρέφει, ἥ εἰ σίτον ἔφερε· καὶ μὴν ὑπαργυρός ἐστι θεία μοῖρα. Πολλῶν γοῦν πόλεων παροικουσῶν καὶ κατὰ γῆν καὶ κατὰ θάλατταν, εἰς οὐδεμίαν τούτων οὐδὲ μικρὰ φλίψ ἀργυρήϊδος διήκει.

45. Ἐν τῇ παραλίᾳ τῆς Ἀττικῆς ἐστὶν ἡ Ἐλευσίς πόλις, ἐν ἣ τὸ τῆς Δήμητρος ἱερὸν τῆς Ἐλευσινίας· καὶ ὁ μυστικός σηκός, ὃν κατεσκεύασεν Ἰκτίος, ὃς καὶ τὸν Παρθενῶνα 15 ἐποίησε τὸν ἐν ἀκροπόλει τῇ Ἀθηνᾷ, Περικλέους ἐπιστατοῦντος τῶν ἔργων. Ἐν δὲ τοῖς δήμοις καταριθμεῖται ἡ πόλις. — 46. Δόφος δ' ἐστὶν ἡ Μουνυχία χεῖρόνησος. Τὸ μὲν οὖν παλαιὸν ἐτετελίστο καὶ συνώκιστο ἡ Μουνυχία, προσειληφνῖα τῷ περιδόλῳ τὸν Πειραιᾶ καὶ τοὺς λιμένας 20 πλήρεις νεωρίων· ἄξιόν τε ἦν ναύσταθμον τετρακοσίαις ναυσίν. Τῷ δὲ τείχει τούτῳ συνῆπται τὰ καθευκυσμένα ἐκ τοῦ ἄστεος σκέλη· ταῦτα δ' ἦν μακρὰ τεῖχη, τετάρθκοντα σταδίων τὸ μῆκος, συνάπτοντα τὸ ἄστυ τῷ Πειραιεῖ. Οἱ δὲ πολλοὶ πόλεμοι τὸ τεῖχος κατήρειψαν, καὶ τὸ τῆς 25 Μουνυχίας ἔρυμα, τὸν τε Πειραιᾶ συνέστευλαν εἰς ὀλλγὴν κατοικίαν.

47. Πόλεις εἰσὶν ἐν τῇ Κρήτῃ νήσῳ πλείους μὲν, μέγισται δὲ καὶ ἐπιφανίσταται τρεῖς, Κνωσός, Γόρτυνα, Κνωδωνία. Διαφερόντως δὲ τὴν Κνωσὸν καὶ Ὅμηρος 30 ὕμνει, μεγάλην καλῶν, καὶ βασιλῆιον τοῦ Μίνω, καὶ οὐ ὕστερον. Καὶ δὴ καὶ διετέλεσε μέχρι πολλοῦ φερομένη τὰ πρῶτα· εἴτα ἐταπεινώθη, καὶ πολλὰ τῶν νομίμων ἀφηρέθη. Ὑστερον δὲ ἀνέλαβε πάλιν τὸ παλαιὸν σῆμα τὸ τῆς μητροπόλεως. Ἰστορεῖται δὲ ὁ Μίνως γενομένης

σπονδαῖος, θαλαττοκρατῆσαι τε πρώτος. Προσεποιεῖτο δὲ Μίνως παρὰ τοῦ Διὸς αὐτοῦ μαμαθηκέναι τοὺς νόμους, δι' ἐννέα ἔτων εἰς τι ὄρος φοιτῶν, ἐν ᾧ Διὸς ἄντρον ἐλέγετο, καθεῖθεν αἰετinas νόμους φέρων τοῖς Κρησί. Ὀμηρος αὐτὸν Διὸς μεγάλου θαριστὴν λέγει. Οἱ ἀρχαῖοι δὲ περὶ αὐτοῦ πάλιν ἄλλους εἰρήκασι λόγους ὑπεναντίους τούτοις· ὡς τυραννικός τε γένοιτο, καὶ βίαιος, καὶ δασμολόγος· τραγωδοῦντες τὰ περὶ τὸν Μινώταυρον, καὶ τὸν Λαδύρινθον, καὶ τὰ Θησεῖ συμβάντα καὶ Λαυδάλη.

II. ASIA.

1. Τῇ δ' Εὐρώπῃ συνεχής ἐστιν ἡ Ἀσία κατὰ τὸν Τύ- 10
ναῖν συνάπτουσα αὐτῇ· περὶ ταύτης οὖν ἐφεξῆς ρητέον, διελόντας φυσικοῖς τισιν ὄροις τοῦ σαφοῦς χάριν. — Ὁ Ταῦρος μέσην πῶς διέζωκε ταύτην τὴν ἡπειρον, ἀπὸ τῆς ἐσπερίας ἐπὶ τὴν ἑω τεταμένος, τὸ μὲν αὐτῆς ἀπολείπων πρὸς Βορρᾶν, τὸ δὲ, μεσημβρινόν· καλοῦσι δ' αὐτῶν οἱ 15
Ἕλληνες, τὸ μὲν, ἐντὸς τοῦ Ταύρου, τὸ δὲ, ἐκτός. — Οἱ δὲ ποταμοὶ, ὅσοι κατὰ τὴν Ἀσίαν λόγου ἄξιοι, ἐκ τοῦ Ταύρου τε καὶ τοῦ Καυκάσου ἀνίσχοντες, οἱ μὲν ὡς ἐπ' ἄρκτον τετραμμένον ἔχουσι τὸ ὕδωρ, οἱ δὲ ὡς ἐπὶ νότον ἄνεμον, ὁ Εὐφράτης τε καὶ ὁ Τίγρης, καὶ ὁ Ἰνδός τε καὶ ὁ Ἰθάσπης, 20
καὶ Ἀκεσίτης, καὶ Ἰσθραῖτης, καὶ Ἰφασις, καὶ ὅσοι ἐν μέσῳ τούτων τε καὶ τοῦ Γέγγου ποταμοῦ εἰς θάλασσαν ἐξβάλλουσιν, ἡ ἐς τεράγῃ ἀναχεόμενοι ἀφανίζονται, καθάπερ ὁ Εὐφράτης ποταμὸς ἀφανίζεται.

2. Ὁ Καυκάσος ὄρος ἐστὶν ὑπερκείμενον τοῦ πελάγους 25
ἐκατέρου, τοῦ τε Ποντικῷ καὶ τοῦ Κασπίου, διατειχίζον τὸν ἰσθμὸν, τὸν διελθόντα αὐτά. Εὐδενδρον δ' ἐστὶν ὕλη παντοδαπῇ, τῇ τε ἄλλῃ καὶ τῇ ναυπηγησίμῳ. — Τὰ

ἄκρα τοῦ Καυκάσου κατέχουσιν οἱ Σόανες, κρᾶτιστοι ὄντες κατ' ἄλλην καὶ δύναμιν. Παρὰ τούτοις δὲ λίγεται χρυσὸν καταφέρειν τοὺς χειμάρρους· ὑποδέχεσθαι δὲ αὐτὸν τοὺς βαρβάρους φάτταις κατατετριμέναις, καὶ μαλλωταῖς δο-
 5 ραῖς· ἀφ' οὗ δὴ μεμνηθῆναι καὶ τὸ χρυσόμαλλον δέρος.

3. Τὰ μὲν οὖν ἄλλα ἔθνη τὰ πλησίον περὶ τὸν Καύ-
 κασον, λυπρὰ καὶ μικρόχωρα· τὸ δὲ τῶν Ἰθνηῶν ἔθνος,
 καὶ τὸ τῶν Ἰθέρων, ἃ δὴ πληροὶ μάλιστα τὸν λεχθέντα
 ἰσθμὸν, εὐδαιμονα χώραν ἔχει καὶ σφόδρα καλῶς οἰκεῖσθαι
 10 δυναμένην. — Καὶ δὴ καὶ ἦγε Ἰθηρία οἰκεῖται καλῶς τὸ
 πλέον πόλεσι τε καὶ ἐποικίοις, ὥστε καὶ κεραμωτάς εἶναι
 στέγας, καὶ ἀρχιτεκτονικὴν τὴν τῶν οἰκήσεων κατασκευὴν,
 καὶ ἀγορὰς καὶ τᾶλλα κοινά. Τῆς δὲ χώρας τὰ μὲν κύκλω
 τοῖς Καυκασίοις ὄρεσι περιέχεται· ἐν μέσῳ δὲ ἐστὶ πεδίων
 15 ποταμοῖς διάβρυντον, ὃ οἱ γεωργικώτατοι τῶν Ἰθέρων οἰκοῦ-
 σιν, Ἀρμενιστὶ τε καὶ Μηδιστὶ ἐσκευασμένοι. Τὴν δὲ
 ὄρεσιν οἱ πλείους, καὶ μάχιμοι κατέχουσι, Σκνθῶν δίκην
 ζῶντες, καὶ Σαρματῶν, ὥν περ καὶ ὅμοροι καὶ συγγενεῖς
 εἰσιν. — 4. Ἄλθανοι δὲ ποιμενικώτεροι, καὶ τοῦ νομαδικοῦ
 20 γένους ἐγγυτέρω, πλην οὐκ ἄγριοι· ταύτη δὲ καὶ πολε-
 μικοὶ μετρίως. Οἰκοῦσι δὲ μεταξὺ τῶν Ἰθέρων, καὶ τῆς
 Κασπίας θαλάττης, χώραν νεμόμενοι ἀρίστην καὶ πᾶν
 φυτὸν ἐκφέρουσιν ἄνευ ἐπιμελείας. Εὐερνῇ δ' ἐστὶ καὶ
 τὰ βοσκήματα παρ' αὐτοῖς, τὰ τε ἡμέρα καὶ τὰ ἄγρια.
 25 Καὶ οἱ ἄνθρωποι κάλλει καὶ μεγέθει διαφέροντες, ἀπλοῖ
 δὲ καὶ οὐ καπηλικοί· οὐδὲ γὰρ νομίσματα τὰ πολλὰ χρῶν-
 ται, οὐδὲ ἀριθμὸν ἴσασιν μελῶ τῶν ἑκατὸν, ἀλλὰ φορτίοις
 τὰς ἀμοιβὰς ποιοῦνται· καὶ πρὸς τᾶλλα δὲ τὰ τοῦ βίου
 ῥηθύνως ἔχουσιν. Ἄπειροι δ' εἰσὶ καὶ μέτρων τῶν ἐπ'
 30 ἀκριβείας, καὶ σταθμῶν, καὶ πολέμου τε καὶ πολιτείας καὶ
 γαργιλίας ἀπρονοήτως ἔχουσιν.

5. Ἡ Ἀραβία κείται μὲν μεταξὺ Συρίας καὶ τῆς Αἰγύ-
 πτου, πολλοῖς δὲ καὶ παντοδαποῖς ἔθνεσι διελληνται. Τὰ
 μὲν οὖν πρὸς τὴν ἑω μέρη κατοικοῦσιν Ἀραβες, οὓς ὄνο-

μάζουσι Ναβαταίους, νεμόμενοι χώραν τὴν μὲν ἔρημον, τὴν δὲ ἄνυδρον, ὀλίγην δὲ καρποφόρον. ἔχουσι δὲ βίαν ληστρικὸν, καὶ πολλὴν τῆς ὁμόρου χώρας κατατρέχοντες ληστεύουσιν, ὄντες δύσμαχοι κατὰ τοὺς πολέμους. Κατὰ γὰρ τὴν ἄνυδρον χώραν λεγομένην κατεσκευασότες εὐκαιρα 5 φρέατα, καὶ ταῦτα πεποιηκότες τοῖς ἄλλοις ἔδνεσιν ἀγνωστα, συμφεύγουσιν εἰς τὴν χώραν ταύτην ἀκινδύνως. Αὐτοὶ μὲν γὰρ εἰδότες τὰ κατακεκρυμμένα τῶν ὑδάτων, καὶ ταῦτ' ἀνοίγοντες, χρωῖνται θαψιλέσι πότοις· οἱ δὲ τούτους ἐπιδιώκοντες ἄλλοεθνεῖς, σπανίζοντες τῆς ὑδρείας διὰ τὴν 10 ἄγνοιαν τῶν φρεάτων, οἱ μὲν ἀπόλλυνται διὰ τὴν σπάνιν τῶν ὑδάτων, οἱ δὲ, πολλὰ κακοπαθήσαντες, μόλις εἰς τὴν οἰκίαν σώζονται. Διόπερ οἱ ταύτην τὴν χώραν κατοικοῦντες Ἀραβες, ὄντες δυσκαταπολέμητοι, διατελοῦσιν ἀδούλωτοι. 16

6. Ἡ δ' ἐχομένη τῆς ἀνύδρου καὶ ἐρήμου χώρας Ἀραβία τοσοῦτο διαφέρει ταύτης, ὥστε, διὰ τὸ πλῆθος τῶν ἐν αὐτῇ φρομένων καρπῶν τε καὶ τῶν ἄλλων ἀγαθῶν, εὐδαίμονα Ἀραβίαν προσαγορευθῆναι. Κάλαμον μὲν γὰρ καὶ σχοῖνον καὶ τὴν ἄλλην ὕλην τὴν ἀρωματίζουσαν πολλὴν φέρει, 20 καὶ καθόλου παντοδαπὰς φύλλων εὐωδίας· καὶ τῶν ἀποσταζόντων δακρύων ὁσμαῖς ποικίλαις διείληπται. Τὴν τε γὰρ σμύρναν, καὶ τὸν προσφιλέστατον τοῖς θεοῖς, εἰς τε τὴν οἰκουμένην πᾶσαν διαπόμπιμον λίβανωτὸν αἱ ταύτης ἐσχαταὶ φέρουσιν. Ἐν δὲ τοῖς ὄρεσιν οὐ μόνον ἐλάτῃ καὶ πεύκῃ 25 φύεται θαψιλῆς, ἀλλὰ καὶ κέδρος καὶ ἄρκευθος ἄπλτος, καὶ τὸ καλούμενον βόρατον. Πολλὰ δὲ καὶ ἄλλαι φύσεις εὐώδεις καρποφοροῦσαι τὰς ἀποβόλας καὶ προσπνεύσεις ἔχουσι τοῖς ἐγγίσασι προσηρηστάτας.

7. Μεταλλεύεται δὲ καὶ κατὰ τὴν Ἀραβίαν καὶ ἡ προσ- 30 γορευόμενος ἄπυρος χρυσός, οὐχ ὥσπερ παρὰ τοῖς ἄλλοις ἐκ ψηγμάτων καθεψόμενος, ἀλλ' εὐθύς ὀρυττόμενος εὐρεσκειται, τὸ μέγεθος καρύοις κασταναῖκοις παραπλήσιος, τὴν δὲ χρόαν οὕτω φλογώδης, ὥστε τοὺς ἐντιμοτάτους λίθους

ὑπὸ τῶν τεχνιτῶν ἐνδεθέντας ποιεῖν τὰ κάλλιστα τῶν κοσμημάτων. Θρεμμάτων δὲ παντοδαπῶν τοσοῦτο κατ' αὐτὴν ὑπάρχει πλήθος, ὥστε ἔθνη πολλὰ, νομάδα βίον ἡγούμενα, δύνασθαι καλῶς διατρέφεσθαι, σίτου μὲν μὴ προσδεόμενα, 5 τῇ δ' ἀπὸ τούτων σαυιλίᾳ χορηγούμενα.

8. Τὰ δὲ πρὸς δυσμὰς μέρη κεκλιμένα τῆς Ἀραβίας διελ्लηπται πεδίοις ἀμμώδεσι, δι' ὧν οἱ τὰς ὁδοιπορίας ποιοῦμενοι, καθάπερ οἱ ἐν τοῖς πελάγεσι, πρὸς τὰς ἀπὸ τῶν ἀστέρων σημασίας τὴν διέξοδον ποιοῦνται. Τὸ δ' 10 ὑπολειπόμενον μέρος τῆς Ἀραβίας, τὸ πρὸς τὴν Συρίαν κεκλιμένον, πληθύνει γεωργῶν καὶ παντοδαπῶν ἐμπόρων. — Ἡ δὲ παρὰ τὸν ὠκεανὸν Ἀραβία κεῖται μὲν ὑπεράνω τῆς εὐδαίμονος, ποταμοῖς δὲ πολλοῖς καὶ μεγάλοις διελλημμένη πολλοὺς ποιεῖ τόπους λιμνάζοντας. Τοῖς δὲ ἐκ τῶν ποτα- 15 μῶν ἐπακτοῖς ὕδασι καὶ τοῖς ἐκ τῶν θερινῶν ὄμβρων γιγνομένοις ἀρδεύοντες πολλὴν χώραν, καὶ διπλοῦς καρποὺς λαμβάνουσι. Τρέφει δὲ ὁ τόπος οὗτος ἐλεφάντων ἀγέλας, καὶ ἄλλα ζῶα κητώδη· πρὸς δὲ τούτοις θρεμμάτων παντο- 20 दाπῶν πληθύνει, καὶ μάλιστα βοῶν καὶ προβάτων, τῶν τὰς μεγάλας καὶ παχείας οὐρὰς ἐχόντων. Πλείστα δὲ καὶ διαφορώτατα γένη καμήλων τρέφει, ὧν αἱ μὲν γάλα παρ- χόμεναι καὶ κρεοφαγούμεναι, πολλὴν παρέχονται τοῖς ἐγχωρίοις σαυίλειαν· αἱ δὲ πρὸς νωτοφορίαν ἡσκημέναι πυρῶν μὲν ἀνὰ δέκα μεδίμνους νωτοφοροῦσιν, ἀνθρώπους 25 δὲ κατακειμένους ἐπὶ κλίνης πέντε βαστάζουσιν· αἱ δ' ἀνάκωλοι καὶ λαγαραὶ ταῖς συστάσεσι δρομάδες εἰσὶ καὶ διατείνουσι πλείστον ὁδοῦ μήκος, χρήσιμαί μάλιστα πρὸς τὰς διὰ τῆς ἀνύδρου καὶ ἐρήμου συντελουμένης ὁδοιπορίας. Αἱ δ' αὖται καὶ κατὰ τοὺς πολέμους εἰς τὰς μάχας ἔχουσαι 30 τοξότας ἄγονται δύο, ἀντικαθήμενους ἀλλήλοις ἀντιπύκνους. Τούτων δὲ ὁ μὲν τοὺς κατὰ πρόσωπον ἀπαντῶντας, ὁ δὲ τοὺς ἐπιδιώκοντας ἀμύνεται.

9. Τῶν ποταμῶν, τοῦ τε Εὐφράτου καὶ τοῦ Τίγρητος, οἱ τὴν μέσην σφῶν Συρίαν ἀπειργουσιν (ὅθεν καὶ τὸ

ὄνομα Μεσοποταμία πρὸς τῶν ἐπιχωρίων κληΐζεται), ὁ μὲν Τίγρης πολὺ τι ταπεινότερος ῥέων τοῦ Εὐφράτου, διωρυχάς τε πολλὰς ἐκ τοῦ Εὐφράτου ἐσδέχεται, καὶ πολλοὺς ἄλλους ποταμοὺς παραλαβὼν, καὶ ἐξ αὐτῶν ἀνιξθεὶς ἐσβάλλει ἐς τὸν πόντον τὸν Περσικόν, μέγας τε καὶ οὐδαμῶς διαβατός ἔς τε ἐπὶ τὴν ἐκβολήν, καθότι οὐ καταναλλασκεται αὐτοῦ οὐδὲν ἐς τὴν χώραν. Ὁ δὲ Εὐφράτης μετέωρός τε ῥεῖ καὶ ἰσοχείλης πανταχοῦ τῇ γῇ, καὶ διωρυχάς τε πολλὰς ἀπ' αὐτοῦ πεποίηται, αἱ μὲν αἰέναιοι, ἀφ' ὧν ὑδρεύονται οἱ παρ' ἐκάτερα ῥκισμενοί· τὰς δὲ καὶ πρὸς καιρὸν ποιοῦνται, ὅποτε σφίσιν ὕδατος ἐνδεῶς ἔχοι, ἐς τὸ ἐπαρδεῖν τὴν χώραν (οὐ γὰρ ὕεται τὸ πολὺ ἡ γῇ αὕτη ἐξ οὐρανοῦ), καὶ οὕτως ἐς οὐ πολὺ ὕδωρ ὁ Εὐφράτης τελευτῶν, καὶ ταναγώδες τοῦτο, οὕτως ἀποπαύεται.

10. Ἡ χώρα τῶν Ἰνδῶν ποταμοὺς ἔχει πολλοὺς καὶ μεγάλους πλωτοὺς, οἱ τὰς πηγὰς ἔχοντες ἐν τοῖς ὄρεσι, τοῖς πρὸς τὰς ἄρκτους κεκλιμένοις, φέρονται διὰ τῆς πεδιάδος· ὧν οὐκ ὀλίγοι συμμίσγοντες ἀλλήλοις, ἐμβάλλουσιν εἰς ποταμὸν τὸν ὀνομαζόμενον Γάγγην. Οὗτος δὲ τὸ πλάτος γενόμενος σταδίων τριάκοντα, φέρεται μὲν ἀπὸ τῆς ἄρκτου πρὸς μεσημβρίαν, ἐξερεύγεται δὲ εἰς τὸν Ὠκεανόν. Ὁ δὲ παραπλήσιος τῷ Γάγγη ποταμὸς προσαγορευόμενος δὲ Ἰνδός, ἄρχεται μὲν ὁμοίως ἀπὸ τῶν ἄρκτων, ἐμβάλλων δὲ εἰς τὸν Ὠκεανόν, ἀφορρίζει τὴν Ἰνδικήν· πολλὴν δὲ διεξιὼν πεδιάδα χώραν, δέχεται ποταμοὺς οὐκ ὀλίγους πλωτοὺς, ἐπιφανεσιτάτους δὲ Ἰπανιν καὶ Ἰδάσπην καὶ Ἀκεσίνον. Χωρὶς δὲ τούτων, ἄλλο πλῆθος ποταμῶν παντοδαπῶν διαφέρει, καὶ ποιεῖ κατάρχυντον πολλοῖς κηπεύμασι καὶ καρποῖς παντοδαποῖς τὴν χώραν.

11. Ἐκ δὲ τῆς ἀναθυμιάσεως τῶν τοσούτων ποταμῶν, καὶ ἐκ τῶν ἐτησίων βρέχεται τοῖς θερινοῖς ὄμβροις ἡ Ἰνδική, καὶ λιμνάζει τὰ πεδία. Ἐν μὲν οὖν τούτοις τοῖς ὄμβροις λίγον σπείρεται καὶ κίχρος· πρὸς τούτοις σήσασμον, ὄρυζα, βόυμορον· τοῖς χειμερινοῖς δὲ καιροῖς πυροί, κριθαί,

δσπρια καὶ ἄλλοι καρποὶ ἐδώδιμοι, ὧν ἡμεῖς ἄπειροι. —

12. Ἐστὶ δένδρα ἐν τῇ Ἰνδικῇ, ὧν τοῖς κλάδοις ἔρια ὑπαν-
 θεῖ, ἐξ ὧν σινδόνες ὑφαίνονται. Ἐστὶ δὲ καὶ ἄλλα τινὰ
 δένδρα παρ' αὐτοῖς, ὧν τὰ φύλλα οὐκ ἐλάττω ἀσπίδος
 5 ἐστὶν· ἄλλα δὲ ἐπὶ δέκα ἢ δώδεκα πήχεις κλάδους ἀνῆ-
 σαντα, εἴτα τὴν λοιπὴν αὐξήσειν κατωφερῇ λαμβάνουσιν,
 ἕως ἂν ἄψωνται τῆς γῆς· εἴτα πάλιν ῥιζωθέντα αὐθις
 αὐξάνονται πρὸς τὸ ἄνω· ἐξ οὗ πάλιν ὁμοίως τῇ αὐξήσει
 κατακαμφθέντα, ἄλλην κατώρυνγα ποιοῦσιν, εἴτ' ἄλλην, καὶ
 10 οὕτως ἐφεξῆς, ὥστ' ἀπ' ἐνὸς δένδρου σκιαδίων γενέσθαι μα-
 κρόν, πολυστύλῳ σκητῇ ὅμοιον. Ἐστὶ δὲ καὶ δένδρα, ὧν τὰ
 στελέχη καὶ πέντε ἀνθρώποις ἐστὶ δυσπερίληπτα.

13. Ἡ Καρμανία παμφόρος ἐστὶ καὶ μεγαλόδενδρος,
 καὶ ποταμοῖς κατάρχοντος. Τὴν δὲ Γεδρωσίαν ἀκαρχία
 15 κατέχει πολλάκις· διὸ φυλάττουσι τὸν ἐνιαύσιον καρπὸν
 εἰς ἔτη πλείω. Μετὰ δὲ τὴν Καρμανίαν ἡ Περσίς ἐστι,
 πολλὴ μὲν ἐν τῇ παραλίᾳ τοῦ ἀπ' αὐτῆς ὀνομαζομένου
 κόλπου· πολλῶ δὲ μείζων ἐν τῇ μεσογαίᾳ. Τριπλὴ δ'
 ἐστὶ καὶ τῇ φύσει, καὶ τῇ τῶν ἁέρων κράσει· ἡ μὲν
 20 γὰρ παραλία καυματηρά τε καὶ ἀνεμώδης, καὶ σπανιστὴ
 καρποῦ ἐστὶ πλὴν φοινίκων. Ἡ δ' ὑπὲρ ταύτης ἐστὶ παμ-
 φόρος καὶ πεδινὴ, καὶ θρεμμάτων ἀρίστη τροφὸς, ποταμοῖς
 τε καὶ λίμναις πληθύνει. Τρίτη δ' ἐστὶν ἡ πρὸς βορρᾶν
 χειμέριος καὶ ὄρεινή.

14. Ἡ Περσέπολις, μητρόπολις οὕσα τῆς Περσῶν βασι-
 λείας, πλουσιωτάτη ἦν τῶν ὑπὸ τὸν ἥλιον. Οὐκ ἀνοικεῖον
 δ' εἶναι νομίζομεν, περὶ τῶν ἐν ταύτῃ τῇ πόλει βασιλείων,
 διὰ τὴν πολυτέλειαν τῆς κατασκευῆς, βραχεία διελθεῖν.
 Οὕσης γὰρ ἄκρας ἀξιολόγου, περιεῖλεφεν αὐτὴν τριπλοῦν
 25 τεῖχος, οὗ τὸ μὲν πρῶτον ὕψος εἶχε πηχῶν ἑκατάδεκα
 ἐπ'ἀλάξει κεκοσμημένον· τὸ δὲ δευτέρον τὴν μὲν ἄλλην
 κατασκευὴν ὅμοιον ἔχει τῷ προειρημένῳ, τὸ δ' ὕψος δι-
 πλάσιον. Ὁ δὲ τρίτος περιόλος τῷ σχήματι μὲν ἐστὶ
 τετράπλευρος, τὸ δὲ τούτου τεῖχος ὕψος ἔχει πηχῶν ἐξήκοντα,

λίθῳ σκληρῷ καὶ πρὸς διαμονὴν αἰώνιαν εὖ πεφυκότι κατεσκευασμένον. Ἐκάστη δὲ τῶν πλευρῶν ἔχει πύλας χαλκᾶς. Ἐν δὲ τῷ πρὸς ἀνατολὰς μέρει τῆς ἄκρας τέτταρα πλέθρα διεστηκός ὄρος ἐστὶ, τὸ καλούμενον βασιλικόν, ἐν ᾧ τῶν βασιλείων ὑπῆρχον οἱ τάφοι. Πέτρα γὰρ ἦν κατε- 5
 ξαμμένη καὶ κατὰ μέσον οἴκους ἔχουσα πλείους, ἐν οἷς σηκοὶ τῶν τετελευτηκότων ὑπῆρχον· πρόσθαιεν μὲν οὐ-
 δέμιαν ἔχοντες, ὑπ' ὀργάνων δὲ τινων χειροποιήτων, ξειρο-
 μένων· τῶν νεκρῶν δεχόμενοι τὰς ταφάς. Κατὰ δὲ τὴν ἄκραν ταύτην ἦσαν καταλύσεις βασιλικαὶ πλείους, καὶ θη- 10
 σαυροὶ πρὸς τὴν τῶν χρημάτων παραφυλακὴν εὐθέτως κα-
 τεσκευασμένοι. Ταῦτα τὰ βασίλεια ὁ Ἀλέξανδρος ἐνέπερσεν, τιμωρῶν τοῖς Ἕλλησιν, ὅτι ἀκείνων ἱερὰ καὶ πόλεις οἱ Πέρσαι πυρὶ καὶ σιδήρῳ διεπόρθησαν.

15. Οἱ Πέρσαι ἀγάλματα καὶ βωμοὺς οὐχ ἰδρύονται· 15
 τιμῶσι δὲ ἥλιον, καὶ σελήνην, καὶ πῦρ, καὶ γῆν, καὶ ἀνέ-
 μους, καὶ ὕδωρ. Εἰ δὲ τις εἰς πῦρ φησῇσειεν, ἡ νεκρὸν ἐπιθείη, ἡ ὄνθον, θανατοῦται παρ' αὐτοῖς· ῥιπίζοντες δὲ ἐξάπτουσι τὴν φλόγα. — 16. Οἱ τῶν Περσῶν παῖδες εἰς τὰ διδασκαλεῖα φοιτῶντες, διάγουσι μαθητὴντες δικαιοσύ- 20
 νην, καὶ λέγουσιν, ὅτι ἐπὶ τοῦτο ἔρχονται, ὥςπερ παρ' ἡμῖν οἱ τὰ γράμματα μαθησόμενοι. Οἱ δὲ ἄρχοντες αὐτῶν διατελοῦσι τὸ πλεῖστον μέρος τῆς ἡμέρας δικάζοντες αὐτοῖς. Γίγνεται γὰρ δὴ καὶ παισὶ πρὸς ἀλλήλους, ὥςπερ ἀνδράσιν, ἐγκλήματα καὶ κλοπῆς, καὶ ἀρπαγῆς, καὶ βίας, καὶ ἀπάτης, 25
 καὶ κακολογίας, καὶ ἄλλων, οἷων δὴ εἰκός. Οὗς δ' ἂν γνῶσι τούτων τι ἀδικοῦντας, τιμωροῦνται. Κολάζουσι δὲ καὶ οὗς ἂν ἀδίκως ἐγκυλοῦντας εὐρίσκωσι. Δικάζουσι δὲ καὶ ἐγκλήματος, οὗ ἕνεκα ἄνθρωποι μισοῦσι μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἥκιστα, ἀχαριστίας, καὶ ὃν ἂν γνῶσι 30
 δυνάμενον μὲν χάριν ἀποδιδόναι, μὴ ἀποδιδόντα δὲ, κολάζουσι καὶ τοῦτον ἰσχυρῶς. Οἴονται γὰρ, τοὺς ἀχαρίστους καὶ περὶ Θεοῦς ἂν μάλιστα ἀμελῶς ἔχειν, καὶ περὶ γονέας, καὶ πατρίδα, καὶ φίλους.

17. Διδάσκουσι δὲ αὐτοὺς καὶ σωφροσύνην, καὶ πειθε-
σθαι τοῖς ἄρχουσι, καὶ ἐγκρατεῖς εἶναι γαστρὸς καὶ ποτοῦ.
Μέγα δὲ εἰς τοῦτο συμβάλλεται, ὅτι οὐ παρὰ μητρὶ σιτοῦν-
ται οἱ παῖδες, ἀλλὰ παρὰ τῷ διδασκάλῳ, ὅταν οἱ ἄρχοντες
5 σημήνωσι. Φέρονται δὲ οἴκοθεν σίτον μὲν, ἄρτους, ὕψον
δὲ, κάρδαμον· πιεῖν δ', ἣν τις διψῇ, κώθωνα, ὡς ἀπὸ
τοῦ ποταμοῦ ἀρύσασθαι. Πρὸς δὲ τούτοις μανθάνουσι
τοξεύειν καὶ ἀκοντίζειν. Μέχρι μὲν δὴ ἕξ ἢ ἑπτακαίδεκα
ἐτῶν ἀπὸ γενεᾶς οἱ παῖδες ταῦτα πράττουσιν· ἐκ τούτου δὲ
10 αἰς τοὺς ἐφηβους ἐξέρχονται.

III. AFRICA.

1. Ὁ Νεῖλος, ὃς Αἴγυπτος τὸ παλαιὸν ἐκαλεῖτο, ἀπὸ
τῶν Αἰθιοπικῶν τερμόνων ῥεῖ ἐπ' εὐθείας πρὸς ἄρκτους,
ἕως τοῦ καλουμένου χωρίου Δέλτα, εἶτα σχιζόμενος τριγώνου
σχῆμα ἀποτελεῖ. Πολλὰ δὲ στόματα τοῦ Νεῖλου, ὧν τὰ
15 ἑξήκοντα, τὸ μὲν ἐν δεξιᾷ Πηλουσιακόν, τὸ δὲ ἐν ἀριστερᾷ
Κανωδικόν καλεῖται καὶ Ἡρακλειωτικόν· μεταξὺ δὲ τούτων
ἄλλαι πέντε εἰσὶν ἐκβολαὶ, αἷ γε ἀξιόλογοι, λεπτότεραι δὲ
πλείους. — 2. Μίγιστος δ' ὧν τῶν ἀπάντων ποταμῶν καὶ
20 ἐπὶ τὴν ἀνατολὴν καὶ τὴν Ἀραβίαν ἐπιστρέφων, ποτὲ δ'
ἐπὶ τὴν δύσιν καὶ τὴν Αἰθύνην ἐκκλίνειν. Φέρεται γὰρ ἀπὸ
τῶν Αἰθιοπικῶν ὄρων μέχρι τῆς εἰς Θάλατταν ἐκβολῆς
σιτάδια μάλιστα πῶς μύρια καὶ δις χίλια, σὺν αἷς ποιεῖται
καμπυαῖς. Κατὰ δὲ τοὺς ὑποκάτω τόπους συστέλλεται
25 τοῖς ὄγκοις, αἱ μᾶλλον ἀποσπώμενου τοῦ ρεύματος ἐπ' ἀμ-
φοτέρως τὰς ἡπείρους. Τῶν δ' ἀποσχιζομένων μερῶν, τὸ
μὲν εἰς τὴν Αἰθύνην ἐκκλίνειν ὑπ' ἄμμου καταπίνεται, τὸ
βάθος ἐχούσης ἄπιστον· τὸ δ' εἰς τὴν Ἀραβίαν ἐναντίας

εἰσχεόμενον, εἰς τεύματα παμμεγέθη καὶ λίμνας ἐκτρέπεται μεγάλας καὶ περιρικουμένας γένεαι πολλοῖς.

3. Ἐν ταῖς ἀναβάσεσι τοῦ Νεῖλου, πᾶσα ἡ χώρα καλύπτεται, καὶ πελαγίζει, πλὴν τῶν οἰκήσεων· αὗται δ' ἐπὶ λόφων αὐτοφυῶν ἢ χωμάτων ἵδρυνται, πόλεις τε ἀξιόλογοι 5 καὶ κῶμαι, νησιζουσαι κατὰ τὴν πόρρωθεν ὄψιν. Πλείους δ' ἢ τετταράκοντα ἡμέρας τοῦ θέρους διαμεῖναν τὸ ὕδωρ, ἔπειθ' ὑπόδασιν λαμβάνει κατ' ὄλλγον, καθάπερ καὶ τὴν αὐξησιν ἔσχεν· ἐν ἐξήκοντα δὲ ἡμέραις τελείως γυμνοῦται τὸ πεδῖον. Πληροῦται δὲ ὁ Νεῖλος ὑπὸ τῶν ὄμβρων τῶν 10 θεριῶν, τῆς Αἰθιοπίας τῆς ἄνω κλυζομένης καὶ μάλιστα ἐν τοῖς ἐσχάτοις ὄρεσι· παυσαμένων δὲ τῶν ὄμβρων παύεται κατ' ὄλλγον καὶ ἡ πλημμυρίς.

4. Φασὶν οἱ Αἰγύπτιοι, κατὰ τὴν ἐξ ἀρχῆς τῶν ὧων γένεσιν πρώτους ἀνθρώπους γενέσθαι κατὰ τὴν Αἴγυπτον, 15 διὰ τε τὴν εὐκрасίαν τῆς χώρας, καὶ διὰ τὴν φύσιν τοῦ Νεῖλου. Τοῦτον γὰρ πολύγονον ὄντα, καὶ τὰς τροφὰς αὐτοφυεῖς παρεχόμενον, ῥαδίως ἐκτρέφειν τὰ ζωογονηθέντα. Τῆς δ' ἐξ ἀρχῆς παρ' αὐτοῖς ζωογονίας τεκμήριον περὶ πάντας φέρειν, τὸ καὶ νῦν εἶναι τὴν ἐν τῇ Θηβαΐδι χώραν κατὰ τινὰς 20 καιροὺς τοσοῦτους καὶ τηλικούτους μῦς γεννᾶν, ὥστε τοὺς ἰδόντας τὸ γενόμενον ἐκπλήττεσθαι. Ἐνίοις γὰρ αὐτῶν ἕως μὲν τοῦ στήθους καὶ τῶν ἐμπροσθίων ποδῶν διατετυπῶσθαι, καὶ κίνησιν λαμβάνειν, τὸ δὲ λοιπὸν τοῦ σώματος ἔχειν ἀδιανόπτωτον, μενούσης ἔτι κατὰ φύσιν τῆς 25 βώλου.

5. Τετταράκοντα ἀπὸ τῆς Μέμφιδος σταδίου προελθόντι, ὄρεινὴ τις ὄφρὺς ἐστίν, ἐφ' ἣ πολλοὶ μὲν πυραμίδες εἰσὶ, τάφοι τῶν βασιλέων· τρεῖς δ' ἀξιόλογοι· τὰς δὲ δύο τούτων καὶ ἐν τοῖς ἐπὶ θεάμασι καταριθμοῦνται. — Ἐν 30 Ἀρσινόῃ πόλει, ἣ πρότερον Κροκοδείλων πόλις ἐκαλεῖτο, χειροτότης ἱερὸς κροκόδειλος ἐτρέφετο. Ἐν δὲ Ἡρακλείους πόλει ὁ ἰχνεύμων τιμᾶται, ἐχθρὸς ὢν κροκοδείλοις καὶ

ἀσπίαν. Ἐν τῷ Κυνοπολίτῃ τομῷ καὶ τῇ Κυνῶν πόλει
 ὁ Ἄνουβις τιμᾶται, καὶ τοῖς κυσὶ τιμὴ καὶ στίσις τέτακται
 τις ἱερά. Τινὰ μὲν γὰρ τῶν ζώων ἅπαντες κοινῇ τιμῶσι·
 Αἰγύπτιοι, καθάπερ βοῦν, κύνια, αἰλουρον, ἱέρακα, καὶ ἴβιν·
 5 ἄλλα δ' ἔστιν ἅ τιμῶσι καθ' ἑαυτοὺς ἕκαστοι.

6. Τὰς Θήβας Ὀμηρος ἑκατομπύλους καλεῖ, καὶ πλεῖστα
 ἐκεῖ κτήματα κεῖσθαι λέγει. Καὶ νῦν δείκνυται ἔχρη τοῦ
 μεγέθους αὐτῆς ἐπὶ ὀδορήκοντα σταδίου τὸ μήκος· ἔστι
 δ' ἱερὰ πλείω. Καὶ τούτων δὲ τὰ πολλὰ ἡκρωτηρίασε
 10 Καμβύσης· νυνὶ δὲ κωμηθὼν συνοικεῖται. Ἐν τῇ περὶ αἶαν
 ἐστὶ τὸ Μεμνόνιον. Ἐνταῦθα δὲ δυοῖν κολοσσῶν ὄντων
 μονολίθων ἀλλήλων πλησίον, ὁ μὲν σώζεται, τοῦ δὲ ἐτέρου
 τὰ ἄνω μέρη, τὰ ἀπὸ τῆς καθέδρας, πέπτωκε σεισμοῦ
 γενηθέντος, ὥς φασι. Περίστενται δ' ὅτι ἅπαξ καθ'
 15 ἡμέραν ἐκάστην ψόφος, ὥς ἂν πληγῆς οὐ μεγάλης, ἀποτε-
 λεῖται ἀπὸ τοῦ μένοντος ἐν τῷ θρόνῳ καὶ τῇ βάσει μέρους.
 Ἐπεὶ δὲ τοῦ Μεμνονίου θῆκαι βασιλέων ἐν σπηλαίοις
 λατομῶνται περὶ τετραράκοντα, θαυμαστῶς κατεσκευασμένοι,
 θείας ἄξιαι.

7. Περὶ τὰς ἐσχατιὰς τῆς Αἰγύπτου καὶ τῆς ὁμορούσης
 Ἀραβίας τε καὶ Αἰθιοπίας, τόπος ἐστὶν ἔχων μέταλλα πολλὰ
 καὶ μεγάλα χρυσοῦ, συναγομένου πολλῇ κακοπαθείᾳ τε
 καὶ δαπάνῃ. Τῆς γὰρ γῆς μελαίνης οὐσης τῇ φύσει, καὶ
 διαφυᾶς καὶ φλέβας ἐχούσης μαρμάρου, τῇ λευκότητι δια-
 25 φερούσας, καὶ πάσας τὰς περιλαμβομένας φύσεις ὑπερβαλ-
 λούσας τῇ λαμπρότητι, οἱ προσεδρεύοντες τοῖς μεταλλικοῖς
 ἔργοις τῷ πλήθει τῶν ἐργαζομένων κατασκευάζουσι τὸν
 χρυσόν. Οἱ γὰρ βασιλεῖς τῆς Αἰγύπτου τοὺς ἐπὶ κα-
 κουργίᾳ καταδικασθέντας, καὶ τοὺς κατὰ πόλεμον αἰχμα-
 30 λωτισθέντας, ἔτι δὲ τοὺς ἀδίκους διαβολαῖς περιπεσόντας,
 καὶ διὰ θυμὸν εἰς φυλακὰς παραδεδομένους, ποτὲ μὲν
 αὐτοὺς, ποτὲ δὲ καὶ μετὰ πάσης συγγενείας ἀθροίσαντες,
 παραδιδόασιν πρὸς τὴν τοῦ χρυσοῦ μεταλλείαν. Οἱ δὲ πα-
 ραδοθέντες, πολλοὶ μὲν τὸ πλήθος ὄντες, πάντες δὲ πέδαις

δεδεμένοι, προσκαρτεροῦσι τοῖς ἔργοις συνεχῶς, καὶ μεθ' ἡμέραν καὶ δι' ὅλης τῆς νυκτός, ἀνάπαιουσιν μὲν οὐδεμίαν λαμβάνοντες, θρασμοῦ δὲ παντὸς φιλοτιμίῳ εἰργόμενοι. Τῆς δὲ τὸν χρυσὸν ἐχούσης γῆς τὴν μὲν σκληροτάτην πυρὶ πολλῶν καύσαντες καὶ ποιήσαντες χαύνην, προσάγουσι τὴν 5 διὰ τῶν χειρῶν κατεργασίαν· τὴν δὲ ἀναιμένην πέτραν καὶ μετριῶ πόνῳ δυναμένην ὑπείκειν λατομικῷ σιδήρῳ καταπονοῦσι μυριάδες ἀκληροῦντων ἀνθρώπων. Καὶ τῆς μὲν ὅλης πραγματείας ὁ τὸν λίθον διακρίνων τεχνίτης καθηγείται, καὶ τοῖς ἐργαζομένοις ὑποδείκνυσιν· τῶν δὲ πρὸς τὴν ἀτυχίαν 10 ταύτην ἀποδεχθέντων, οἱ μὲν σώματος βῶμῃ διαφέροντες τυπλοὶ σιδηραῖς τὴν μαρμαρίζουσαν πέτραν κόπτουσιν, οὐ τέχνην τοῖς ἔργοις, ἀλλὰ βίαν προσάγοντες. Καὶ οὗτοι μὲν τὰ λατομούμενα θραύσματα εἰς ἔδαφος καταβάλλουσι, καὶ τοῦτο ἀδιαλείπτως ἐνεργοῦσι πρὸς ἐπιστάτου βαρύντη καὶ 15 πληγᾷ. Οἱ δὲ ἄνηβοὶ παῖδες εἰσδυόμενοι διὰ τῶν ὑπονόμων εἰς τὰ κεκοιλωμένα τῆς πέτρας, ἀναβάλλουσιν ἐπιπόνως τὴν ῥιπτουμένην κατὰ μικρὸν πέτραν, καὶ πρὸς τὸν ἐκτὸς τοῦ στομίου τόπον εἰς ὕπαιθρον ἀποκομίζουσιν. Οἱ δὲ ὑπὲρ ἑτη τριάκοντα παρὰ τούτων λαμβάνοντες ὀρισμένον μέτρον 20 τοῦ λατομήματος, ἐν ὅλοις λιθίνοις τύπτουσι σιδηροῖς ὑπέροις, ἄχρις ἂν ὀρόβου τὸ μέγεθος κατεργάσωνται. Παρὰ δὲ τούτων τὸν ὀροβίτην λίθον αἱ γυναῖκες καὶ οἱ πρεσβύτεροι τῶν ἀνδρῶν ἐκδέχονται, καὶ μύλων ἐξῆς πλείονων ὄντων, ἐπὶ τούτους ἐπιβάλλουσι, καὶ παραστάντες ἀνὰ τρεῖς ἢ δύο πρὸς 25 τὴν κώπην ἀλήθουσιν, ἐς σεμιδάλεως τρόπον τὸ δοθὲν μέτρον κατεργαζόμενοι. Τὸ δὲ τελευταῖον οἱ τεχνίται παραλαβόντες τὸν ἀλληλεσμένον λίθον, πρὸς τὴν ὄλην ἄγουσι συντίλειαν. Ἐπὶ γὰρ πλατείας σανίδος μικρὸν ἐγκεκλιμένης τρίβουσι τὴν κατεργασμένην μάρμαρον, ὕδωρ ἐπιχέοντες. Εἴτα τὸ μὲν 30 γεῶδες αὐτῆς ἐκτρηχόμενον διὰ τῶν ὑγρῶν καταβρέει κατὰ τὴν τῆς σανίδος ἔγκλισιν, τὸ δὲ χρυσίον ἔχον ἐπὶ τοῦ ξύλου παραμένει διὰ τὸ βάρος. Πολλάκις δὲ τοῦτο ποιοῦντες, τὸ μὲν πρῶτον ταῖς χερσὶν ἐλαφρῶς τρίβουσι, μετὰ δὲ ταῦτα σπάγ-

- γοις ἀραιοὺς κούφους ἐπιθλίβοντες, τὸ χαῦνον καὶ γεῶδες διὰ
 τούτων ἀναλαμβάνουσι, μέχρις ἂν οὕτω καθαρὸν γένηται τὸ
 ψῆγμα τοῦ χρυσοῦ. Τὸ δὲ τελευταῖον ἄλλοι τεχνῖται παρα-
 λαμβάνοντες μέτρῳ καὶ σταθμῷ τὸ συνηγμένον εἰς κεραμίους
 5 χύτρον ἐμβάλλουσι. Μίξαντες δὲ κατὰ τὸ πλήθος ἀνάλογον
 μολίβδου βῶλον καὶ χόνδρους ἁλῶν, ἔτι δὲ βραχὺ κασσιτέρου,
 καὶ κρήθινον λίτυρον προσεμβάλλουσιν. Ἀρμοστὸν δ' ἐπί-
 θεμα ποιήσαντες, καὶ πηλὴ φιλοπόνως περιχρίσαντες, ὁπῶσιν
 ἐν καμίνῳ πέντε ἡμέρας καὶ νύκτας ἴσας ἀδιαλείπτως. Ἐπει-
 10 τα ἔασαντες ψυγῆναι, τῶν μὲν ἄλλων οὐδὲν εὐρίσκουσιν ἐν
 τοῖς ἀγγείοις, τὸν δὲ χρυσὸν καθαρὸν λαμβάνουσιν, ὀλίγη
 ἀπουσία γεγενημένης. Ἡ μὲν οὖν τῶν μετὰλλων τούτων
 εὗρεσις ἀρχαία παντελῶς ἐστίν, ὥς ἂν ὑπὸ τῶν παλαιῶν βα-
 σιλέων καταδειχθεῖσα.
8. Ὁ Ἀλέξανδρος κρίνας ἐν Λιγύπῳ πόλιν μεγάλην
 κτίσαι, προσέταξε τοῖς ἐπὶ τὴν ἐπιμέλειαν ταύτην καταλειπο-
 μένοις, ἀνὰ μέσον τῆς τε λίμνης καὶ τῆς θαλάσσης οἰκίσαι
 τὴν πόλιν. Διαμετρήσας δὲ τὸν τόπον, καὶ θυμοτομήσας
 φιλοτέχνως τὴν πόλιν, ἀφ' ἑαυτοῦ προσηγόρευεν Ἀλ-
 20 ἐξάνδρειαν, εὐκαιρότατα μὲν πεμμένην πλησίον τοῦ Φάρον
 λιμένος, τῇ δ' εὐστοχίᾳ τῆς θυμοτομίας ποιήσας διαπνεῖσθαι
 τὴν πόλιν ἑτηαίοις ἀνέμοις. Καὶ τούτων πνεόντων μὲν διὰ
 τοῦ μεγίστου πελάγους, καταψυχόντων δὲ τὸν κατὰ τὴν πόλιν
 ἀέρα, πολλὴν τοῖς κατοικοῦσιν εὐκρασίαν καὶ ὑγίαν κατε-
 25 σκεύασε. Καὶ τὸν μὲν περίβολον αὐτῆς ὑπεστήσατο τῷ τε
 μεγέθει διαφέροντα καὶ κατὰ τὴν ὀχυρότητα θανμασίαν.
 Ἀνὰ μέσον γὰρ ὧν μεγάλης λίμνης καὶ τῆς θαλάττης, δύο
 μόνον ἀπὸ τῆς γῆς ἔχει προσόδους στένας καὶ παντελῶς εὐφυ-
 λάκτους. Τὸν δὲ τύπον τῆς πόλεως ἀποτελῶν χλαμῦδι παρα-
 30 πλήσιον, ἦγε πλατεῖαν, μέσην σχεδὸν τὴν πόλιν τέμνουσαν, καὶ
 τῷ τε μεγέθει καὶ πλάτει θανμαστήν. Ἀπὸ γὰρ πύλης ἐπὶ
 πύλιν διήκουσα, τεσσαράκοντα μὲν σταδίων ἔχει τὸ μήκος,
 πλέθρου δὲ τὸ πλάτος, οἰκιῶν δὲ καὶ ἱερῶν πολυτελεῖσι κα-
 τασκευαῖς πᾶσα κεκόσμηται. Προσέταξε δ' ὁ Ἀλέξανδρος καὶ

βασίλεια κατασκευάσαι θαυμαστά κατὰ τὸ μέγεθος καὶ βάρος τῶν ἔργων. Οὐ μόνον δ' ὁ Ἀλέξανδρος, ἀλλὰ καὶ οἱ μετ' αὐτὸν βασιλεύσαντες Αἰγύπτου σχεδὸν ἅπαντες πολυτελείᾳ κατασκευαῖς ᾗξησαν αὐτὰ τὰ βασίλεια. Καθόλου δὲ ἡ πόλις τοσαύτην ἐπίδοσιν ἔλαβεν ἐν τοῖς ὑστερον χρόνοις, ὥστε παρὰ πολλοῖς αὐτὴν πρώτην ἀριθμεῖσθαι τῶν κατὰ τὴν οἰκουμένην. Καὶ γὰρ κάλλι, καὶ μεγίθει, καὶ προσόδων πλήθει καὶ τῶν πρὸς τροφὴν ἀνηκόντων πολὺ διαφέρει τῶν ἄλλων. Τὸ δὲ τῶν κατοικούντων οἰκητόρων αὐτὴν πληθὺς ὑπερβάλλει τοὺς ἐν ταῖς ἄλλαις πόλεσιν οἰκήτορας.

9. Οἱ Αἰθίοπες κακόβιοι τε καὶ γυμνήτες εἰσι τὰ πολλὰ, καὶ νομάδες· τὰ δὲ βοσκήματα αὐτοῖς ἐστὶ μικρὰ πρόβατα καὶ αἰγες καὶ βόες καὶ κύνες μικροί. Ζῶσι δ' ἀπὸ κέγχρου, καὶ κριθῆς, ἀφ' ὧν καὶ ποτὸν ποιοῦσιν αὐτοῖς. Οὐδ' ἀκρόδρου ἐχουσι πλὴν φοινίκων ὀλίγων ἐν κήποις βασιλικοῖς· ἐνιοὶ δὲ καὶ πόαν σιτοῦνται, καὶ κλώνας ἀπαλούς, καὶ λωτὸν, καὶ καλὰ μου ῥίζαν. Κρέασι δὲ χρῶνται, καὶ αἵματι, καὶ γάλακτι, καὶ τυρῷ.— 10. Οἱ Αἰθίοπες χρῶνται τύξοις τετραπῆχεσι ξυλίνους, πεπτυρακτωμένους. Ὀπλίζουσι δὲ καὶ τὰς γυναῖκας, ὧν αἱ πλείους κεκρίκωνται τὸ χεῖλος τοῦ στόματος χαλκῷ κρίκῳ· καὶ 20 διοφόροι δ' εἰσὶν, ἐρέαν οὐκ ἔχοντες, τῶν προβάτων αἰγοτριχούντων· οἱ δὲ γυμνήται εἰσιν, ἧ καὶ περιέζωνται μικρὰ κώδια ἢ τρίχυνα πλέγματα εὐυφῇ. Θεὸν δὲ νομίζουσι, τὸν μὲν ἄθανατον, τοῦτον δ' εἶναι τὸν αἰκίον τῶν πάντων, τὸν δὲ θνητὸν, ἀνώνυμόν τινα καὶ οὐ σαφεῖ· ὡς δ' ἐπιτοπολὺ τοὺς εὐεργέτας καὶ 25 τοὺς βασιλεῖς θεοὺς νομίζουσι. Τοὺς δὲ νεκροὺς οἱ μὲν εἰς τὸν ποταμὸν ἐκρίπτουσιν, οἱ δ' οἴκοι κατέχουσι περιχίαντες ὕαλον, τινὲς δὲ ἐν κεραμίαις σοροῖς κατορύττουσι κύκλῳ τῶν ἱερῶν. Βασιλεῖς καθιστάσι τοὺς κάλλι διαφέροντας, ἧ ἀρετῇ κτηνοτροφίας, ἧ ἀνδρείας, ἧ πλοῦτου.

11. Τούτων διευκρινημένων, οἰκίον ἂν εἴη διελθεῖν περὶ τῶν Λιβύων τῶν πλησίον Αἰγύπτου κατοικούντων καὶ τῆς ὁμόρου χώρας. Τὰ γὰρ περὶ Κυρήνην καὶ τὰς Σῦρτις, εἰτε δὲ τὴν μεσόγειον τῆς κατὰ τοὺς τόπους τούτους χέρσου,

- κατοικεῖ τέτταρα γένη *Λιβύων*· ἃν οἱ μὲν ὀνομαζόμενοι *Να-
σαμαῖνες* νέμονται τὰ νεύοντα μέρη πρὸς νότον, οἱ δ' *Αὐχίσαι*
τὰ πρὸς τὴν δύσιν· οἱ δὲ *Μαρμαρίδαι* κατοικοῦσι τὴν μεταξὺ
ταύτων *Αἰγύπτου* καὶ *Κυρήνης*, μετέχοντες καὶ τῆς παραλλῆλως·
- 5 οἱ δὲ *Μάκαι* πολυανθρωπία τῶν ὁμοεθνῶν προέχοντες, νέ-
μονται τοὺς τόπους τοὺς περὶ τὴν *Σύρτιν*. Τῶν δὲ προσηρημέ-
νων *Λιβύων* γεωργοὶ μὲν εἰσιν, οἷς ὑπάρχει χώρα δυναμένη
καρπὸν φέρειν *δαψιλῇ*, νομάδες δ', ὅσοι τῶν κτηνῶν τὴν ἐπι-
μέλειαν ποιούμενοι, τὰς τροφὰς ἔχουσιν ἀπὸ τούτων. Ἀμ-
- 10 φότερα δὲ τὰ γένη ταῦτα βασιλέας ἔχει, καὶ βίον οὐ παν-
τελῶς ἄγριον, οὐδ' ἀνθρωπίνης ἡμερότητος ἐξηλλαγμένον.
Τὸ δὲ τρίτον γένος οὔτε βασιλέως ὑπακούσιν, οὔτε τοῦ δικαίου
λόγον αὐτῷ ἔννοιαν ἔχον, ἀεὶ ληστεύει· ἀπρὸςδοκῆτως δὲ τὰς
ἐμβολὰς ἐκ τῆς ἐρήμου ποιούμενον, ἀρπάζει τὰ παρατυχόντα,
- 15 καὶ ταχέως ἀνακάμπτει πρὸς τὸν αὐτὸν τόπον. Πάντες δ'
οἱ *Λίβυες* οὗτοι *θηριώδη βίον* ἔχουσιν ὑπαλθριοὶ διαμένον-
τες, καὶ τὸ τῶν ἐπιτηδευμάτων ἄγριον ἐξηλωκότες· οὔτε γὰρ
ἡμέρου διαίτης, οὔτ' ἐσθῆτος μετέχουσιν, ἀλλὰ *δοραῖς αἰγῶν*
σκεπάζουσι τὰ σώματα. Ὁ δ' ὄπλισμός αὐτῶν ἐστὶν οἰκείος
- 20 τῆς τε χώρας καὶ τῶν ἐπιτηδευμάτων. Κοῦφοι γὰρ ὄντες
τοῖς σώμασι, καὶ χώραν οἰκοῦντες κατὰ τὸ πλεῖστον πεδιάδα,
πρὸς τοὺς κινδύνους ὁρμῶσι, λογχὰς ἔχοντες τρεῖς καὶ λίθους
ἐν ἄγγει σκυτίνοις· ἕλφος δ' οὐ φοροῦσιν, οὐδὲ κράνος, οὐδ'
ὄπλον οὐδὲν ἕτερον, στοχαζόμενοι τοῦ προτερεῖν ταῖς ἐπι-
- 25 νησίαις ἐν τοῖς διωγμοῖς, καὶ πάλιν ἐν ταῖς ἀποχωρήσεσι.
Διόπερ εὐθιγέτωτατο πρὸς δρόμον εἰσὶ καὶ λιθοβολίαν, δια-
πεπονηκότες τῇ μελέτῃ καὶ τῇ σινηθείᾳ τὰ τῆς φύσεως προ-
τερήματα. Καθόλου δὲ πρὸς τοὺς ἄλλοφύλους οὔτε τὸ
δίκαιον οὔτε τὴν πίστιν κατ' οὐδένα τρόπον διατηροῦσιν.
- 30 12. Τῆς δὲ χώρας ἡ μὲν ὁμορφία τῇ *Κυρήνῃ* γεωδὴς ἐστὶ
καὶ πολλοὺς φέρουσα καρπούς. Οὐ μόνον γὰρ ὑπάρχει
σιτοφόρος, ἀλλὰ καὶ πολλὴν ἄμπελον, ἔτι δ' ἐλαίαν ἔχει, καὶ
τὴν ἄγριαν ὕλην, καὶ ποταμούς εὐχρηστίας παρεχομένους· ἡ
δ' ὑπὲρ τὸ νότιον μέρος ὑπερτείνουσα, ἄσπορος οὐσα καὶ

σπανίζουσα ναματιῶν ὑδάτων, τὴν πρόσοψιν ἔχει πελάγους
 παρεμφερῇ, σὺδεμίαν δὲ παρεχομένη ποικίλιαν, ἐράμῃ γῇ
 περιέχεται. Διόπερ οὐδ' ὄρεον ἰδεῖν ἔστιν, οὐ τετράπους
 ἐν αὐτῇ ζῶον, πλὴν δορκάδος καὶ βρός· οὐ μὴν οὔτε φυτὸν,
 οὔτ' ἄλλο τῶν δυναμένων ψυχαγωγῆσαι τὴν ὄρασιν, ὥς ἂν 5
 τῆς εἰς μεσόγειον ἀνηκούσης γῆς ἐχούσης ἐπὶ τὸ μήκος ἀθ-
 ρόσος θίνας. Εἴς ὅσον δὲ σπανίζει τῶν πρὸς ἡμῶν βίον
 ἀνηκόντων, ἐπὶ τοσοῦτον πληθύνει παντοίων ταῖς ιδείαις καὶ
 τοῖς μεγέθεσιν ὄψεων, μάλιστα δὲ τῶν τοιούτων, οὓς πρὸς-
 αγορεύουσι κεράστας· οἱ τὰ μὲν δῆγματα θανατηφόρα 10
 ποιοῦνται, τὴν δὲ χρόαν ἄμμῃ παραπλησίαν ἔχουσι. Διόπερ
 ἐξωμοιωμένων αὐτῶν κατὰ τὴν πρόσοψιν τοῖς ὑποκειμένοις
 ἐδάφεσιν ὀλίγοι μὲν ἐπιγινώσκουσιν, οἱ πολλοὶ δ' ἀγνοοῦντες
 πατοῦσι, καὶ κινδύνους περιπίπτουσιν ἀπροςδοκῆτοις.

13. Ἡ Καρχηδὼν ἐπὶ χεφρόνησον τιτὸς ἵδρυται, περιγρα- 15
 φούσης κύκλον, τριακοσίων ἐξήκοντα σταδίων ἔχοντα τείχος.
 Κατὰ μέσῃν δὲ τὴν πόλιν ἡ ἀκρόπολις, ἣν ἐκάλουν Βύρσαν,
 ὁφρὺς ἱκανῶς ὄρεθία, κύκλῳ περιρικουμένη, κατὰ δὲ τὴν κο-
 ρυφὴν ἔχουσα Ἀσκληπιεῖον, ὅπερ κατὰ τὴν ἄλωσιν τῆς πό-
 λεως ἡ γυνὴ τοῦ Ἀσδροῦβα συνέπερσεν αὐτῇ. Τηόκεινται δὲ 20
 τῇ ἀκροπόλει οὔτε λιμένες, καὶ ὁ Κώθων, νησίον περιφερές
 Εὐρίπῳ περιεχόμενον, ἔχον τε νεωσοίκους ἐκατέρωθεν κύκλῳ.
 Κτίσμα δ' ἐστὶ Λιδούς, ἀγαγούσης ἐκ Τύρου λαόν· οὕτω δ'
 εὐτυχὴς ἡ ἀποικία τοῖς Φοίνιξιν ὑπῆρξε καὶ αὕτη, καὶ ἡ
 μέχρι τῆς Ἰβηρίας τῆς τε ἄλλης καὶ τῆς ἔξω στηλῶν, ὥστε καὶ 25
 τῆς Εὐρώπης τὴν ἀρίστην ἐνείμαντο οἱ Φοίνικες κατὰ τὴν
 ἡπειρον, καὶ τὰς προσεχεῖς νήσους· τὴν τε Λιβύην κα-
 τεκτήσαντο πᾶσαν, ὅσην μὴ νομαδικῶς οἰόν τ' ἦν οἰκεῖν.
 Ἀφ' ἧς δυνάμειος πόλιν τε ἀντιπαλον τῇ Ρώμῃ κατεσκευά-
 σαντο, καὶ τρεῖς ἐπολέμησαν πρὸς αὐτοὺς μεγάλους πολέμους. 30

14. Γίνετο δ' ἂν εὐδηλος ἡ δύναμις αὐτῶν ἐκ τοῦ ὑστά-
 του πολέμου, ἐν ᾧ κατελύθησαν ὑπὸ Σκηπίωνος, τοῦ
 Αἰμιλιανοῦ, καὶ ἡ πόλις ἄρδην ἠφανίσθη. Ὅτε γὰρ ἤρξαντο
 πολεμεῖν, πόλεις μὲν εἶχον τριακοσίας ἐν τῇ Λιβύῃ ἀνθρώ-

πων δ' ἐν τῇ πόλει μυριάδας ἐβδομήκοντα· πολιορκούμενοι
 δε καὶ ἀναγκασθέντες τραπέσθαι πρὸς ἑνδοσιν, πανοπλιῶν
 μὲν ἔδωσαν μυριάδας εἴκοσι, καταπελτικὰ δὲ ὄργανα τριςχι-
 λια, ὥς οὐ πολεμηθυσόμενοι. Κριθέντος δὲ πάλιν τοῦ
 5 ἀναπολεμεῖν, ἐξαίφνης ὀπλοποίῃαν συνεστήσαντο, καὶ ἐκάστης
 ἡμέρας ἀνεφέροντο θυρεοὶ μὲν ἑκατὸν καὶ τετταράκοντα
 πεπηγότες· μάχαιραι δὲ τριακόσιαι, καὶ λόγχοι πεντακόσιαι,
 χιλιὰ δὲ βεῖλη καταπελτικὰ· τρίχα δὲ τοῖς καταπέλταις αἱ
 θεράπαιναι παρῆχον. Ἐτι τοίνυν ναῦς ἔχοντες δώδεκα,
 10 τότε, καίπερ ἤδη συμπεφυγότες εἰς τὴν Βύρσαν, ἐν διμήνῃ
 κατεσκευάσαντο ναῦς εἴκοσι καὶ ἑκατὸν καταφράκτους, καὶ
 τοῦ στόματος τοῦ Κώθονος φρουρουμένου, διώρυξαν ἄλλο
 στόμα, καὶ προῆλθεν αἰφνιδίως ὁ στόλος· ὕλη γὰρ ἦν απο-
 κειμένη παλαιά, καὶ τεχνιτῶν πλῆθος πρὸς ἐδρεῦον καὶ σι-
 15 ταρκούμενον δημοσίᾳ. Τοιαύτη δ' οὕσα Καρχηδὼν, ὅμως
 ἑάλω καὶ κατεσκάφη.

HISTORY AND BIOGRAPHY.

I.

SOLON.

Solon procures the Athenians the Possession of Salamis.

Ἐπεὶ μακρὸν τινα καὶ δυσχερὴ πόλεμον οἱ ἐν ἄσπει παρὶ
τῆς Σαλαμινίων νήσου Μεγαρεῦσι πολιοῦντες ἔβλαμον,
καὶ νόμον ἔδεντο, μήτε γράψαι τινα, μήτ' εἰπεῖν αὐτοῖς, ὥς
χρὴ τὴν πόλιν ἀντιποιεῖσθαι τῆς Σαλαμῖνος, ἢ θανάτῳ
ζυμιοῦσθαι, βαρέως φέρον τὴν ἀδοξίαν ὁ Σόλων, καὶ τῶν 5
νέων ὄφρ' ἂν πολλοὺς διαμίνους ἀρχῆς ἐπὶ τὸν πόλεμον, αὐτοῖς
δὲ μὴ θαρσύνοντας ἄρξασθαι διὰ τὸν νόμον, ἐσκήψατο μὲν
ἔκστασιν τῶν λογισμῶν, καὶ λόγος εἰς τὴν πόλιν ἐκ τῆς
οἰκίας διεδόθη παρακινήτικῶς ἔχειν αὐτόν. Ἐλεγεία δὲ,
κρύφα συνθεῖς, καὶ μελετήσας ὥστε λέγειν ἀπὸ στόματος, 10
ἐξεπήδησεν εἰς τὴν ἀγορὰν ἄφνω, πῖλλον περιθέμενος. Ὀχλου
δὲ πολλοῦ συνδραμόντος, ἀναβὰς ἐπὶ τὸν τοῦ κήρυκος λίθον,
ἐν ᾧ δὴ διεξῆλθε τὴν ἐλεγείαν, ἧς ἔστιν ἀρχή·

Αὐτὸς κῆρυξ ἦλθον ἄφ' ἡμερτῆς Σαλαμῖνος,

Κόσμον ἐπέων, ᾧ δὴν ἀντ' ἀγορῆς, θέμετος.

15

Τούτο τὸ ποίημα Σ α λ α μ ι ε ἐπιγέγραπται, καὶ σιχρῶν
ἑκατὸν ἐστὶ, χαριέντως πάντῳ πεποιημένων. Τότε δὲ ἄσπε-
τος αὐτοῦ, καὶ τῶν φίλων τοῦ Σόλωνος ἀρξαμένων ἐπαινεῖν,
μάλιστα δὲ τοῦ Πεισιπράτου τοῖς πολίταις ἐγκειλευομένου
καὶ παρορμῶντος πεισθῆναι τῷ λέγοντι, λύσαντες τὸν νόμον 20
αὐτοῦς ἤπτοντο τοῦ πολέμου, προστησάμενοι τὸν Σόλωνα.

- Τὰ μὲν οὖν δηλώθη τῶν λεγομένων τοιαῦτ' ἐστίν, ὅτι πλεῖστας ἐπὶ Κωλιάδα μετὰ τοῦ Πεισιστράτου, καὶ καταλαβὼν αὐτόθι πάσας τὰς γυναῖκας τῇ Δήμητρι τὴν πάτριον θυσιαν ἐπιτελούσας, ἔπεμψεν ἄνδρα πιστὸν εἰς τὴν Σαλαμῖνα, προσ-
- 5 ποιοῦμενον αὐτόμολον εἶναι, κελεύσοντα τοὺς Μεγαρεῖς, εἰ βούλονται τῶν Ἀθηναίων τὰς πρώτας λαβεῖν γυναῖκας, ἐπὶ Κωλιάδα μετ' αὐτοῦ πλεῖν τὴν ταχίστην. Ὡς δὲ πεισθέντες οἱ Μεγαρεῖς ἄνδρας ἐξέπεμψαν ἐν τῷ πλοίῳ, καὶ κατείδεν ὁ Σόλων τὸ πλοῖον ἐλαυνόμενον ἀπὸ τῆς νήσου, τὰς μὲν γυ-
- 10 ναῖκας ἐκποδῶν ἀπειθεῖν ἐκέλευσε, τῶν δὲ νεωτέρων τοὺς μηδέπω γενειῶντας ἐνδύμασι καὶ μίτραις καὶ ὑποδήμασι τοῖς ἐκείνων σκευασσμένους, καὶ λαβόντας ἐγχειρίδια κρυπτὰ, παίζειν καὶ χορεύειν προσέταξε πρὸς τῇ θαλάσῃ, μέχρις ἂν ἀποβῶσιν οἱ πολέμοι, καὶ γένηται τὸ πλοῖον ὑποχείριον.
- 15 Οὕτω δὴ τούτων πραττομένων, ὑπαχθέντες οἱ Μεγαρεῖς τῇ ὄψει, ἐξεπήδων ὡς ἐπὶ γυναῖκας ἀμιλλώμενοι πρὸς ἀλλήλους· ὥς τε μηδὲνα διαφνεῖν, ἀλλὰ πάντας ἀπολέσθαι, καὶ τὴν νῆσον ἐπιπλεύσαντας εὐθὺς ἔχειν τοὺς Ἀθηναίους. Ἄλλοι δὲ ἄλλον τινὰ τρόπον γενέσθαι τὴν κατάληψιν λέγουσιν.

II.

ARISTIDES.

Passages from the Life of Aristides.

- 20 Ἀριστείδης ὁ Λυσιμάχῳ, φυλῆς μὲν ἦν Ἀντιοχίδος, τὸν δὲ δῆμον Ἀλωπεκῆθεν. Περὶ δ' οὐσίας αὐτοῦ λόγοι διάφοροι γεγόνασιν, οἱ μὲν, ὡς ἐν πεντὰ συντόμῳ καταβιώσαντος, καὶ μετὰ τὴν τελευταίαν ἀπολιπόντος θυγατέρας δύο πολὺν χρόνον ἀνεκδότους δι' ἀπορίαν γεγενημένας. Πρὸς δὲ τοῦτον
- 25 τὸν λόγον ὑπὸ πολλῶν εἰρημένον ἀντιτασσόμενος ὁ Φαληρεὺς Δημήτριος, χωρὶον τε Φαληροῖ φησὶ γινώσκειν Ἀριστείδου λεγόμενον, ἐν ᾧ τέθραπται, καὶ ἄλλα τεκμήρια τῆς περὶ τὸν οἶκον εὐπορίας ἀγείρει, οὐ μάλᾳ πιθανὰ, φιλοτιμούμενος αὐτὸν τῆς πενίας ἐξελέσθαι, ὡς μεγάλου κακοῦ.

Θαυμαστή δέ τις ἐφαίνετο αὐτοῦ παρὰ τὰς ἐν τῇ πολιτείᾳ μεταβολὰς ἢ εὐστάθεια, μήτε ταῖς τιμαῖς ἐπαιρομένου, πρὸς τε τὰς δυσημερίας ἀδορύβως καὶ πρῶως ἔχοντος, καὶ ὁμοίως ἡγουμένου χρῆναι τῇ πατρίδι παρέχειν ἑαυτὸν, οὐ χρημάτων μόνον, ἀλλὰ καὶ δόξης προΐκα καὶ ἀμισθὶ πολιτευόμενον. 5
Ὅθεν τῶν εἰς Ἀμφιάραον ὑπὲρ Αἰσχύλου πεποιημένων ἱαμβίων ἐν τῷ θιάτρῳ λεγομένων,

Οὐ γὰρ δοκεῖν δίκαιος, ἀλλ' εἶναι θίλει,

Βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος,

Ἀφ' ἧς τὰ κεδνὰ βλαστάνει βουλευματα, 10

πάντες ἀπέβλεψαν εἰς Ἀριστείδην, ὡς ἐκείνῳ μάλιστα τῆς ἀρετῆς ταύτης προσηκούσης.

Οὐ μόνον δὲ πρὸς εὐνοίαν καὶ χάριν, ἀλλὰ καὶ πρὸς ὀργὴν καὶ πρὸς ἐχθρὰν ἰσχυρότατος ἦν ὑπὲρ τῶν δικαίων ἀντιβῆναι. Λέγεται γοῦν ποτε διώκων ἐχθρὸν ἐν δικαστηρίῳ, 15 μετὰ τὴν κατηγορίαν οὐ βουλομένων ἀκούειν τοῦ κινδυνεύοντος τῶν δικαστῶν, ἀλλὰ τὴν ψήφον εὐθύς αἰτούντων ἐπ' αὐτὸν, ἀναπηδήσας τῷ κρινομένῳ συνικετεύειν, ὅπως ἀκουσθῇ καὶ τύχοι τῶν νομίμων.

Πάλιν δὲ κρίνων ἰδιώταις δικαίως, τοῦ ἐτέρου λέγοντος, ὡς 20 πολλὰ τυγχάνει τὸν Ἀριστείδην ὁ ἀντίδικος λελυπηκῶς, Λέγ', ὦ γὰρ θεέ, ἔφη, μᾶλλον εἴ τι σέ κακὸν πεποίηκε· σοὶ γάρ, οὐκ ἐμαυτῷ, δικάζω.

Πασῶν δὲ τῶν περὶ αὐτὸν ἀρετῶν ἡ δικαιοσύνη μάλιστα τοῖς πολλοῖς αἰσθησὶν παρεῖχε, διὰ τὸ τὴν χρεῖαν ἐνδελεχεσιτάτην 25 αὐτῆς καὶ κοινοτάτην ὑπάρχειν. Ὅθεν, ἀνὴρ πένης καὶ δημοτικὸς, ἐκτίσαστο τὴν βασιλικωτάτην καὶ θειοτάτην προσηγορίαν τὸ ν Δ Ι Κ Α Ι Ο Ν. Ὁ τῶν βασιλείων καὶ τυράννων οὐδεὶς ἐξήλωσεν, ἀλλὰ Πολιορκηταί, καὶ Κεραυνοὶ, καὶ Νικατορες, ἔνιοι δ' ἄετοί καὶ ἑρκαεὶς ἔχαιρον προσαγορευόμενοι, 30 τὴν ἀπὸ τῆς βίας καὶ τῆς δυνάμεως, ὡς ἔοικε, μᾶλλον, ἢ τὴν ἀπὸ τῆς ἀρετῆς δόξαν ἀγαπῶντες.

Τῷ δ' οὖν Ἀριστείδῃ συνέβη τὸ πρῶτον ἀγαπωμένῳ διὰ τὴν ἐπωνυμίαν, ὥστερον φθονεῖσθαι. Ὁ γὰρ δῆμος ἐπὶ τῇ

νικη μέγα φροσῶν, ἤχθετο τοῖς ὄνομα καὶ δόξαν ἐπέφ' τοὺς πολλοὺς ἔχουσι. Καὶ συνελθόντες εἰς ἄστυ πανταχόθεν, ἐξοστρακίζουσι τὸν Ἀριστείδην, ὄνομα τῷ φθόνῳ τῆς δόξης φόβον τυραννίδος θίμενοι. Μοχθηρίας γὰρ οὐκ ἦν ζημία
 6 ὁ ἐξοστρακισμὸς, ἀλλ' ἐκαλεῖτο μὲν, δι' εὐπρέπειαν, ὄγκου καὶ δυνάμεως βαρυτέρας ταπεινώσεως καὶ πόλασις.

Γραφομένων οὖν τότε τῶν ὁστράκων, λέγεται τινα τῶν ἀγραμμάτων καὶ παντελῶς ἀγροίκων, ἀναδόντα τῷ Ἀρι-
 10 στείδῃ τὸ ὄστρακον, ὡς ἐπὶ τῶν τυχόντων, παρακαλεῖν, ὅπως
 Ἀριστείδῃ τὸ ὄστρακον, ὡς ἐπὶ τῶν τυχόντων, παρακαλεῖν, ὅπως
 10 Ἀριστείδῃ τὸ ὄστρακον, ὡς ἐπὶ τῶν τυχόντων, παρακαλεῖν, ὅπως
 οὐδὲ γινώσκω τὸν ἄνθρωπον, ἀλλ' ἐνοχλοῦμαι πανταχόθεν
 τὸν Δίκαιον ἀκούων. Ταῦτ' ἀκούσαντα τὸν Ἀρι-
 15 στείδην ἀποκρίνασθαι μὲν οὐδὲν, ἐγγράφαι δὲ τῷτομα τῷ
 ὁστράκῳ καὶ ἀποδοῦναι. Τῆς δὲ πόλεως ἀπαλαττόμενος
 ἦδη, τὰς χεῖρας ἀνατείνας εἰς τὸν οὐρανόν, ᾤξατο, μηδένα
 καιρὸν Ἀθηναίους καταλαβεῖν, ὃς ἀναγκάσει τὸν δῆμον
 Ἀριστείδου μνησθῆναι.

Οἱ Ἕλληνες εἰτέλουν μὲν τινα, καὶ Λακεδαιμονίαν ἡγου-
 20 μένων, ἀποφορᾶν εἰς τὸν πόλεμον, ταχθῆναι δὲ βουλόμενοι
 κατὰ πόλιν ἐκάστοις τὸ μέτριον, ᾗτήσαντο παρὰ τῶν Ἀθηναί-
 ων Ἀριστείδην, καὶ προσέταξαν αὐτῷ, χώραν τε καὶ προσό-
 δους ἐπισκεψάμενον ὀρίσαι τὸ κατ' ἄξιον ἐκάστῳ καὶ δύνα-
 25 μιν. Ὁ δὲ τηλικαύτης ἐξουσίας κύριος γενόμενος, καὶ τρώ-
 πον τινα τῆς Ἑλλάδος ἐπ' αὐτῷ μόνῳ τὰ πράγματα πάντα
 θεμένης, πένης μὲν ἐξῆλθεν, ἐπανήλθε δὲ πενέστερος, οὐ
 μόνον καθαρῶς καὶ δικαίως, ἀλλὰ καὶ προσφιλῶς πᾶσι καὶ
 ἀρμοδίως τὴν ἐπιγραφὴν τῶν χρημάτων ποιησάμενος. Ὡς γὰρ
 οἱ παλαιοὶ τὸν ἐπὶ Κρόνου βίον, οὕτως οἱ σύμμαχοι τῶν Ἀθη-
 30 ναίων τὸν ἐπ' Ἀριστείδου φόρον, εὐποτμίαν τινα τῆς Ἑλλάδος
 ὀνομάζοντες, ὕμνου, καὶ μάλιστα μετ' οὐ πολὺν χρόνον δι-
 πλασιασθέντος, εἰτ' αὖθις τριπλασιασθέντος.

Ἀριστείδης εἰς τὸ ἄρχειν ἀνθρώπων τοσοῦτον καταστήσας
 τὴν ἑαυτοῦ πατρίδα, αὐτὸς ἐνέμεινε τῇ πενίᾳ, καὶ τὴν ἀπὸ

τοῦ πένης εἶναι δόξαν οὐδὲν ἦτιον ἀγαπῶν τῆς ἀπὸ τῶν τροπαίων διετέλεσε. *Ἀῆλον δ' ἐκείθεν. Καλλίας ὁ θα-*
δοῦχος ἦν αὐτῷ γένει προσήκων· τοῦτον οἱ ἐχθροὶ θανάτου
διώκοντες ἐπεὶ περὶ ὧν ἐγράψαντο μετρίως κατηγόρησαν,
εἰπὼν τινα λόγον ἔσωθεν τοιοῦτον, πρὸς τοὺς δικαστὰς· 5
Ἀριστείδην, ἔφησαν, ἴστε, τὸν Λυσιμάχου, θαυμαζόμενον ἐν
τοῖς Ἑλλήσι· τούτῳ πῶς οἴεσθε τὰ κατ' οἶκον ἔχειν, ὁρῶντες
αὐτὸν ἐν τριβωνί τοιοῦτῳ προερχόμενον εἰς τὸ δημόσιον;
ἄρ' οὐκ εἰκός ἐστι, τὸν ὀιγούντα φανερώς, καὶ πεινήν οἶκοι,
καὶ τῶν ἄλλων ἐπιτηδεύων σπανίζειν; τοῦτον μέντοι Καλλί- 10
ας, ἀνεψιὸν αὐτῷ ὄντα, πλουσιώτατος ὢν Ἀθηναίων, περιο-
ρᾷ μετὰ τέκνων καὶ γυναικὸς ἐνδεόμενον, πολλὰ κεχημένους τῷ
ἀνδρὶ, καὶ πολλάκις αὐτοῦ τῆς παρ' ὑμῖν δυνάμεως ἀπολείαν-
κώς. Ὁ δὲ Καλλίας ὁρῶν ἐπὶ τούτῳ μάλιστα θορυβοῦντας τοὺς
δικαστὰς καὶ χαλεπῶς πρὸς αὐτὸν ἔχοντας, ἐκάλεε τὸν Ἀρι- 15
στείδην, ἀξιῶν μαρτυρῆσαι πρὸς τοὺς δικαστὰς, ὅτι πολλάκις
αὐτοῦ πολλὰ καὶ δίδοντας καὶ δεομένου λαβεῖν, οὐκ ἠθέλη-
σεν, ἀποκρινόμενος, ὡς μᾶλλον αὐτῷ διὰ τὴν πενίαν μέγα
φρονεῖν ἢ Καλλίᾳ διὰ τὸν πλοῦτον προσήκει. Ταῦτα τοῦ
Ἀριστείδου τῷ Καλλίᾳ προσμαρτυρήσαντος, οὐδεὶς ἦν τῶν 20
ἀκουόντων, ὃς οὐκ ἀπῆει πένης μᾶλλον, ὡς Ἀριστείδης, εἶναι
βουλόμενος, ἢ πλουτεῖν, ὡς Καλλίας.

III.

THEMISTOCLES.

Λέγεται ὁ Θεμιστοκλῆς, Νεοκλίου υἱός, οὕτω παράφορος
πρὸς δόξαν εἶναι, καὶ πράξειν μεγάλων ὑπὸ φιλοτιμίας
ἔραστῆς, ὥστε νέος ὢν ἔτι, τῆς ἐν Μαραθῶνι μάχης πρὸς 25
τοὺς βαρβάρους γενομένης, καὶ τῆς Μιλτιάδου στρατηγίας
διαβοηθείσης, σὺννευς ὀρᾷσθαι τὰ πολλὰ πρὸς ἑαυτῷ, καὶ

τὰς νύκτας ἀγρυπνεῖν, καὶ τοὺς πότους παραιτεῖσθαι τοὺς
 σσηθεις, καὶ λέγειν πρὸς τοὺς ἐρωτῶντας καὶ θαυμάζοντας
 τὴν περὶ τὸν βίον μεταβολήν, ὥς καθ' αὐτοὺς αὐτὸν οὐκ ἐγγή
 τὸ τοῦ Μιλτιάδου τρόποιον. Οἱ μὲν γὰρ ἄλλοι πείρας ὄντο
 5 τοῦ πολέμου τὴν ἐν Μαραθῶνι τῶν βαρβάρων ἦταν εἶναι,
 Θεμιστοκλῆς δὲ ἀρχὴν μεζόνων ἀγώνων, ἐφ' οὓς αὐτὸν ὑπὲρ
 τῆς ὅλης Ἑλλάδος ἤλειπεν ἀεὶ, καὶ τὴν πόλιν ἤσκει, πόρρω-
 θεν ἤδη προσδοκῶν τὸ μέλλον.

Καὶ πρῶτον μὲν τὴν Λαυριωτικὴν πρὸς ὁδὸν ἀπὸ τῶν
 10 ἀργυρείων μετάλλων ἔσθος ἐχόντων Ἀθηναίων διανέμεσθαι,
 μόνος εἰπεῖν ἐτόλμησε παρελθὼν εἰς τὸν δῆμον, ὥς χρηρῆ, τὴν
 διανομὴν ἐάσαντας, ἐκ τῶν χρημάτων τούτων κατασκευάσα-
 σθαι τριήρεις ἐπὶ τὸν πρὸς Αἰγινήτας πόλεμον. Ἠκμαζε γὰρ
 οὗτος ἐν τῇ Ἑλλάδι μάλιστα, καὶ κατεῖχον οἱ Αἰγινήται
 15 πλήθει νεῶν τὴν Θύλασσαν. Ἦι καὶ ὄρον Θεμιστοκλῆς
 συνέπεισεν, οὐ Λαρεῖον, οὐδὲ Πέρσας (μακρὰν γὰρ ἦσαν
 οὗτοι, καὶ δέος οὐ πάνυ βέβαιον ὥς ἀφιζόμενοι παρεῖχον) ἐπι-
 στείων, ἀλλὰ τῇ πρὸς Αἰγινήτας ὁργῇ καὶ φιλονεικίᾳ τῶν
 πολιτῶν ἀποχρησάμενος εὐκαίρως ἐπὶ τὴν παρασκευήν.
 20 Ἐκατὸν γὰρ ἀπὸ τῶν χρημάτων ἐκείνων ἐποιήθησαν τριή-
 ρεις, αἱ καὶ πρὸς Αἰγίαν ἐναυμάχησαν. Ἐκ δὲ τούτου κατὰ
 μικρὸν ὑπάγων καὶ καταβιβάζων τὴν πόλιν πρὸς τὴν θά-
 λασσαν, ὥς τὰ περὶ μὲν οὐδὲ τοῖς ὁμόροις ἀξιωμαχοῦς ὄντας,
 τῇ δ' ἀπὸ τῶν νεῶν ἀλκῇ καὶ τοὺς βαρβάρους ἀμύνασθαι, καὶ
 25 τῆς Ἑλλάδος ἄρχειν δυναμένους, ἀντὶ μονίμων ὀπλιτῶν, ὡς
 φησι Πλάτων, ναυβάτας καὶ θαλαττίους ἐποίησε· καὶ δι-
 αβολὴν κατ' αὐτοῦ παρέσχεν, ὥς ἄρα Θεμιστοκλῆς τὸ δόρυ
 καὶ τὴν ἀσπίδα τῶν πολιτῶν παρελόμενος, εἰς ὑπηρεσίον καὶ
 κόπην συνέστειλε τὸν τῶν Ἀθηναίων δῆμον. Ἐπράξε δὲ
 30 ταῦτα Μιλτιάδου κρατήσας ἀντιλέγοντος. Εἰ μὲν δὲ τὴν
 ἀκρίβειαν καὶ τὸ καθαρόν τοῦ πολιτεύματος ἔβλαψεν, ἢ μή,
 ταῦτα πράξας, ἔστω φιλοσοφότερον ἐπισκοπεῖν. Ὅτι δ' ἢ
 τότε σωτηρία τοῖς Ἕλλησιν ἐκ τῆς θαλάσσης ἐπῆρξε, καὶ τὴν
 Ἀθηναίων πόλιν λυθεῖσαν ἔσπευσαν αἱ τριήρεις ἐκείναι, τὰ

τ' ἄλλα, καὶ Ξέρξης αὐτὸς ἐμαρτύρησε. Τῆς γὰρ περὶ τῆς
 δυνάμεως ἀθρούστου διαμενούσης, ἔφυγε μετὰ τὴν τῶν νεῶν
 ἦταν, ὡς οὐκ ὦν ἀξιόμαχος. Καὶ Μαρόνιον ἐμποδὼν
 εἶναι τοῖς Ἕλλησι τῆς διώξεως μᾶλλον, ἢ δουλωσόμενων
 αὐτοῦς, ὡς ἐμοὶ δοκεῖ, κατέλιπε.

5

IV.

THEMISTOCLES.

Incidents in the Second Persian War.

Θεμιστοκλῆς παραλαβὼν τὴν ἀρχήν, εὐθὺς μὲν ἐπεχείρει
 τοὺς πολλὰς ἐμβιβάζειν εἰς τὰς τριήρεις, καὶ τὴν πόλιν
 ἔπεισεν ἐκλιπόντας ὡς προσωτάτω τῆς Ἑλλάδος ἀπαντῆν τῇ
 βαρβάρῳ κατὰ θάλασσαν. Προσεχόντων δὲ τῶν Ἀθηναίων
 αὐτῷ, πέμπεται μετὰ νεῶν ἐπ' Ἀρτεμίσιον τὰ στενὰ φυλάξων. 10
 Ἦνθα δὴ τῶν Ἑλλήνων Εὐρυβιάδην καὶ Λακεδαιμονίους
 ἡγείσθαι κειλεόντων, τῶν δὲ Ἀθηναίων, ὅτι πλήθει τῶν
 νεῶν σύμπαντας ὁμοῦ τι τοὺς ἄλλους ὑπερέβαλλον, οὐκ ἀξι-
 ούντων ἑτέροις ἔπαισθαι, συνιδὼν τὸν κίνδυνον ὁ Θεμιστο-
 κλῆς, αὐτὸς τε τὴν ἀρχὴν Εὐρυβιάδῃ παρήκε, καὶ κατεπράτ- 15
 νει τοὺς Ἀθηναίους, ὑπισχνόμενος, ἂν ἄνδρες ἀγαθοὶ
 γένωνται πρὸς τὸν πόλεμον, ἐκόντας αὐτοῖς παρῆξιν εἰς τὰ
 λοιπὰ πειθόμενους τοὺς Ἕλληνας. Δι' ὅπερ δοκεῖ τῆς
 σωτηρίας αἰτιώτατος γενέσθαι τῇ Ἑλλάδι, καὶ μάλιστα τοῖς
 Ἀθηναίοις προαγαγεῖν εἰς δόξαν, ὡς ἀνδρεῖα μὲν τῶν πο- 20
 λεμίων, εὐγνωμοσύνη δὲ τῶν συμμάχων περιγενομένων.

Δι' δὲ γινόμεναι τότε πρὸς τὰς τῶν βαρβάρων ναῦς περὶ
 τὰ στενὰ μάχαι κρῖσιν μὲν εἰς τὰ ὅλα μεγάλην οὐκ ἐποίησαν,
 τῇ δὲ πείρᾳ μάλιστα τοὺς Ἕλληνας ὤνησαν, ὑπὸ τῶν ἔργων
 παρὰ τοὺς κινδύνους διδασθέντας, ὡς οὔτε πλήθη νεῶν, οὔτε 25
 κόσμοι καὶ λαμπρότητες ἐπισήμων, οὔτε κραυγαὶ κομποαῖδες,

ἡ βάρβαροι παιᾶνες ἔχουσιν τι δεινὸν ἀνδράσιν ἐπισταμένοις εἰς χεῖρας ἰέναι, καὶ μάχεσθαι τολμῶσιν· ἀλλὰ δεῖ τῶν τοιούτων καταφρονοῦντας ἐπ' αὐτὰ τὰ σώματα φέρεσθαι, καὶ πρὸς ἐκεῖνα διαγωνίζεσθαι συμπλακέντας. Ὁ δὲ καὶ Πέν-
 5 θαρος οὐ κακῶς ἔοικε συνιδὼν ἐπὶ τῆς ἐπ' Ἀρτεμισίᾳ μάχης εἰπεῖν, ὁ θ ε πα ῖ δ ε ς Ἀ θ η ν α ἰ ω ν ἰ β ἄ λ ο ν τ ο φ α -
 ε ν ν ἄ ν κ ρ η π ῖ δ α ἐ λ ε υ θ ε ρ ῖ α ς. Ἀρχὴ γὰρ ὄντως τοῦ νικᾶν τὸ θαρσύνειν.

Ξέρξου δὲ διὰ τῆς Δωρίδος ἄνωθεν ἐμβαλόντος εἰς τὴν
 10 Φωκίδα, καὶ τὰ τῶν Φωκίων ἄστη πυρπολοῦντος, οὐ προσήμνον οἱ Ἕλληνες, καὶ περ τῶν Ἀθηναίων δεομένων εἰς τὴν Βοιωτίαν ἀπαντῆσαι πρὸ τῆς Αἰτικῆς, ὥς περ αὐτοὶ κατὰ θάλασσαν ἐπ' Ἀρτεμισιον ἐβόηθησαν. Μηδενὸς δ' ὑπακούοντος αὐ-
 τοῖς, ἀλλὰ τῆς Πελοποννήσου περιεχομένων, καὶ πᾶσαν ἐντὸς
 15 Ἰσθμοῦ τὴν δύναμιν ὠρμημένων συνάγειν, καὶ διατειχίζον-
 των τὸν Ἰσθμὸν εἰς θάλασσαν ἐκ θαλάσσης, ἅμα μὲν ὀργῇ τῆς προδοσίας εἶχε τοὺς Ἀθηναίους, ἅμα δὲ δυσθυμία καὶ κατήφεια μέμονωμένους. Μάχεσθαι μὲν γὰρ οὐ διανοοῦντο μυριάσι στρατοῦ τοσαύταις· ὁ δ' ἦν μόνον ἀναγκαῖον ἐν τῷ
 20 παρόντι, τὴν πόλιν ἀφέντας ἐμφῦναι ταῖς ναυσὶν, οἱ πολλοὶ χαλεπῶς ἤκουον, ὥς μῆτε νίκης θεόμενοι, μῆτε σωτηρίαν ἐπι-
 στάμενοι, θεῶν τε ἱερὰ καὶ πατέρων ἡρία προῖεμένων.

Ἐνθα δὲ Θεμιστοκλῆς ἀπορῶν τοῖς ἀνθρωπίνους λογι-
 25 σμοῖς προσάγεσθαι τὸ πλῆθος, σημεῖα δαιμόνια καὶ χρη-
 σμούς ἐπῆγεν αὐτοῖς, καὶ κρατήσας τῇ γνώμῃ, ψήφισμα γρά-
 φει, τὴν μὲν πόλιν παρακαταθέσθαι τῇ Ἀθηνᾷ τῇ Ἀθηναίων μεθεούσῃ, τοὺς δ' ἐν ἡλικίᾳ πάντας ἐμβαλνεν εἰς τὰς τριή-
 ρεις, παῖδας δὲ καὶ γυναῖκας καὶ ἀνδράποδα σώζειν ἕκαστον ὡς δυνατόν. Κυρωθέντος δὲ τοῦ ψηφίσματος, οἱ πλείστοι
 30 τῶν Ἀθηναίων ὑπεξέθεντο γονέας καὶ γυναῖκας εἰς Τροίζηναν, φιλοτιμῶς πᾶν τῶν Τροίζηνίων ὑποδεχομένων. Καὶ γὰρ τρέφειν ἐψηφίσαντο δημοσίᾳ, δύο ὀβολοὺς ἑκάστῳ διδόντες, καὶ τῆς ὀπίρας λαμβάνειν τοὺς παῖδας ἐξείναι πανταχόθεν, ἔτι δ' ὑπὲρ αὐτῶν διδασκάλους τελεῖν μισθούς:

Ἐκπλεύουσης δὲ τῆς πόλεως, τοῖς μὲν οἶκτον τὸ θέαμα, τοῖς δὲ θάυμα τῆς τόλμης παρῆχε, γονέας μὲν ἄλλη προπεμπόντων, αὐτῶν δ' ἀκάμπτων πρὸς οἰμωγὰς καὶ δάκρυα γυναικῶν καὶ τέκνων περιβολὰς διαπερώντων εἰς τὴν νῆσον. Καίτοι πολλοὶ μὲν διὰ γῆρας ἀπολιμπανόμενοι τῶν πολιτῶν 5 ἔλεον εἶχον. Ἦν δέ τις καὶ ἀπὸ τῶν ἡμέρων καὶ συντροφῶν ζώων ἐπικλῶσα γλυκυθυμία, μετ' ὠρυγῆς καὶ πόθου συμπαραθεόντων ἐμβυλινουσι τοῖς ἑαυτῶν τροφεύσιν. Ἐν οἷς ἱστορεῖται κύων Ξανθίππου, τοῦ Περικλέους πατρός, οὐκ ἀνασχόμενος τὴν ἀπ' αὐτοῦ μόνωσιν, ἐναλίσθαι τῇ θαλάσῃ, 10 καὶ τῇ τριήρει παρηνχόμενος, ἐμπεσεῖν εἰς τὴν Σαλαμῖνα καὶ λειποθυμήσας ἀποθανεῖν εὐθύς. Οὗ καὶ τὸ δεικνύμενον ἄχρι νῦν καὶ καλούμενον Κυνὸς σῆμα τάφον εἶναι λέγουσι.

Ταῦτα δὴ μεγάλα τοῦ Θεμιστοκλέους. Εὐρυβιάδου τὴν 15 μὲν ἡγεμονίαν τῶν νεῶν ἔχοντος διὰ τὸ τῆς Σπάρτης ἀξίωμα, μαλακοῦ δὲ περὶ τὸν κίνδυνον ὄντος, αἵρειν δὲ βουλομένου καὶ πλείν ἐπὶ τὸν Ἰσθμὸν, ὅπου καὶ τὸ πεζὸν ἤθροιστο τῶν Πελοποννησίων, ὁ Θεμιστοκλῆς ἀντέλεγεν· ὅτε καὶ τὰ μνημονευόμενα λεχθῆναι φασί. Τοῦ γὰρ Εὐρυβιάδου πρὸς 20 αὐτὸν εἰπόντος· ὦ Θεμιστόκλεις, ἐν τοῖς ἀγῶσι τοὺς προεξανισταμένους φαρίζουσι· Ναί, εἶπεν ὁ Θεμιστοκλῆς, ἀλλὰ τοὺς ἀπολειφθέντας οὐ στεφανοῦσιν. Ἐπαραιμένου δὲ τὴν βακτηρίαν ὡς πατάξοντος, ὁ Θεμιστοκλῆς ἔφη· Πάταξον μὲν, ἀκουσον δέ. Θαυμάσαντος δὲ τὴν προφῆτα τοῦ Εὐρυβιάδου, καὶ λέγειν κελεύσαντος, ὁ μὲν Θεμιστοκλῆς ἀνῆγεν αὐτὸν ἐπὶ τὸν λόγον. Εἰπόντος δὲ τινος, ὡς ἀνὴρ ἄπολις οὐκ ὀρθῶς διδάσκει τοὺς ἔχοντας ἐγκαταλιπεῖν καὶ προέσθαι τὰς πατρίδας, ὁ Θεμιστοκλῆς ἐπιστρέψας τὸν λόγον, Ἡμεῖς 25 τοι, εἶπεν, ὦ μοχθηρὲ, τὰς μὲν οἰκίας καὶ τὰ τεῖχη καταλελοίπαμεν, οὐκ ἀξιοῦντες, ἀψύχων ἕνεκα, δουλεύειν· πόλις δ' ἡμῶν ἐστὶ μεγίστη τῶν Ἑλληνίδων, αἱ διακόσιαι τριήρεις, αἱ νῦν ἡμῖν παρεστᾶσι βοηθοὶ σώζεσθαι δι' αὐτῶν βουλομένοις. Εἰ δ' ἄπιτε δεύτερον ἡμᾶς προδόντες, αὐτίκα πεύσεται τις

Ἑλλήνων, Ἀθηναίους καὶ πόλιν Ἀλευθέραν, καὶ χώραν οὐ χείρονα κεκτημένους, ἧς ἀπέβαλον. Ταῦτα τοῦ Θεμιστοκλέους εἰπόντος, ἔννοια καὶ δέος ἔσχε τὸν Εὐρυβιάδην τῶν Ἀθηναίων, μὴ σφᾶς ἀπολιπόντες οἰχῶνται.

- 5 Αἰγεται δ' ὑπὸ τινων, τὸν μὲν Θεμιστοκλέα περὶ τούτων ἀπὸ τοῦ καταστρώματος ἄνωθεν τῆς νεῆς διαλέγεσθαι, γλαῦκα δ' ὀφθῆναι διαπεπομένην ἐπὶ τὰ δεξιὰ τῶν νεῶν, καὶ τοῖς καρχησίοις ἐπικαθίζουσιν· δι' ἣ δὴ καὶ μάλιστα προσέειπεν τῇ γνώμῃ, καὶ παρεσκευάζοντο ναυμαχῆσόντες. Ἀλλ'
- 10 ἐπὶ τῶν πολέμων ὁ στόλος τῇ Ἀττικῇ κατὰ τὸ Φαληρικὸν προσφερόμενος, τοὺς περὶ ἀπέκρυσεν αἰγιαλούς, αὐτὸς τὸ βασιλεὺς μετὰ τοῦ πεζοῦ στρατοῦ καταβύς ἐπὶ τὴν θάλασσαν ἄθρους ὤφθη, τῶν δυνάμεων ὁμοῦ γενομένων, ἐξεφύθησαν οἱ τοῦ Θεμιστοκλέους λόγοι τῶν Ἑλλήνων, καὶ πάλιν
- 15 ἐπάπταινον οἱ Πελοποννήσιοι πρὸς τὸν Ἰσθμὸν, εἴ τις ἄλλο τι λέγοι χαλεπαίνοντες. Ἐδόκει δὲ τῆς νυκτὸς ἀποχωρεῖν καὶ παρηγγέλλετο πλοῦς τοῖς κυβερνήταις. Ἐνθα δὲ βαρέως φέρων ὁ Θεμιστοκλῆς, εἰ τὴν ἀπὸ τοῦ τόπου καὶ τῶν στενῶν προέμενοι βοήθειαν οἱ Ἕλληνες διαλυθῆσονται
- 20 κατὰ πόλεις, ἐβουλεύετο καὶ συνετίθει τὴν περὶ τὸν Σκίρνον πραγματείαν. Ἦν δὲ τῇ γένει Πέρσης ὁ Σκίρνος αἰχμάλωτος, εὖνους δὲ τῷ Θεμιστοκλεῖ, καὶ τῶν τέκνων αὐτοῦ παιδαγωγός. Ὅν ἐκπέμπει πρὸς τὸν Πέρσῃ κρύφα, κελεύσας λέγειν, ὅτι Θεμιστοκλῆς, ὁ τῶν Ἀθηναίων στρατηγός, αἰροῦ-
- 25 μενος τὰ βασιλείως, ἐξαγγέλλει πρῶτος αὐτῷ τοὺς Ἕλληνας ἀποδιδράσκοντας, καὶ διακελεύεται μὴ παρῆναι φυγεῖν αὐτοῖς, ἀλλ' ἐν ᾧ ταράσσονται τῶν πεζῶν χωρὶς ὄντες, ἐπιθέσθαι καὶ διαφθεῖραι τὴν ναυτικὴν δύναμιν. Ταῦτα δ' ὁ Πέρσης ὡς ἀπ' εὐνοίας λελεγμένα δεξιόμενος, ἤσθη, καὶ τέλος
- 30 εὐθὺς ἐξέφερε πρὸς τοὺς ἡγεμόνας τῶν νεῶν, τὰς μὲν ἄλλας πληροῦν καθ' ἡσυχίαν, διακοσίαις δ' ἀναχθέντας ἤδη περιβαλίσθαι τὸν πόρον ἐν κύκλῳ πάντα, καὶ διαζῶσαι τὰς νήσους, ὅπως ἐκφύγῃ μηδεὶς τῶν πολέμων. Οὕτως οἱ Ἕλληνες ἐκινήθησαν ἀνάγκῃ πρὸς τὸν κίνδυνον.

Ἄμα δ' ἡμέρᾳ Ξέρξης μὲν ἄνω καθήστο τὸν στόλον ἐποπιεύων καὶ τὴν παράταξιν, ὡς μὲν Φανόδημός φησιν, ὑπὲρ τὸ Ἡράκλειον, ἢ βραχεῖ πόρῳ διείγεται τῆς Ἀττικῆς ἢ νῆσος, ὡς δ' Ἀλεσιτόδωρος, ἐν μεθορίῳ τῆς Μεγαρίδος, ὑπὲρ τῶν καλουμένων Κεράτων, χρυσοῦν δίσκρον θίμενος, καὶ γραμματεῖς πολλοὺς παραστησάμενος, ὧν ἕργον ἦν ἀπογράφεσθαι κατὰ τὴν μάχην τὰ πραττόμενα.

Περὶ δὲ τοῦ πλήθους τῶν βαρβαρικῶν νεῶν Διοχύλος δ' ποιητὴς, ἐν τραγῳδίᾳ Πέρσαις, λέγει ταῦτα·

Ξέρξης δὲ (καὶ γὰρ οἶδα) χιλιάς μὲν ἦν 10
 Νεῶν τὸ πλήθος· αἱ δ' ὑπέροκμοι τάχει
 Ἑκατὸν δις ἦσαν, ἑπτά θ'· ὧδ' ἔχει λόγος·

τῶν δ' Ἀττικῶν, ἑκατὸν ὀγδοήκοντα τὸ πλήθος οὐσῶν, ἐκάστη τοὺς ἀπὸ τοῦ καταστρώματος μαχομένους ὀκτωκαίδεκα εἶχεν· ὧν τοσότ' αἱ τέσσαρες ἦσαν, οἱ λοιποὶ δ' ὀπλῖται. Δο- 15
 κεῖ δ' οὐχ ἦττον εὐ τὸν καιρὸν ὁ Θεμιστοκλῆς, ἢ τὸν τόπον, συνιδῶν καὶ φυλάσας, μὴ πρότερον ἀντιπρώρους καταστήσαι ταῖς βαρβαρικαῖς τὰς τριήρεις, ἢ τὴν εἰωθυῖαν ὥραν παραγενέσθαι, τὴν τὸ πνεῦμα λαμπρὸν ἐκ πελάγους αἰεὶ καὶ κύμα διὰ τῶν στενῶν κατάγουσαν· ὃ τὰς μὲν Ἑλληνικάς οὐκ 20
 ἔβλαπτε ναῦς, ἀλιτεῖς οὐσας καὶ ταπεινοτέρας, τὰς δὲ βαρβαρικάς, ταῖς τε πρύμναις ἀνεστώσας καὶ τοῖς καταστρώμασιν ὑποφόρους καὶ βαρείας ἐπιφερομένας ἔσφαλλε προσπίπτον, καὶ παρείδιδου πλαγίας τοῖς Ἑλλήσιν ὀξέως προσφερομένοις, καὶ τῷ Θεμιστοκλεῖ προσέχουσιν, ὡς ὁρῶντι μάλιστα τὸ συμ- 25
 φέρον.

Τοῦ δὲ ἀγῶνος ἤδη πολὺ προβεβηκότος, φῶς μὲν ἐκλάμπαι μέγα λέγουσιν Ἐλευσινόθεν, ἤχον δὲ καὶ φωνὴν τὸ Θρηάσιον κατέχειν πεδιον, ἄχρι τῆς θαλάσσης, ὡς ἀνθρώπων ὁμοῦ πολλῶν τὸν μυστικὸν ἑξαγαγόντων Ἰαχρον. Ἐκ δὲ 30
 τοῦ πλήθους τῶν φθεγγομένων κατὰ μικρὸν ἀπὸ γῆς ἀναφερόμενον νέφος ἔδοξεν αὐτοῖς ὑπονοστεῖν καὶ κατασκήπτειν εἰς τὰς τριήρεις. Ἕτεροι δὲ φάσματα καὶ εἰδῶλα καθορῶν

ἔδοσαν ἐνόπλιων ἀνδρῶν, ἀπ' Αἰγίνης τὰς χεῖρας ἀνεχόντων πρὸ
 τῶν Ἑλληνικῶν τριηρῶν ὅς εἰκαζον Διακίδας εἶναι, παρα-
 κεκλημένους εὐχαῖς πρὸ τῆς μάχης ἐπὶ τὴν βοήθειαν. Πρω-
 5 τος μὲν οὖν λαμβάνει ναὺν Λυκομήδης, ἀνὴρ Ἀθηναῖος, τρι-
 ηραρχῶν, ἧς τὰ παράσημα περικόψας ἀνέθηκεν Ἀπόλλωνι
 δαφνιφόρῳ. Οἱ δ' ἄλλοι τοῖς βαρβάροις ἐξισούμενοι τὸ
 πλῆθος, ἐν στενῷ κατὰ μέρος προσφερομένους καὶ περιπί-
 πτοντας ἀλλήλοις, ἐρέψαντο μέχρι δείλης ἀντισχόντας, ὥς
 εἶρκε Σιμωνίδης, τὴν καλὴν ἐκείνην καὶ περιβόητον ἀράμενοι
 10 νίκην, ἧς οὐδ' Ἑλλήσιν, οὔτε βαρβάροις ἐνάλιον ἔργον εἴρ-
 γασται λαμπρότερον, ἀνδρεία μὲν καὶ προθυμίᾳ κοινῇ τῶν
 ναυμαχησάντων, γνώμῃ δὲ καὶ δεινότητι Θεμιστοκλέους.

Πόλεων μὲν οὖν τὴν Αἰγινήτων ἀριστεύσαι φησιν Ἡρόδο-
 15 τος, Θεμιστοκλεῖ δὲ, καίπερ ἄκοντες ὑπὸ φθόρον, τὸ πρω-
 τεῖον ἀπέδωσαν ἅπαντες. Ἐπεὶ γὰρ ἀναχωρήσαντες εἰς τὸν
 Ἰσθμὸν ἀπὸ τοῦ βωμοῦ τὴν ψῆφον ἔφερον οἱ στρατηγοί,
 πρῶτον μὲν ἕκαστος ἑαυτὸν ἀπέφαινε ἀρετῇ, δεύτερον δὲ μεθ'
 ἑαυτὸν Θεμιστοκλέα. Λακεδαιμόνιοι δὲ εἰς τὴν Σπάρτην
 αὐτὸν καταγαγόντες, Εὐρυβμάδῃ μὲν ἀνδρείας, ἐκείνῳ δὲ
 20 σοφίας ἀριστεῖον ἔδωσαν, θαλλοῦ στέφανον καὶ τῶν κατὰ
 τὴν πόλιν ἀρμάτων τὸ πρωτεῦον ἔδωκάν τε, καὶ τριακοσί-
 οὺς τῶν νέων πομποὺς ἄχρι τῶν ὄρων συνεξέπεμψαν. Λέ-
 γεται δ', Ὀλυμπίων τῶν ἐφεξῆς ἀγομένων, καὶ παρελθόντος
 εἰς τὸ στάδιον τοῦ Θεμιστοκλέους, ἀμελήσαντας τῶν ἀγωνι-
 25 στῶν τοὺς παρόντας, ὅλην τὴν ἡμέραν ἐκείνον θεᾶσθαι, καὶ
 τοῖς ξένοις ἐπιδεικνύειν, ἅμα θαυμάζοντας καὶ κροτοῦντας·
 ὥς τε καὶ αὐτὸν ἡσθέντα πρὸς τοὺς φίλους ὁμολογῆσαι τὸν
 καρπὸν ἀπείχειν τῶν ὑπὲρ τῆς Ἑλλάδος αὐτῷ πονηθέντων.

V.

CIMON.

Κίμων ὁ Μιλτιάδου, οὔτε τόλμη Μιλτιάδου λειπόμενος, οὔτε συνέσει Θεμιστοκλέους, δικαιοτέρος ἀμφοῖν ὁμολογεῖται γενέσθαι, καὶ ταῖς πολεμικαῖς οὐδὲ μικρὸν ἀποδῶν ἀρεταῖς ἐκείνων, ἀμήχανον ὅσον ἐν ταῖς πολιτικαῖς ὑπερβαλέσθαι, νέος ὢν ἔτι καὶ πολέμων ἄπειρος. "Οὔτε γὰρ τὸν δῆμον, ἐπι-
 5 ὄντων Μήδων, Θεμιστοκλῆς ἔπειθε, προέμενον τὴν πόλιν, καὶ τὴν χώραν ἐκλιπόντα, πρὸ τῆς Σαλαμῖνος ἐν ταῖς ναυσὶ τὰ ὅπλα θίεσθαι, καὶ διαγωνίσασθαι κατὰ θάλασσαν, ἐκ-
 πεπληγμένων τῶν πολλῶν τὸ τόλμημα, πρῶτος Κίμων ὥφθη διὰ τοῦ Κεραμεικοῦ φαιδρὸς ἀνιῶν εἰς τὴν ἀκρόπολιν μετὰ 10
 τῶν ἐταίρων, ἵππου τινὰ χαλινὸν ἀναθῆναι τῇ θεῷ διὰ χειρῶν κομίζων· ὥς οὐδὲν ἱππικῆς ἀλκῆς, ἀλλὰ ναυμάχων ἀνδρῶν ἐν τῷ παρόντι τῆς πόλεως δεομένης. Ἀναθίς δὲ τὸν χαλινὸν, καὶ λαβὼν ἐκ τῶν περὶ τὸν ναὸν κρεμαμένων ἀσπί-
 δων, καὶ προσευξάμενος τῇ θεῷ, κατέβαινεν ἐπὶ θάλασσαν, 15
 οὐκ ὀλίγοις ἀρχὴ τοῦ θαρσύνειν γενόμενος. Ἦν δὲ καὶ τὴν ιδέαν οὐ μεμπτὸς ἀλλὰ μέγας, πολλῇ καὶ οὐλῇ τριχὶ κομῶν τὴν κεφαλὴν. Φανεῖς δὲ κατ' αὐτὸν τὸν ἀγῶνα λαμπρὸς καὶ ἀνδρῶδης, ταχὺ δόξαν ἐν τῇ πόλει μετ' εὐνοίας ἔσχεν, ἀθροιζομένων πολλῶν πρὸς αὐτὸν, καὶ παρακαλούντων ἄξια 20
 τοῦ Μαραθῶνος ἥδη διανοεῖσθαι καὶ πράσσειν. Ὁρμήσαντα δ' αὐτὸν ἐπὶ τὴν πολιτείαν ἄσμενος ὁ δῆμος ἐδέξατο, καὶ μεστὸς ὢν τοῦ Θεμιστοκλέους, ἀνῆγε πρὸς τὰς μεγιστας ἐν τῇ πόλει τιμὰς καὶ ἀρχάς, εὐάρμοστον ὄντα καὶ προσφιλῆ τοῖς πολλοῖς, διὰ πρᾶότητα καὶ ἀφίλειαν. Οὐχ ἥκιστα δ' 25
 αὐτὸν ἠϋξησεν Ἀριστείδης ὁ Λυσιμάχου τὴν εὐφύϊαν ἐνορῶν τῷ ἦθει, καὶ ποιούμενος οἷον ἀντίπαλον πρὸς τὴν Θεμιστοκλέους δεινότητα καὶ τόλμαν.

Ἐπεὶ δὲ, Μήδων φυγόντων ἐκ τῆς Ἑλλάδος, ἐπέμφθη στρα-

τηγὸς κατὰ θάλασσαν, οὕτω τὴν ἀρχὴν Ἀθηναίων ἔχόντων, ἔτι δὲ Πανσανίᾳ καὶ Λακεδαιμονίοις ἐπομένων, πρῶτον μὲν ἐν ταῖς στρατηγίαις αἰεὶ παρῆχε τοὺς πολίτας κόσμῳ τε θανμαστοὺς καὶ προθυμίᾳ πολὺ πάντων διαφέροντας. Ἐπειτα
 5 Πανσανίου τοῖς μὲν βαρβάροις διαλεγομένου περὶ προδοσίας, καὶ βασιλεῖ γράφοντος ἐπιστολὰς, τοῖς δὲ συμμάχοις τραχέως καὶ ἀνιδιόως προσφερομένου, καὶ παλλὰ δι' ἐξουσίαν καὶ ὄγκον ἀνόητον ὑβρίζοντος, ὑπολαμβάνων πρῶτος τοὺς ἀδικουμένους, καὶ φιλανθρωπίως ἐξομλῶν, ἔλαθεν οὐ δι'
 10 ὅπλων τὴν Ἑλλάδος ἡγεμονίαν, ἀλλὰ λόγῳ καὶ ἡθελὲ παρελόμενος. Προσέτιθεντο γὰρ οἱ πλείστοι τῶν συμμάχων ἐκείνῳ τε καὶ Ἀριστείδῃ, τὴν χαλεπότητα τοῦ Πανσανίου καὶ ὑπεροφίαν μὴ φέροντες.

Κίμων δὲ, τῶν συμμάχων ἤδη προσκεχωρηκότων αὐτῷ, 15 στρατηγὸς εἰς Θράκην ἔπλευσε, πυνθανόμενος, Περσῶν ἄνδρας ἐνδόξους καὶ συγγενεῖς βασιλέως, Ἡρόνα πόλιν, ἐπὶ τῷ Στρυμόνι κειμένην ποταμῷ, κατέχοντας, ἐνοχλεῖν τοῖς περὶ τὸν τόπον ἐκείνον Ἕλλησιν. Πρῶτον μὲν οὖν μάχῃ τοὺς Πέρσας αὐτοὺς ἐνίκησε, καὶ κατέκλεισεν εἰς τὴν πόλιν.
 20 Ἐπειτα τοὺς ὑπὲρ Στρυμόνα Θρᾷκας, ὅθεν αὐτοῖς ἐφοίτα οἶτος, ἀναστάτους ποιῶν, καὶ τὴν χώραν παραφυλάττων ἅπασαν, εἰς τοσαύτην ἀπορίαν τοὺς πολιορκουμένους κατέστησεν, ὥστε Βούτην, τὸν βασιλέως στρατηγόν, ἀπογνόντα τὰ πράγματα, τῇ πόλει πῦρ ἐνεῖναι, καὶ συνδιαφθεῖραι μετὰ
 25 τῶν φίλων καὶ τῶν χρημάτων ἑαυτόν. Οὕτω δὲ λαβὼν τὴν πόλιν, ἄλλο μὲν οὐδὲν ἄξιον λόγου ὠφελήθη, τῶν πλείστων τοῖς βαρβάροις συγκατακαέντων· τὴν δὲ χώραν, εὐφυστάτην οὖσαν καὶ καλλίστην, οἰκῆσαι παρέδωκε τοῖς Ἀθηναίοις.

30 Ἦδη δ' εὐπορῶν ὁ Κίμων, ἐφόδια τῆς στρατηγίας, ἃ καλῶς ἀπὸ τῶν πολεμίων ἔδοξεν ὠφελῆσθαι, ἄλλιον ἀνήλπισκεν εἰς τοὺς πολίτας. Τῶν τε γὰρ ἀγρῶν τοὺς φραγμοὺς ἀφείλεν, ἵνα καὶ τοῖς ξένοις καὶ τῶν παλιτῶν τοῖς δεομένοις ἀδελφῶς ὑπάρχῃ λαμβάνειν τῆς ὁπίρας· καὶ δέπνον αἶκος παρ'

αὐτῷ, λιτὸν μὲν, ἀρκοῦν δὲ πολλοῖς, ἐποιεῖτο καθ' ἡμέραν·
 ἐφ' ὃ τῶν πενήτων ὁ βουλόμενος εἰσῆει, καὶ διατροφήν εἶχεν
 ἀπράγμονα, μόνους τοῖς δημοσίοις σχολάζων. Ὡς δ' Ἀρι-
 στοτέλης φησὶν, οὐχ ἀπάντων Ἀθηναίων, ἀλλὰ τῶν δημοτῶν
 αὐτοῦ Λακισθῶν παρεσκευάζετο τῷ βουλομένῳ τὸ δεῖπνον. 5
 Αὐτῷ δὲ νεανίσκοι παρείποντο συνήθως δύο, ἢ τρεῖς, ἀμπα-
 χόμενοι καλῶς· ὧν ἕκαστος, εἴ τις συντύχοι τῇ Κίμωνι τῶν
 ἀστῶν πρεσβύτερος, ἡμφιεσμένος ἐνδεῶς, διημείβετο πρὸς
 αὐτὸν τὰ ἱμάτια. Καὶ τὸ γινόμενον ἐφαίνετο σεμνόν. Οἱ
 δ' αὐτοὶ καὶ νόμισμα κομίζοντες ἄφθορον, παριστάμενοι 10
 τοῖς κομποῖς τῶν πενήτων ἐν ἀγορᾷ, σιωπῇ τῶν κερματίων
 ἐνέβαλλον εἰς τὰς χεῖρας.

Τοῦ μεγάλου βασιλέως οὐδείς ἐταπείνωσε καὶ συνέστιλε
 τὸ φρόνημα μᾶλλον ἢ Κίμων. Οὐ γὰρ ἀνῆκεν ἐκ τῆς Ἑλ- 15
 λάδος ἀπηλλαγμένον, ἀλλ' ὥσπερ ἐκ ποδὸς διώκων, πρὶν δι-
 απνεῦσαι καὶ στήναι τοὺς βαρβάρους, τὰ μὲν ἐπὶ ὁρθεὶ καὶ
 κατεστρέφετο, τὰ δ' ἀφίστη καὶ προσήγετο τοῖς Ἕλλησιν,
 ὥστε τὴν ἀπ' Ἰωνίας Ἀσίαν ἄχρι Παμφυλλίας παντάπασι Περ-
 σικῶν ὀπλων ἐρημῶσαι.

Ἦρχε μὲν τῶν βασιλικῶν νεῶν Τιθραύστης, τοῦ δὲ πε- 20
 ζοῦ, ὡς μὲν Ἐφορος λέγει, Φερενδάτης· Καλλισθένης δὲ
 Ἀριομάνθην τὸν Γωβρύου φησὶ κυριώτατον ὄντα τῆς δυνά-
 μews, παρὰ τὸν Εὐρυμίδοντα ταῖς ναυσὶ παρορμεῖν, οὐκ
 ὄντα μάχεσθαι τοῖς Ἕλλησι πρόθυμον, ἀλλὰ προσδεχόμενον
 ὀγδοήκοντα ναῦς Φοινίσσας ἀπὸ Κύπρου προσπλεύσας. 25
 Ταύτας φθῆναι βουλόμενος ὁ Κίμων ἀνέχθη, βιάζεσθαι
 παρεσκευασμένος, ἂν ἐκόντες μὴ ναυμαχώσιν. Οἱ δὲ πρῶ-
 τον μὲν, ὡς μὴ βιασθῆεν, εἰς τὸν ποταμὸν εἰσχωρίσαντο,
 προσφερομένων δὲ τῶν Ἀθηναίων ἀντεξέπλευσαν, ὡς ἰστορεῖ
 Φανόδημος, ἑξακοσίαις ναυσὶν, ὡς δ' Ἐφορος, πενήκοντα 30
 καὶ τριακοσίαις. Ἔργον δὲ κατὰ γούν τὴν θάλασσαν οὐδὲν
 ὑπ' αὐτῶν ἐπράχθη τῆς δυνάμews ἄξιον, ἀλλ' εὐθύς εἰς τὴν
 γῆν ἀποστρέφοντες, ἐξέπιπτον οἱ πρῶτοι, καὶ κατέφευγον
 εἰς τὸ πεζὸν ἐγγὺς παρατεταγμένον· οἱ δὲ καταλαμβατόμε-
 νοι διεφθίροντο μετὰ τῶν ἡτῶν.

Τῶν δὲ πεζῶν ἐπικαταβάντων πρὸς τὴν θάλασσαν, μέγα
 μὲν ἔργον ἐφαίνετο τῷ Κίμωνι τὸ βιάζεσθαι τὴν ἀπόβασιν,
 καὶ κεκμηκότας ἀκμῆσι καὶ πολλαπλασίοις ἐπάγειν τοὺς Ἑλ-
 ληνας· ὁμῶς δὲ φώμη καὶ φρονήματι τοῦ κρατεῖν ὕρῶν ἐπήρ-
 5 μένους καὶ προθύμους ὁμόσε χωρεῖν τοῖς βαρβάροις, ἀπε-
 βίβαζε τοὺς ὀπλίτας ἔτι θερμούς τῳ κατὰ τὴν ναυμαχίαν ἀγῶ-
 νι, μετὰ κραυγῆς καὶ δρόμου προσφερομένους. Ἐποστάντων
 δὲ τῶν Περσῶν καὶ δεξαμένων οὐκ ἀγεννῶς, κρατερὰ μάχη
 συνέστη· καὶ τῶν Ἀθηναίων ἄνδρες ἀγαθοὶ καὶ τοῖς ἀξιω-
 10 μαισι πρῶτοι καὶ διαπρεπεῖς ἔπесον· πολλῶ δ' ἀγῶνι τρε-
 ψάμενοι τοὺς βαρβάρους ἔκτεινον, εἴτα ἤρουν αὐτοὺς τε καὶ
 σκηρὰς παντοδαπῶν χρημάτων γεμούσας. Κίμων δ', ὡς περ
 ἀθλητῆς δεινός, ἡμέρα μὲν δύο καθηρηκῶς ἀγωνίσματα,
 καὶ τὸ μὲν ἐν Σαλαμῖνι πεζομαχίᾳ, τὸ δ' ἐν Πλαταιαῖς ναυ-
 15 μαχίᾳ παρεληλυθὼς τρόπαιον, ἐπηγωνίσαστο ταῖς νίκαις, καὶ
 τὰς ὀδοθήκοντα Φοινίσσας τριήρεις, αἱ τῆς μάχης ἀπελείφθη-
 σαν, Ἐδρῳ προσβεβληκέναι πυθόμενος, διὰ τάχους ἔπλευσεν·
 οὐδὲν εἰδότες βέβαιον οὐπω περὶ τῆς μεζονος δυνάμεως
 τῶν στρατηγῶν, ἀλλὰ δυσπίστως ἤδη καὶ μετεώρως ἐχόντων·
 20 ἦ καὶ μᾶλλον ἐκπλαγέντες, ἀπώλεσαν τὰς ναῦς ἀπάσας, καὶ
 τῶν ἀνδρῶν οἱ πλεῖστοι συνδιεφθάρησαν.

Τοῦτο τὸ ἔργον οὕτως ἐταπείνωσε τὴν γνώμην τοῦ βασι-
 λέως, ὥστε συνθέσθαι τὴν περιβόητον εἰρήνην ἐκείνην, ἵππου
 μὲν δρόμον ἀπὸ τῆς Ἑλληνικῆς ἀπέχειν θαλάσσης, ἔνδον δὲ
 25 Κυανέων καὶ Χελιδονίων μακρᾷ νηὶ καὶ χαλκιστόλῳ μὴ
 πλέειν.

VI.

ALCIBIADES.

Passages from the Life of Alcibiades.

Τὸ τοῦ Ἀλκιβιάδου ἦθος πολλάς ἀνομοιότητας πρὸς αὐτὸ καὶ μεταβολὰς ἐπεδείξατο. Φύσει δὲ πολλῶν ὄντων καὶ με-
γάλων παθῶν ἐν αὐτῷ, τὸ φιλόνεικον ἰσχυρότατον ἦν, καὶ
τὸ φιλόπρωτον, ὡς δῆλόν ἐστι τοῖς παιδικοῖς ἀπομνημονεύμα-
σιν. Ἐν μὲν γὰρ τῷ παλαίῳ πιεζόμενος, ὑπὲρ τοῦ μὴ 6
πεσεῖν ἀναγκῶν πρὸς τὸ στόμα τὰ ἄμματα τοῦ πιεζοῦντος,
οἷος ἦν διαφαγεῖν τὰς χεῖρας. Ἀφέντος δὲ τὴν λαβὴν ἐκεί-
νου, καὶ εἰπόντος, Δάκνεις, ὃ Ἀλκιβιάδης, καθάπερ αἱ γυναῖ-
κες· Οὐκ ἔγωγε, εἶπεν, ἀλλ' ὡς οἱ λέοντες.

Ἔτι δὲ μικρὸς ὢν ἔπαίξεν ἀστραγάλοις ἐν τῷ στενωπῷ. 10
Τῆς δὲ βολῆς καθηκούσης εἰς αὐτὸν, ἄμαξα φορτίων ἐπήει.
Πρῶτον μὲν οὖν ἐκέλευε περιμεῖναι τὸν ἄγοντα τὸ ζεύγος·
ὑπέπιπτε γὰρ ἡ βολὴ ἐπὶ παρόδῳ τῆς ἁμάξης. Μὴ πειθο-
μένου δὲ δι' ἀγροικίαν, ἀλλ' ἐπάγοντος, οἱ μὲν ἄλλοι παῖδες
διέσχον, ὃ δ' Ἀλκιβιάδης καταβαλὼν ἐπὶ στόμα πρὸ τοῦ ζεύ- 15
γους, καὶ παρατείνας ἑαυτὸν, ἐκέλευεν οὕτως, εἰ βούλεται,
διεξελεθεῖν· ὥστε τὸν μὲν ἀνθρῶπον ἀνακροῦσαι τὸ ζεύγος
ὀπίσω, δέισαντα, τοὺς δ' ἰδοντας ἐκπλαγῆναι καὶ μετὰ βοῆς
συνδραμεῖν πρὸς αὐτόν.

Ἐπεὶ δ' εἰς τὸ μανθάνειν ἦκε, τοῖς μὲν ἄλλοις ὑπήκουος 20
διδασκάλοις ἐπεικῶς, τὸ δ' αὐτεῖν ἔφευγεν ὡς ἀγεννὲς καὶ
ἀνελευθέρον. Πλήκτρου μὲν γὰρ καὶ λύρας χρῆσιν οὐδὲν
οὔτε σχήματος οὔτε μορφῆς ἐλευθέρῳ προπούσης διαφθεί-
ρειν, αὐλοὺς δὲ φρυσῶντος ἀνθρῶπου στόματι καὶ τοὺς συνή-
θεις ἂν πᾶν μόλις διαγνῶναι τὸ πρὸςωπον. Ἔτι δὲ τὴν 25
μὲν λύραν τῷ χρωμένῳ συμφθέγγεσθαι καὶ συναῖδειν, τὸν δ'
αὐλὸν ἐπιστομίζειν καὶ ἀποφράττειν, ἐκάστου τῇ τε φοιρῇ

καὶ τὸν λόγον ἀφαιρούμενον. Αὐλείτωσαν οὖν, ἔφη, Θηβαίων παῖδες· οὐ γὰρ ἴσασι διαλέγεσθαι· ἡμῖν δὲ τοῖς Ἀθηναίοις, ὡς οἱ πατέρες λέγουσιν, ἀρχηγέτις Ἀθηναῖα καὶ πατρώος Ἀπόλλων ἐστίν· ὣν ἡ μὲν ἔρξαιπε τὸν αὐλόν, ὃ
 5 δὲ καὶ τὸν αὐλητὴν ἐξέδειρε. Τοιαῦτα παῖζων ἅμα καὶ σπουδάζων ὁ Ἀλκιβιάδης αὐτόν τε τοῦ μαθήματος ἀπέστησε καὶ τοὺς ἄλλους. Ταχὺ γὰρ διήλθεν ὁ λόγος εἰς τοὺς παῖδας, ὡς εὖ ποιῶν ὁ Ἀλκιβιάδης βδελύττοιο τὴν αὐλητικὴν, καὶ χλευάζοι τοὺς μανθάνοντας· ὅθεν ἐξέπесε κομιδῇ τῶν
 10 ἑλευθέρων διατριβῶν, καὶ προεπηλάνισθη παντάπασιν ὁ αὐλός.

Περικλεῖ ποτε βουλόμενος ἐντυχεῖν, ἐπὶ θύρας ἦλθεν αὐτοῦ. Πυθόμενος δὲ μὴ σχολάζειν, ἀλλὰ σκοπεῖν καθ' ἑαυτὸν, ὅπως ἀποδώσει λόγον Ἀθηναίοις, ἀπὼν ὁ Ἀλκιβιάδης,
 15 ἔλτα, ἔφη, βέλτιον οὐκ ἦν σκοπεῖν αὐτόν, ὅπως οὐκ ἀποδώσει λόγον Ἀθηναίοις ;

Ἔτι δὲ μειράκιον ὦν, ἐστρατεύσατο τὴν εἰς Ποιτίδιαν στρατείαν, καὶ Σωκράτη σύσκηνον εἶχε, καὶ παραστάτην ἐν τοῖς ἀγῶσιν. Ἰσχυρᾶς δὲ γενομένης μάχης, ἡρίστευσαν μὲν
 20 ἀμφοτέροι· τοῦ δ' Ἀλκιβιάδου τραύματι περιπεσόντος, ὃ Σωκράτης προέστη καὶ ἤμυνε, καὶ μάλιστα δὴ προδῆλως ἔσωσεν αὐτόν μετὰ τῶν ὀπλων. Ἐγίνετο μὲν οὖν τῷ δικαιοστάτῳ λόγῳ Σωκράτους τὸ ἀριστεῖον· ἐπεὶ δὲ οἱ στρατηγοὶ διὰ τὸ ἀξίωμα τῷ Ἀλκιβιάδῃ σπουδάζοντες ἐφαινοντο περι-
 25 θεῖναι τὴν δόξαν, ὃ Σωκράτης βουλόμενος αὔξεσθαι τὸ φιλότιμον ἐν τοῖς καλοῖς αὐτοῦ, πρῶτος ἐμαρτύρει καὶ παρεκάλει στεφανοῦν ἐκείνον καὶ διδόναι τὴν παροπλάν.

Πρῶτῃν δ' αὐτῷ πάροdon εἰς τὸ δημόσιον γενέσθαι λέγονσι μετὰ χρημάτων ἐπιδόσεως, οὐκ ἐκ παρασκευῆς, ἀλλὰ
 30 παριόντα, θορυβούντων Ἀθηναίων, ἐρέσθαι τὴν αἰτίαν τοῦ θορύβου· πυθόμενον δὲ, χρημάτων ἐπιδόσιν γίνεσθαι, παρελθεῖν καὶ ἐπιδούναι· τοῦ δὲ δήμου κροτοῦντος καὶ βοῶντος, ὅψ' ἡδονῆς ἐπιλαθέσθαι τοῦ ὄργου, ὃν ἐτύγχανεν ἔχων ἐν τῷ ἱματίῳ. Πτοηθέντος οὖν καὶ διαφυγόντος, ἔτι

μᾶλλον ἐκβοῆσαι τοὺς Ἀθηναίους, πολλοὺς καὶ συνθηρᾶν ἀνωστήντας, λαθεῖν δ' αὐτὸν Ἀντίοχον τὸν κυβερνήτην, καὶ ἀποδοῦναι· διὸ καὶ προσφιλέστατον τῷ Ἀλκιβιάδῃ γενέσθαι.

Αἱ δ' ἱπποτροφαὶ περιβόητοι μὲν ἐγένοντο καὶ τῷ πλήθει τῶν ἀρμάτων· ἐπὶ γὰρ ἄλλος οὐδεὶς καθήκεν Ὀλυμπιάσιν ἰδιώτης, οὐδὲ βασιλεὺς, μόνος δ' ἐκεῖνος. Καὶ τὸ νικῆσαι δὲ καὶ δεύτερον γενέσθαι καὶ τέταρτον, ὡς Θουκυδίδης φησὶν, ὁ δ' Εὐριπίδης, τρίτον, ὑπερβάλλει λαμπρότητι καὶ δόξῃ· πᾶσαν τὴν ἐν τούτοις φιλοτιμίαν. Λίγαι δ' ὁ Εὐριπίδης ἐν τῷ ᾄσματι ταῦτα· Σὲ δ' αἰέσωμαι, ὦ Κλεινίου παῖ· καλὸν ἂν ἴκα· κάλλιστον δ' (ὁ μῆδεις ἄλλος Ἑλλάνων), ᾄσματι πρῶτα δραμεῖν, καὶ δεύτερα καὶ τρίτα.

Ἐπεὶ δ' ἀφῆκεν αὐτὸν εἰς τὴν πολιτείαν ἔτι μενῶν ὢν, τοὺς μὲν ἄλλους εὐθύς ἐταπείνωσε δημαγωγὸς, ἀγῶνα δ' εἶχε πρὸς τε Φαλακα τὸν Ἐρασιστράτου, καὶ Νικίαν τὸν Νικηράτου· τὸν μὲν, ἥδη καθ' ἡλικίαν προήκοντα, καὶ στρατηγὸν ἄριστον εἶναι δοκοῦντα· Φαλακα δ' ἀρχόμενον, ὥστερ αὐτὸς, αὐξάνεσθαι τότε, καὶ γνωρίμων ὄντα πατέρων, ἐλαττούμενον δὲ τοῖς ἑτέροις καὶ περὶ τὸν λόγον. Ἐντενκτικὸς γὰρ ἰδίᾳ καὶ πιθανὸς ἐδόκει μᾶλλον, ἢ φέρειν ἄγῶνας ἐν δήμῳ δυνατός. Ἦν γὰρ, ὡς Εὐπολὺς φησι,

Λαλεῖν ἄριστος, ἀδυνατώτατος λέγειν.

Ἦν δὲ τις Ἐπέρβολος Περιθολίδης, οὗ μέμνηται μὲν ὡς ἀνθρώπου πονηροῦ καὶ Θουκυδίδης, τοῖς δὲ κωμικοῖς ὁμοῦ τι πᾶσι διατριβήν, αἰεὶ σκαπτόμενος ἐν τοῖς θεάτροις, παρῆχεν. Ἀτρεπτος δὲ πρὸς τὸ κακῶς ἀκούειν καὶ ἀπαθῆς ὢν, ὀλιγοῖα δόξης, οὐδενὶ μὲν ἤρεσκεν, ἐχρήτο δ' αὐτῷ πολλὰ· καὶ ὁ δῆμος, ἐπιθυμῶν προπηλακίζειν τοὺς ἐν ἀξιώματι καὶ συκοφαντεῖν. Ἀναπεισθεὶς οὖν ὑπ' αὐτοῦ τότε, τὸ ὄστρακον ἐπιφέρειν ἔμελλεν, ἢ κολούοντες αἱ τὸν προὔχοντα δόξῃ καὶ δυνάμει τῶν πολιτῶν ἐλάνουσι, παραμυθούμενοι τὸν φθόνον μᾶλλον ἢ τὸν φόβον. Ἐπεὶ δὲ δῆλον ἦν, ὅτι ἐνὶ τῶν τριῶν τὸ ὄστρακον ἐποίσουσι, συνήγαγε τὰς

στάσεις εἰς ταὐτὸν ὃ Ἀλκιβιάδης, καὶ διαλεχθεὶς πρὸς τὸν Νικίαν, κατὰ τοῦ Ἐπαρόλου τὴν ὁστρακοφορίαν ἔγραψεν.

VII.

ALCIBIADES.

Death of Alcibiades.

- Ἀθηναῖοι χαλεπῶς μὲν ἔφερον τῆς ἡγεμονίας ἀποστρεφ-
 5 θίντες. Ἐπεὶ δὲ καὶ τὴν ἐλευθερίαν ἀφελόμενος αὐτῶν ὁ
 Ἀύσανδρος ἀνδράσι τριάκοντα παρέδωκε τὴν πόλιν, οἷς οὐκ
 ἐχρήσαντο σώζεσθαι δυνάμενοι λογισμοῖς, ἀπολωλότων ἤδη
 τῶν πραγμάτων, συνέσαν, ὀλοφυνόμενοι καὶ διεξιόντες τὰς
 ἁμαρτίας αὐτῶν καὶ ἄγνοιας ὧν μεγίστην ἐποιοῦντο τὴν
 10 δευτέραν πρὸς Ἀλκιβιάδην ὀργήν. Ἀπεβόλῃ γὰρ οὐδὲν
 ἀδικῶν αὐτὸς, ἀλλ' ὑπηρέτη χαλεπήναντες ὀλίγας ἀποβαλόν-
 τι ναῦς αἰσχυρῶς, αἰσχίον αὐτοὶ τὸν κράτιστον καὶ πολεμικώ-
 τατον ἀφείλοντο τῆς πόλεως στρατηγόν. Ἔτι δ' οὖν ὁμως
 ἐκ τῶν παρόντων ἀνέφερε τις ἐλπίς ἀμυνδρά, μὴ παντάπασιν
 15 ἔφθειν τὰ πράγματα τῶν Ἀθηναίων, Ἀλκιβιάδου περιόντος.
 Οὔτε γὰρ πρότερον ἡγάπησε φεύγων ἀπραγμόνως ζῆν καὶ
 μεθ' ἡσυχίας, οὔτε νῦν, εἰ τὰ καθ' ἑαυτὸν ἱκανῶς ἔχοι, περι-
 ὀψεται Λακεδαιμονίους ὑβρίζοντας, καὶ τοὺς τριάκοντα
 παροινούντας. Ταῦτα δ' οὐκ ἦν ἄλογον ὀνειροπολεῖν οὕτω
 20 τοὺς πολλοὺς, ὅποτε καὶ τοῖς τριάκοντα φροντίζειν ἐπ' αὐτοῖς καὶ
 διαπυνθάνεσθαι, καὶ λόγον ἔχειν πλεῖστον ὧν ἐκείνος
 ἐπραττε καὶ διανοεῖτο. Τέλος δὲ Κριτίας ἐδίδασκε Ἀύσανδρον,
 ὡς οὐκ ἔσται, Ἀθηναίων δημοκρατουμένων, ἀσφαλῶς ἄρχειν
 Λακεδαιμονίοις τῆς Ἑλλάδος· Ἀθηναίους δὲ, κἂν πρῶτος
 πάντων καὶ καλῶς πρὸς ὀλιγαρχίαν ἔχωσιν, οὐκ ἑάσει ζῶν Ἀλ-

κιβιάδης ἀτρεμεῖν ἐπὶ τῶν καθ'εστώτων. Οὐ μὴν ἐπέσθη γε πρότερον τούτοις ὁ Ἀνσανδρος, ἢ παρὰ τῶν οἴκοι τελῶν σκυτάλην ἔλθεῖν, κελεύουσιν ἐκποδῶν ποιήσασθαι τὸν Ἀλκιβιάδην· εἴτε ἀκύνειον φοβηθέντων τὴν ὀξύτητα καὶ μεγαλοπραγμοσύνην τοῦ ἀνδρός, εἴτε τῷ Ἀγιδι χαριζομένων. 5

Ὡς οὖν ὁ Ἀνσανδρος ἔπεμψε πρὸς τὸν Φαρνάβazon ταῦτα πράττειν κελύων, ὁ δὲ Μαγαίω τε τῷ ἀδελφῷ καὶ Σουσιμίδῳ τῷ θείῳ προσέταξε τὸ ἔργον, ἔτυχε μὲν ἐν κόμῃ τινὶ τῆς Φρυγίας ὁ Ἀλκιβιάδης τότε διαιτώμενος, ἔχων Τιμάνδραν μετ' αὐτοῦ τὴν ἑταίραν. — Οἱ δὲ πεμφθέντες πρὸς αὐτὸν οὐκ ἐτόλμησαν εἰσελθεῖν, ἀλλὰ κύκλῳ τὴν οἰκίαν περιστάντες ἐν-πλημψασαν. Αἰσθόμενος δ' ὁ Ἀλκιβιάδης, τῶν μὲν ἱματίων τὰ πλεῖστα καὶ τῶν στρωμάτων συναγαγὼν, ἐπέβριψε τῷ πυρὶ. Τῇ δ' ἀριστερᾷ χειρὶ τὴν ἑαυτοῦ χλαμύδα περιέλξας, τῇ δὲ δεξιᾷ σπασάμενος τὸ ἐγχειρίδιον, ἐξέπεσεν ἀπαθῆς ὑπὸ τοῦ πυρός, πρὶν ἢ διαφλέγεσθαι τὰ ἱμάτια, καὶ τοὺς βαρβάρους ὀφθαλμοὶ διεσκέδασεν. Οὐδεὶς γὰρ ὑπέμεινεν αὐτόν, οὐδ' εἰς χεῖρας συνῆλθεν, ἀλλ' ἀποστάντες ἔβαλλον ἀκοντίοις καὶ τοξέμασιν. Οὕτω δ' αὐτοῦ πεσόντος, καὶ τῶν βαρβάρων ἀπελθόντων, ἡ Τιμάνδρα τὸν νεκρὸν ἀνέλετο, καὶ τοῖς αὐ- 20 τῆς περιβαλοῦσα καὶ περικαλύψασα χιτωνίσκοις, ἐκ τῶν παρόντων ἐκήδευσεν λαμπρῶς καὶ φιλοτιμῶς.

VIII.

PERICLES.

Beginning of the Peloponnesian War.

Ἐνέβαλον εἰς τὴν Ἀττικὴν στρατῷ μεγάλῳ Λακεδαιμόνιοι μετὰ τῶν συμμάχων, Ἀρχιδάμου τοῦ βασιλέως ἡγουμένου, καὶ δηϊοῦντες τὴν χώραν προῆλθον εἰς Ἀχαρνάς, καὶ κατε- 25

στρατοπέδευσαν, ὡς τῶν Ἀθηναίων οὐκ ἀνεξομένων; ἀλλ' ὑπ' ὀργῆς καὶ φρονήματος διαμαχομένων πρὸς αὐτούς. Τῷ δὲ Περικλεῖ δεινὸν ἐφάνετο πρὸς ἑξακισμυρίλους Πελοποννησίων καὶ Βοιωτῶν ὅπλιτας (τοσοῦτοι γὰρ ἦσαν οἱ τὸ πρῶτον ἐμ-
 5 βαλόντες) ὑπὲρ αὐτῆς τῆς πόλεως μάχην συνάψαι· τοὺς δὲ βουλομένους μάχεσθαι, καὶ δυσπαθοῦντας πρὸς τὰ γινόμενα, κατεπράυνε λέγων, ὥς δένδρα μὲν τμηθέντα καὶ κοπέντα φύεται ταχέως, ἀνδρῶν δὲ διαφθαρέντων αὐθις τυχεῖν οὐ ῥᾶδιόν ἐστι. Τὸν δὲ δῆμον εἰς ἐκκλησίαν οὐ συνῆγε, δεδιὼς
 10 βιασθῆναι παρὰ γνώμην, ἀλλ' ὥςπερ νεὸς κυβερνήτης, ἀνέμου κατιόντος ἐν πελάγει, θίμενος εἰς πάντα καὶ κατατείνας τὰ ὅπλα, χρῆται τῇ τέχνῃ, δάκρυα καὶ δεήσεις ἐπιβατῶν ναυτιῶντων καὶ φοβουμένων ἑάσας, οὕτως ἐκείνος, τό τ' ἄσπερ συγκλείσας, καὶ καταλαβὼν πάντα φυλακαῖς πρὸς ἀσφα-
 15 λειαν, ἐχρήτο τοῖς αὐτοῦ λογισμοῖς, βραχεία φροντίζων τῶν καταβοώντων καὶ δυσχεραίνοντων. Καίτοι πολλοὶ μὲν αὐτοῦ τῶν φίλων δεόμενοι προσέκειντο, πολλοὶ δὲ τῶν ἐχθρῶν ἀπειλοῦντες καὶ κατηγοροῦντες· πολλοὶ δ' ἦδον ἄσματα καὶ σκώμματα πρὸς αἰσχύνην, ἐφυβρίζοντες αὐτοῦ τὴν στρατη-
 20 γίαν, ὡς ἄνανδρον καὶ προῖεμένην τὰ πράγματα τοῖς πολεμίοις. Ἐπεφύετο δὲ καὶ Κλέων, ἤδη διὰ τῆς πρὸς ἐκείνον ὀργῆς τῶν πολιτῶν πορευόμενος ἐπὶ τὴν δημαγωγίαν.

Πλὴν ὑπ' οὐδενὸς ἐκινήθη τῶν τοιούτων ὁ Περικλῆς, ἀλλὰ πρῶτος καὶ σιωπῇ τὴν ἀδοξίαν καὶ τὴν ἀπέχθειαν ὑφιστάμε-
 25 νος, καὶ νεῶν ἑκατὸν ἐπὶ τὴν Πελοπόννησον στόλον ἐκπέμπων, αὐτὸς οὐ συνεξέπλευσεν, ἀλλ' ἔμεινεν οἰκουρῶν καὶ διὰ χειρὸς ἔχων τὴν πόλιν, ἕως ἀπηλλάγησαν οἱ Πελοποννήσιοι. Θεραπεύον δὲ τοὺς πολλούς, ὅμως ἀσχάλλοντας ἐπὶ τῷ πολέμῳ, διανομαῖς τε χρημάτων ἀνελάμβανε, καὶ κληρουχίας ἀνέγρα-
 30 φεν. Αἰγινήτας γὰρ ἐξελάσας ἅπαντας, διένειμε τὴν νῆσον Ἀθηναίων τοῖς λαχοῦσιν. Ἦν δὲ τις παρηγορία καὶ ἀφ' ᾧν ἔπασχον οἱ πολέμιοι. Καὶ γὰρ οἱ περιπλέοντες τὴν Πελοπόννησον, χώραν τε πολλήν, κώμας τε καὶ πόλεις μικρὰς διεπόρθησαν. Καὶ κατὰ γῆν αὐτὸς ἐμβάλων εἰς τὴν Με-

γαρικήν, ἔφθειρε πάσαν. Ἦι καὶ δῆλον ἦν, ὅτι πολλὰ μὲν
 δρῶντες κακὰ τοὺς Ἀθηναίους, πολλὰ δὲ πάσχοντες ὑπὸ
 ἐκείνων ἐκ θαλάσσης, οὐκ ἂν εἰς μῆκος πολέμου το-
 σοῦτον προὔβησαν, ἀλλὰ ταχέως ἀπέπικον, ὥςπερ ἐξ ἀρχῆς ὁ
 Περικλῆς προηγόρευσεν, εἰ μὴ τι δαιμόνιον ὑπεναντιώδη
 τοῖς ἀνθρώποις λογισμοῖς.

IX.

PERICLES.

Death of Pericles.

Τοῦ Περικλέους ἦδη πρὸς τῷ τελευτᾷ ὄντος, περικαθί-
 μνοι τῶν πολιτῶν οἱ βέλτιστοι, καὶ τῶν φίλων οἱ περιόντες,
 λόγον ἐποιοῦντο τῆς ἀρετῆς καὶ τῆς δυνάμεως, ὅση γένοιτο,
 καὶ τὰς πράξεις ἀνεμετροῦντο, καὶ τῶν τροπαίων τὸ πλήθος. 10
 Ἐννέα γὰρ ἦν αἱ στρατηγῶν καὶ νικῶν ἔστησεν ὑπὲρ τῆς πό-
 λεως. Ταῦτα, ὥς οὐκέτι συνιέντος, ἀλλὰ καθηρημένου τῇ
 αἰσθησιν αὐτοῦ, διελέγοντο πρὸς ἀλλήλους· ὁ δὲ πᾶσιν
 ἐτύγχανε τὸν νοῦν προσεσχηκῶς, καὶ φθεγξάμενος εἰς μέσον,
 ἔφη θαναμάζειν, ὅτι ταῦτα μὲν ἐπαινοῦσιν αὐτοῦ καὶ μνημο- 15
 νεύουσιν, ἃ καὶ πρὸς τύχην ἐστὶ κοινὰ, καὶ γέγονεν ἤδη πολ-
 λοῖς στρατηγοῖς· τὸ δὲ κάλλιστον καὶ μέγιστον οὐ λέγουσιν.
 Οὐδεὶς γὰρ, ἔφη, δι' ἐμὲ τῶν ὄντων Ἀθηναίων μέλαν ἱμάτιον
 περιεβάλετο.

Θαυμαστός οὖν ὁ ἀνὴρ οὐ μόνον τῆς ἐπισκείας καὶ προφύ- 20
 τητος, ἣν ἐν πράγμασι πολλοῖς καὶ μεγάλαις ἀπέχθειαις διετή-
 ρησεν, ἀλλὰ καὶ τοῦ φρονήματος, εἰ τῶν αὐτοῦ καλῶν ἡγεῖτο
 βέλτιστον εἶναι τὸ μῆτε φθόνῳ, μῆτε θυμῷ χαρίσασθαι μη-
 δὲν ἀπὸ τηλικαύτης δυνάμεως, μηδὲ χρῆσασθαι τινι τῶν
 ἐχθρῶν ὥς ἀνηκίστη.

X.

LYSANDER.

End of the Peloponnesian War, and the Taking of Athens.

- Ἐκ δὲ τούτου πλέων ὁ Λύσανδρος ἐπὶ τὰς πόλεις, Ἀθη-
 ναίων μὲν οἷς ἐπιτύχοι, ἐκέλευε πάντας εἰς Ἀθήνας ἀπιέναι·
 φείσεσθαι γὰρ οὐδενός, ἀλλ' ὁποσάξειν, ὃν ἂν ἔξω λάβῃ
 τῆς πόλεως. Ταῦτα δ' ἔπραττε καὶ συνήλανεν ἅπαντας εἰς
 5 τὸ ἄστυ, βουλόμενος ἐν τῇ πόλει ταχὺ ἡμὸν ἰσχυρὸν γενέσθαι
 καὶ σπάνιν, ὅπως μὴ πράγματα παρὰσχοιεν αὐτῷ τὴν πολι-
 ορκίαν εὐπόρως ὑπομένοντες. Καταλύων δὲ τοὺς δήμους,
 καὶ ἄλλας πολιτείας, ἓνα μὲν ἄρμωσθην ἐκάστη Λακεδαιμό-
 νιον κατέλιπε, δέκα δ' ἄρχοντας ἐκ τῶν ὑπ' αὐτοῦ συγκεκρο-
 10 τημένων κατὰ πόλιν ἐταιριῶν. Καὶ ταῦτα πράττων ὁμοίως
 ἔν τε ταῖς πολεμίαις καὶ ταῖς συμμάχοις γεγενημέναις πόλεσι,
 παρέπλει σχολαίως, τρόπον τινα κατασκευαζόμενος ἑαυτῷ
 τὴν τῆς Ἑλλάδος ἡγεμονίαν. Οὐτε γὰρ ἀριστίνδην οὔτε
 πλουτίνδην ἀπεδείκνυε τοὺς ἄρχοντας, ἀλλ' ἐταιρίαις καὶ
 15 ξενίαις χαριζόμενος τὰ πράγματα, καὶ κυρλοὺς ποιῶν τιμῆς
 τε καὶ κολάσεως, πολλαῖς δὲ παραγινόμενος αὐτὸς σφαγαῖς,
 καὶ συνεβύλλων τοὺς τῶν φίλων ἐχθροὺς, οὐκ ἐπιεικῆς
 ἐίδου τοῖς Ἕλλησι δειγμάτων τῆς Λακεδαιμονίων ἀρχῆς.
 Ἀλλὰ καὶ ὁ κωμικὸς Θεόπομπος ἔοικε ληρεῖν, ἀπεικάζων
 20 τοὺς Λακεδαιμονίους ταῖς καπηλίσιν, ὅτι τοὺς Ἕλληνας
 ἥδιστον ποτὸν τῆς ἐλευθερίας γεύσαντες, ὅσος ἐνέχεαν. Εὐ-
 θὺς γὰρ ἦν τὸ γεῦμα δυσχερὲς καὶ πικρὸν, οὔτε τοὺς δήμους
 κυρλοὺς τῶν πραγμάτων ἑώτερος εἶναι τοῦ Λυσάνδρου, καὶ
 τῶν ὀλίγων τοῖς θρασυτάτοις καὶ φιλονεικοτάτοις τὰς πόλεις
 25 ἐγχειρίζοντος.

Διατρίψας δὲ περὶ ταῦτα χρόνον οὐ πολὺν, καὶ προπέμ-
 ψας εἰς Λακεδαιμόνα τοὺς ἀπαγγελοῦντας, ὅτι προσπλεῖ
 μετὰ νεῶν διακοσίων, συνέμιξε περὶ τὴν Ἀττικὴν Ἄγιδι καὶ
 Πausanias, τοῖς βασιλεῦσιν, ὡς ταχὺ συναρῆσαν τὴν πόλιν.
 Ἐπεὶ δ' ἀντίχον οἱ Ἀθηναῖοι, λαβὼν τὰς ναῦς πάλιν εἰς 5
 Ἀσίαν διεπέρασε, καὶ τῶν μὲν ἄλλων πόλεων ὁμαλῶς ἀπα-
 σῶν κατέλυε τὰς πολιτείας, καὶ καθύλαττε δεκαδραχμίας, πολλῶν
 μὲν ἐν ἐκάστη σφαττομένων, πολλῶν δὲ φευγόντων, Σαμίους
 δὲ πάντας ἐκβαλὼν, παρέδωκε τοῖς φυγάσι τὰς πόλεις. —
 Ἦθ' οὖν τοὺς ἐν ἄστυ κακῶς ἔχειν ὑπὸ λιμοῦ πυρθανόμενος, κα- 10
 τίπλευσεν εἰς τὸν Πειραιᾶ· καὶ παρεστήσατο τὴν πόλιν, ἀναγ-
 κασθεῖσαν ἐφ' οἷς ἐκείνος ἐκέλευε, ποιήσασθαι τὰς διαλύσεις.

Ὁ δ' οὖν Λύσανδρος, ὡς παρέλαβε τὰς τε ναῦς ἀπάσας, πλην
 δώδεκα, καὶ τὰ τείχη τῶν Ἀθηναίων, ἔκτῃ ἐπὶ δεκάτῃ Μου-
 νυχιώνος μηνός, ἐν ᾗ καὶ τὴν ἐν Σαλαμῖνι ναυμαχίαν ἐνίκων 15
 τὸν βάρβαρον, ἐβούλευσεν εὐθύς καὶ τὴν πολιτείαν μεταστῆ-
 σαι. Λυσιπείδῳ δὲ καὶ τραχίως φερόντων, ἀποστείλας πρὸς
 τὸν δῆμον, ἔφη, τὴν πόλιν εἰληφέναι παρασπονδοῦσαν· ἐστιά-
 ναι γὰρ τὰ τείχη, τῶν ἡμερῶν, ἐν αἷς ἔδει καθηρῆσθαι, παρῶ-
 χημένων· ἐτέραν οὖν ἐξ ἀρχῆς προθήσειν γνώμην περὶ αὐ- 20
 τῶν, ὡς τὰς ὁμολογίας λελυκότων. Ἐνιοὶ δὲ καὶ προτεθῆ-
 ναι φασὶν ὡς ἀληθῶς ὑπὲρ ἀνδραποδισμοῦ γνώμην ἐν τοῖς
 συμμαχοῖς· ὅτε καὶ τὸν Θηβαῖον Ἐρίανθον εἰσηγήσασθαι,
 τὸ μὲν ἄστυ κατασκάψαι, τὴν δὲ χώραν ἀνεῖναι μηλόβοτον.
 Εἴτα μέντοι συνουσίας γενομένης τῶν ἡγεμόνων, καὶ παρὰ 25
 πότον τινὸς Φωκίως ἄσαντος ἐκ τῆς Εὐριπίδου Ἠλέκτρας τὴν
 παράδοον, ἧς ἡ ἀρχή·

Ἀγαμέμνωνος ὦ κόρα, ἦλυθον, Ἠλέκτρα,

Ποτὶ σὴν ἀγρότεραν αὐλάν·

πάντας ἐπικλασθῆναι, καὶ φανῆναι σφέτερον ἔργον, τὴν οὖ- 30
 τως εὐκλεᾶ καὶ τοιοῦτους ἄνδρας φέρουσαν ἀνελεῖν καὶ δι-
 εργάσασθαι πόλιν.

Ὁ δ' οὖν Λύσανδρος, ἐνδόντων τῶν Ἀθηναίων πρὸς
 ἅπαντα, πολλὰς μὲν ἐξ ἄστεος μεταπεμφόμενος αὐλητρίδας,

πάσας δὲ τὰς ἐν τῷ στρατοπέδῳ συναγαγὼν, τὰ τεῖχη κατέ-
 σκαπτε, καὶ τὰς τριήρεις κατέφλεγε πρὸς τὸν αὐλὸν, ἐστεφα-
 νωμένων καὶ παιζόντων ἅμα τῶν συμμάχων, ὥς ἐκείνην τὴν
 ἡμέραν ἄρχουσιν τῆς ἐλευθερίας. Εὐθύς δὲ καὶ τὰ περὶ
 5 τὴν πολιτείαν ἐκίνησε, τριάκοντα μὲν ἐν ἄστει, δέκα δ' ἐν
 Πειραιεὶ καταστήσας ἄρχοντας, ἐμβαλὼν δὲ φρουρὰν εἰς τὴν
 ἀκρόπολιν, καὶ Καλλίβιον ἄρμυστήν, ἄνδρα Σπαρτιάτην, ἐπι-
 στήσας. Ἐπεὶ δὲ οὗτος Αὐτόλυκον, τὸν ἀθλητὴν τὴν βα-
 10 κτηρίαν διαράμενος παίσειν ἔμελλεν, ὃ δὲ, τῶν σκελῶν συνα-
 ράμενος, ἀνέτρεψεν αὐτὸν, οὐ συνηγανάκτησεν ὁ Αὔσανδρος,
 ἀλλὰ καὶ ἐπειτίμησε, φήσας, οὐκ ἐπίστασθαι τὸν Καλλίβιον
 ἐλευθέρων ἄρχειν. Ἀλλὰ τὸν Αὐτόλυκον οἱ τριάκοντα, τῷ
 Καλλιβίῳ χαρίζομενοι, μικρὸν ὕστερον ἀνέϊλον.

XI.

PHOCION.

Φωκίωνα οὕτε γελᾶσαντά τις, οὕτε κλαύσαντα ῥαδίως
 15 Ἀθηναίων εἶδεν, οὐδ' ἐν βαλανείῳ δημοσιεύοντι λουσάμενον,
 οὐδ' ἐκτὸς ἔχοντα τὴν χεῖρα τῆς περιβολῆς, ὅτε τύχοι περι-
 βεβλημένος. Ἐπεὶ κατὰ γε τὴν χώραν καὶ τὰς στρατείας
 ἀνυπόδητος αἶε καὶ γυμνὸς ἐβάδιζεν, εἰ μὴ ψύχος ὑπερβάλλον
 εἴη καὶ δυσκαρτέρητον, ὥστε καὶ παλζοντας ἤδη τοὺς στρατευ-
 20 ομένους σύμβολον μεγάλου ποιείσθαι χειμῶνος ἐνδεδυμένον
 Φωκίωνα.

Τῷ δ' ἥθει προσηνέστατος ὦν καὶ φιλανθρωπότατος, ἀπὸ
 τοῦ προσώπου δυσξύμβολος ἐφαίνετο καὶ σκυθρωπὸς, ὥστε
 μὴ ῥαδίως ἔν τινα μόνον ἐντυχεῖν αὐτῷ τῶν ἀσυνήθων.
 25 Διὸ καὶ Χάρητι ποτε πρὸς τὰς ὀφρῦς αὐτοῦ λέγοντι, τῶν
 Ἀθηναίων ἐπιγελώντων, Οὐδὲν, εἶπεν, αὕτη ὑμᾶς λελύπηκεν
 ἡ ὀφρὺς· ὃ δὲ τούτων γέλως πολλὰ κλαῦσαι τὴν πόλιν πα-
 ποίηκεν.

Ὁ Φωκίωνος λόγος πλεῖστον ἐν θαλίᾳ λέξει νοῦν εἶχε. Καὶ πρὸς τοῦτ' ἔοικεν ἀπιδὼν ὁ Σφήτιος Πολύευκτος εἰπεῖν, ὅτι φήτωρ μὲν ἄριστος εἴη Δημοσθένης, εἰπεῖν δὲ δεινότατος ὁ Φωκίων. Ὁ δὲ Δημοσθένης τῶν μὲν ἄλλων κατεφρόνει πολὺ φητόρων, ἀνισταμένου δὲ Φωκίωνος, εἰδῶτι λέγειν 5 ἀτρέμα πρὸς τοὺς φίλους· Ἡ τῶν ἐμῶν λόγων κοπὴς πάρεστιν. Ἀλλὰ τοῦτο μὲν ἕως πρὸς τὸ ἦθος ἀνοιστέον. Ἐπεὶ καὶ φῆμα καὶ νεῦμα μόνον ἀνδρὸς ἀγαθοῦ μυρίοις ἐνθυμήμασι καὶ περιόδοις ἀντιρόησον ἔχει πλῆστιν.

Οἱ τῶν Ἀθηναίων σύμμαχοι καὶ οἱ νησιῶται τοὺς Ἀθήνη- 10 θεν ἀποστόλους, ἑτέρου μὲν ἐκπλέοντος στρατηγοῦ, πολεμίους νομιζόντες, ἐφράγγνυντο τελεχῇ, καὶ λιμένας ἀπεχώννυσαν, καὶ κατεκόμιζον ἀπὸ τῆς χώρας εἰς τὰς πόλεις βοσκήματα, καὶ ἀνδράποδα, καὶ γυναῖκας, καὶ παῖδας· εἰ δὲ Φωκίων ἤγοιτο, πόρρω νανυσὶν ἰδίαις ἀπαντῶντες ἐστεφανωμένοι, καὶ χαίρον- 15 τες, ὡς αὐτοὺς κατήγον.

Ἦδη δὲ τῶν Ἀθηναίων πρὸς Φίλιππον ἐκπεπολεμωμένων πατιάσασιν, καὶ στρατηγὸν, αὐτοῦ μὴ παρόντος, ἕτερον ἐπὶ τὸν πόλεμον ἡρημένων, ὡς κατέπλευσεν ἀπὸ τῶν νήσων, πρῶτον μὲν ἔπειθε τὸν δῆμον, εἰρηρικῶς ἔχοντος τοῦ Φιλίππου, 20 καὶ φοβουμένου τὸν κίνδυνον, ἰσχυρῶς δέχεσθαι τὰς διαλύσεις· καὶ τινὸς ἀνικρούσαντος αὐτῷ τῶν εἰωθότων συκοφαντεῖν, καὶ εἰπόντος· Σὺ δὲ τολμᾷς, ὦ Φωκίων, ἀποτρέπειν Ἀθηναίους ἥδη τὰ ὄπλα διὰ χειρῶν ἔχοντας; Ἐγὼ γε, εἶπε, καὶ ταῦτ' εἰδὼς, ὅτι, πολέμου μὲν ὄντος, ἐγὼ σοῦ, εἰρήνης δὲ 25 γενομένης, σὺ ἐμοῦ ἄρξεις. Ὡς δ' οὐκ ἔπειθεν, ἀλλ' ὁ Δημοσθένης ἐκράτει, κελεύων ὡς πορρωτάτω τῆς Ἀττικῆς θίσθαι μάχην τοὺς Ἀθηναίους· Ὡ τῶν, ἔφη, μὴ, ποῦ μαχόμεθα, σκοπῶμεν, ἀλλὰ πῶς νικήσωμεν. Οὕτω γὰρ ἔσται μακρὰν ὁ πόλεμος· ἡττωμένοις δὲ πᾶν αἰὲν δεινὸν ἐγγὺς πάρεστι. 30

* * *

Συνεβούλευεν Ἀλεξάνδρῳ ὁ Φωκίων, εἰ μὲν ἡσυχίας ὀρέγεται, θίσθαι τὸν πόλεμον· εἰ δὲ δόξης, μεταθίσθαι πρὸς τοὺς βαρβάρους ἀπὸ τῶν Ἑλλήνων τραπόμενον. Καὶ

- πολλά καὶ πρὸς τὴν Ἀλεξάνδρου φύσιν καὶ βούλησιν εὐστό-
 χως εἰπὼν, οὕτω μετέβαλε καὶ κατεπράυνεν αὐτόν, ὥστ' εἰ-
 πείν, ὅπως προσέξουσιν τὸν νοῦν Ἀθηναῖοι τοῖς πράγμασιν,
 ὡς, εἴ τι γένοιτο περὶ αὐτόν, ἐκείνοις ἄρχειν προσήκον.
- 5 Ἰδίᾳ δὲ τὸν Φωκίωνα ποιησάμενος αὐτοῦ φίλον καὶ ξένον, εἰς
 τοσαύτην ἔθετο τιμὴν, ὅσην εἶχον ὀλίγοι τῶν αἰεὶ συνόντων.
 Ὁ γοῦν Δούρις εἰρηκεν, ὡς μέγας γενόμενος, καὶ Λαρείου
 κρατήσας, ἀφεῖλε τῶν ἐπιστολῶν τὸ Χ α ἰ ρ ε ι ν, πλὴν ἐν
 ὁσας ἔγραφε Φωκίων. Τούτον δὲ μόνον μετὰ τοῦ Χ α ἰ -
- 10 ρ ε ι ν προσηγόρευε.
- Τὸ μέντοι περὶ τῶν χρημάτων ὁμολογούμενον ἔστιν, ὅτι
 θεωρεῖν αὐτῷ κατέπεμψεν ἑκατὸν τάλαντα. Τούτων κομι-
 σθέντων εἰς Ἀθήνας, ἠρώτησεν ὁ Φωκίων τοὺς φέροντας, τί
 δὴ ποτε, πολλῶν ὄντων Ἀθηναίων, αὐτῷ μόνῳ τοσαῦτα δι-
- 15 δωσιν Ἀλέξανδρος; Εἰπόντων δ' ἐκείνων, Ὅτι σὲ κρίνει μόνον
 ἄνδρα καλὸν καὶ ἀγαθόν· Οὐκοῦν, εἶπεν ὁ Φωκίων,
 ἵασάτω με καὶ δοκεῖν αἰεὶ καὶ εἶναι τοιοῦτον. Ὡς δ' ἀκο-
 λουθήσαντες εἰς οἶκον αὐτῷ πολλὴν εὐδωρὸν εὐτέλειαν, τὴν
 μὲν γυναῖκα μάττουσαν, ὁ δὲ Φωκίων αὐτὸς ἀνιμῆσας ὕδωρ
- 20 ἐκ τοῦ φρέατος ἀπενίπτειτο τοὺς πόδας, ἔτι μᾶλλον ἐνέκειντο,
 καὶ ἡγανάκτουν, δεινὸν εἶναι λέγοντες, εἰ φίλος ὢν τοῦ βασι-
 λέως οὕτω διαιτῆσται πονηρῶς. Ἰδὼν οὖν ὁ Φωκίων πένη-
 τα πρεσβύτην, ἐν τριβωνίᾳ ὑπαρῶν πορευόμενον, ἠρώτησεν,
 εἰ τούτου χειρόνα νομίζουσιν αὐτόν· εὐφημεῖν δ' ἐκείνων δε-
- 25 ομένων, Καὶ μὴν οὗτος, εἶπεν, ἀπ' ἐλαττόνων ἐμοῦ ἔη, καὶ
 ἀρκεῖται. Τὸ δ' ὅλον, ἢ μὴ χρώμενος, ἔφη, μάτην ἔξω το-
 σοῦτον χρυσίον, ἢ χρώμενος, ἱμαντὸν ἅμα κακείνον διαβαλὼν
 πρὸς τὴν πόλιν. Οὕτω μὲν οὖν ἐπανήλθε πάλιν τὰ χρήματα
 εἰς Ἀθηνῶν, ἐπιδείξαντα τοῖς Ἑλλήσι πλουσιώτερον τοῦ δι-
- 30 δόντος τοσαῦτα τὸν μὴ δεόμενον.

XII.

PHOCION.

Phocion's Condemnation and Death.

Τὸν δὲ Φωκίωνα καὶ τοὺς μετ' αὐτοῦ Κλεῖτος εἰς Ἀθή-
 νας ἀνῆγε, λόγῳ μὲν κριθισομένους, ἔργῳ δὲ ἀποθανεῖν κα-
 τακεκριμένους. Καὶ προσῆν τὸ σχῆμα τῇ κομιδῇ λυπηρὸν,
 ἐφ' ἡμάξαις κομιζομένων αὐτῶν διὰ τοῦ Κεραμεικοῦ πρὸς
 τὸ θέατρον. Ἐκεῖ γὰρ αὐτοὺς προσαγαγὼν ὁ Κλεῖτος συν- 5
 εἶχεν, ἄχρις οὗ τὴν ἐκκλησίαν ἐπλήρωσαν οἱ ἄρχοντες, οὐ
 δούλον, οὐ ξένον, οὐκ ἄτιμον ἀποκρίναντες, ἀλλὰ πᾶσι καὶ
 πάσαις ἀναπεπταμένον τὸ βῆμα καὶ τὸ θέατρον παρασχόν-
 τες. Ἐπεὶ δ' ἡ ἐπιστολὴ τοῦ βασιλέως ἀνεγνώσθη, λέγοντος,
 αὐτῷ μὲν ἰγνώσθαι προδότας γεγονέναι τοὺς ἄνδρας, ἐκεῖ- 10
 νοις δὲ διδόναι τὴν κρίσιν, ἐλευθέροις ἤδη καὶ αὐτονόμοις
 οὖσι, καὶ τοὺς ἄνδρας ὁ Κλεῖτος εἰσῆγαγεν, οἱ μὲν βέλτιστοι
 τῶν πολιτῶν, ἀφθέντος τοῦ Φωκίωνος, ἐνεκαλύψαντο, καὶ
 κάτω κύψαντες ἐδάκρυον· εἷς δ' ἀναστὰς ἐτόλμησεν εἰπεῖν,
 ὅτι τηλικαύτην κρίσιν ἐγκεχειρικότες τῷ δήμῳ τοῦ βασιλέως, 15
 καλῶς ἔχει τοὺς δούλους καὶ τοὺς ξένους ἀπελθεῖν ἐκ τῆς
 ἐκκλησίας. Οὐκ ἀνασχομένων δὲ τῶν πολλῶν, ἀλλ' ἀνακρα-
 γόντων βάλλειν τοὺς ὀλιγαρχικοὺς καὶ μισοδήμους, ἄλλος μὲν
 οὐδεὶς ὑπὲρ τοῦ Φωκίωνος ἐπεχείρησεν εἰπεῖν, αὐτὸς δὲ χαλε- 20
 πῶς καὶ μόλις ἔξακουσθεῖς, Πότερον, εἶπεν, ἀδίκως ἢ δικαί-
 ως ἀποκτεῖναι βουλεσθε ἡμᾶς; Ἀποκρινάμενων δὲ τινῶν,
 ὅτι δικαίως· Καὶ τοῦτο, ἔφη, πῶς γνώσεσθε, μὴ ἀκούσαν-
 τες; Ἐπεὶ δ' οὐδὲν μᾶλλον ἤκουον, ἐγγυτέρω προσελθὼν,
 Ἐγὼ μὲν, εἶπεν, ἀδικεῖν ὁμολογῶ, καὶ θανάτου τιμῶμαι τὰ
 πεπολιτευμένα ἑμαυτῷ· τούτους δ', ἄνδρες Ἀθηναῖοι, διὰ τί 25
 ἀποκτενεῖτε, μηδὲν ἀδικούντας; Ἀποκρινομένων δὲ πολλῶν·
 Ὅτι σοὶ φίλοι εἰσίν· ὁ μὲν Φωκίων ἀποστὰς ἡσυχίαν ἦγεν·

ὁ δ' Ἀγνωνίδης ψήφισμα γεγραμμένον ἔχων ἀνέγνω, καὶ ὁ τὸν δῆμον ἔδει χειροτονεῖν περὶ τῶν ἀνδρῶν, εἰ δοκοῦσιν ἀδικεῖν· τοὺς δ' ἄνδρας, ἃν καταχειροτονηθῶσιν, ἀποθνήσκουσιν.

- 5 Ἀναγνωσθέντος δὲ τοῦ ψηφίσματος, ἤξιον τινὲς προσγράψαι, ὅπως καὶ στρεβλωθεὶς Φωκίων ἀποθάνοι, καὶ τὸν τροχὸν εἰσφέρειν, καὶ τοὺς ὑπηρέτας καλεῖν προσετίττον. Ὁ δ' Ἀγνωνίδης καὶ τὸν Κλεῖτον ὁρῶν δυσχεραίνοντα, καὶ τὸ πρᾶγμα βαρβαρικὸν εἶναι καὶ μισρὸν ἡγούμενος· Ὅταν, 10 ἔφη, Καλλιμέδοντα τὸν μαστιγίαν λάβωμεν, ὃ ἄνδρες Ἀθηναῖοι, λαβόντες στρεβλώσομεν· περὶ δὲ Φωκίωνος οὐδὲν ἐγὼ γράφω τοιοῦτον. Ἐνταῦθα τῶν ἐπεικῶν τις ὑπεφώνησεν· Οἱ γὰρ Φωκίωνα βασανίσωμεν, σὲ τί ποιήσομεν; Ἐπικυρωθέντος δὲ τοῦ ψηφίσματος, καὶ τῆς 15 χειροτονίας ἀποδοθείσης, οὐδεὶς καθήμενος, ἀλλὰ πάντες ἐξαναστάντες, οἱ δὲ πλεῖστοι καὶ στεφανωσάμενοι, κατεχειροτόνησαν αὐτῶν θάνατον. Ἦσαν δὲ σὺν τῷ Φωκίῳ Νικοκλῆς, Θούδιππος, Ἡγήμων, Πυθοκλῆς· Δημητρίου δὲ τοῦ Φαληρείως, καὶ Καλλιμέδοντος, καὶ Χαρικλέους, καὶ τινων 20 ἄλλων ἀπόντων κατεψηφίσθη θάνατος.

- Ὡς οὖν διαλύσαντες τὴν ἐκκλησίαν ἦγον εἰς τὸ δεσμοτήριον τοὺς ἄνδρας, οἱ μὲν ἄλλοι, περιπλεκομένων τῶν φίλων αὐτοῖς καὶ οἰκείων, ὀδυρόμενοι καὶ καταθρηνοῦντες ἐβάδιζον· τὸ δὲ Φωκίωνος πρόσωπον, οἷον ὅτε στρατηγῶν ἀπ' 25 ἐκκλησίας προϋπέμπετο βλέποντες, ἐθαύμαζον τὴν ἀπάθειαν καὶ μεγαλοψυχίαν τοῦ ἀνδρός· οἱ δ' ἐχθροὶ κακῶς ἔλεγον παραιτῶντες· εἰς δὲ καὶ προσέπτυσεν ξεναντίας προσελθὼν. Ὅτε καὶ τὸν Φωκίωνα λέγεται βλεψάντα πρὸς τοὺς ἄρχοντας εἰπεῖν· Οὐ παύσει τις ἀσχημονοῦντα τοῦτον; 30 Ἐπεὶ δὲ Θούδιππος ἐν τῷ δεσμοτηρίῳ γενόμενος, καὶ τὸ κώνειον ὁρῶν τριβόμενον, ἤγανάκει, καὶ κατέκλειε τὴν συμφορὰν, ὥς οὐ προσηκόντως τῷ Φωκίῳ συναπολλύμενος, Εἴτ' οὐκ ἀγαπᾷς, εἶπεν, ὅτι μετὰ Φωκίωνος ἀποθνήσκεις; Ἐρομένου δὲ τίνος τῶν φίλων, εἴ τι πρὸς Φωκίον λέγει, τὸν εὖ· Πάντ' 35 μὲν οὖν, ἔφη, λέγω μὴ μνησικαεῖν Ἀθηναίους.

Πεπωκότων δὲ ἤδη πάντων τὸ κώνειον, τὸ φάρμακον ἐπέλιπε, καὶ ὁ δημόσιος οὐκ ἔφη τρίψειν ἕτερον, εἰ μὴ λάβοι δώδεκα δραχμὰς, ὅσου τὴν ὅλην ὠνεῖται. Χρόνου δὲ γενομένου καὶ διατριβῆς, ὁ Φωκίων καλίσας τινὰ τῶν φίλων καὶ εἰπὼν, Ἡ μὴδὲ ἀποθανεῖν Ἀθήνησι θωρακὴν ἔστιν, ἐπέ- 5 λευσε τῷ ἀνθρώπῳ δοῦναι τὸ κερμάτιον.

Ἦν δ' ἡμέρα μηνὸς Μουνυχιῶνος ἐνάτη ἐπὶ δίκαι, καὶ τῷ Διὶ τὴν πομπὴν πέμποντες οἱ ἱλλεῖς παρεξήσαν. Ὡν οἱ μὲν ἀφείλοντο τοὺς στεφάνους, οἱ δὲ πρὸς τὰς θύρας δεδα- 10 κρυμένοι τῆς εἰρκτῆς ἀπέβλεψαν. Ἐφάνη δὲ τοῖς μὴ παντάπασιν ὡμοῖς καὶ διεφθαρμένοις ὑπ' ὀργῆς καὶ φθόρου τὴν ψυχὴν, ἀνοσιώτατον γεγονέναι, τὸ μὴδ' ἐπισταεῖν τὴν ἡμέραν ἐκείνην, μὴδὲ καθαρεῦσαι δημοσίου φόνου τὴν πόλιν ἰορτάζουσαν.

Οὐ μὴν ἀλλ' ὥσπερ ἐνδείεστερον ἡγωνισμένοις τοῖς ἐχθροῖς 15 ἔδοξε καὶ τὸ σῶμα τοῦ Φωκίανος ἐξορῆσαι, καὶ μὴδὲ πῦρ ἐναῦσαι μὴδένα πρὸς τὴν ταφὴν Ἀθηναίων. Δι' ὃ φίλος μὲν οὐδὲς ἐτόλμησεν ἄψασθαι τοῦ σώματος, Κωνωνίῳ δὲ τις, ὑπουργεῖν εἰδισμένος τὰ τοιαῦτα μισθοῦ, κομισθέντα τὸν νεκρὸν ὑπὲρ τὴν Ἐλευσίνα, πῦρ λαβὼν ἐκ τῆς Μεγαρικῆς, 20 ἔκαυσε. Ἡ δὲ Μεγαρικὴ γυνὴ παρούσα μετὰ τῶν θεραπεινίδων, ἔχουσα μὲν αὐτόθι χῶμα κενὸν καὶ κατέσπεισεν· ἐν-θεμένη δὲ τῷ κόλπῳ τὰ ὀστέα, καὶ κομίσασα νύκτωρ εἰς τὴν οἰκίαν, κατάρρυξε παρὰ τὴν ἐστίαν, εἰπούσα· Σοὶ, ὦ φίλη ἐστία, παρακατατίθεμαι ταῦτα ἀνδρὸς ἀγαθοῦ λείψαν· 25 σὺ δ' αὐτὰ τοῖς πατράσις ἀπόδος ἡρώϊς, ὅταν Ἀθηναῖοι σωφρονήσωσι.

Καὶ μέντοι χρόνου βραχίος διαγενομένου, καὶ τῶν πραγμάτων διδασκόντων, οἷον ἐπιστάτην καὶ φύλακα σωφροσύνης καὶ δικαιοσύνης ὁ δῆμος ἀπώλεσεν, ἀνδριάντα μὲν αὐτοῦ 30 χαλκοῦν ἀνέστησαν, ἔθαψαν δὲ δημοσίοις τέλει τὰ ὀστέα. Τῶν δὲ κατηγορῶν Ἀγνωνίδην μὲν αὐτοῖ, θάνατον καταχειροτονήσαντες, ἀπέκτειναν· Ἐπικουρον δὲ καὶ Δημόφιλον, ἀποδράντας ἐκ τῆς πόλεως, ἀνευρὼν ὁ τοῦ Φωκίανος υἱὸς ἐτιμωρέσατο.

XIII.

DEMOSTHENES.

Λέγεται, τοῦ Δημοσθένους ὀδυρομένου ποτὲ πρὸς Σάτυ-
 ρον, τὸν ὑποκριτὴν, ὅτι πάντων φιλοπονώτατος ὢν τῶν λε-
 γόντων, καὶ μικροῦ δέων καταναλωκέναί τὴν τοῦ σώματος
 ἀμὴν εἰς τοῦτο, χάριν οὐκ ἔχει πρὸς τὸν δῆμον, ἀλλὰ κραι-
 5 παλῶντες ἄνθρωποι καὶ ἀμαθεῖς ἀκούονται καὶ κατέχουσι
 τὸ βῆμα, παροφᾶται δ' αὐτός· Ἀληθῆ λέγεις, ὦ Δημοσθε-
 νες, φάναι τὸν Σάτυρον· ἀλλ' ἐγὼ τὸ αἴτιον ἰάσομαι ταχέως,
 ἂν μοι τῶν Εὐριπίδου τινα ῥήσεων ἢ Σοφοκλέους ἐθελήσης
 εἰπεῖν ἀπὸ στόματος. Εἰπόντος δὲ τοῦ Δημοσθένους, μετα-
 10 λαβόντα τὸν Σάτυρον, οὕτω πλάσαι καὶ διεξελεθεῖν ἐν ᾗθει
 πρέποντι καὶ διαθέσει τὴν αὐτὴν ῥῆσιν, ὥσθ' ὅλως ἑτέραν τῇ
 Δημοσθένει φανῆναι. Πεισθέντα δὲ ὅσον ἐκ τῆς ὑποκρι-
 σεως τῷ λόγῳ κόσμου καὶ χάριτος πρόσεστι, μικρὸν ἡγήσα-
 σθαι καὶ τὸ μηδὲν εἶναι τὴν ἄσκησιν, ἀμελοῦντι τῆς προ-
 15 φορᾶς καὶ διαθέσεως τῶν λεγομένων. Ἐκ τούτου κατάγειον
 μὲν οἰκοδομῆσαι μελετητήριον· ἐνταῦθα δὲ πάντως μὲν
 ἐκάστης ἡμέρας κατιόντα πλάττειν τὴν ὑπόκρισιν, καὶ δια-
 πονεῖν τὴν φωνήν· πολλάκις δὲ καὶ μῆνας ἑξῆς δύο καὶ τρεῖς
 συνάπτειν, ξυρούμενον τῆς κεφαλῆς θάτερον μέρος, ὑπὲρ
 20 τοῦ μηδὲ βουλομένῳ πᾶν προελθεῖν ἐνδέχεσθαι δι' αἰσχύνην.
 Ὡρμησε μὲν οὖν ἐπὶ τὸ πράττειν τὰ κοινὰ, τοῦ Φωκικοῦ
 πολέμου συνεσιῶτος. Λαβὼν δὲ τῆς πολιτείας καλὴν ὑπό-
 θεισιν, τὴν πρὸς Φίλιππον ὑπὲρ τῶν Ἑλλήνων δικαιολογίαν,
 καὶ πρὸς ταύτην ἀγωνιζόμενος ἀξίως, ταχὺ δόξαν ἔσχε, καὶ
 25 περιβλεπτος ὑπὸ τῶν λόγων ἦρθη καὶ τῆς παρρησίας· ὥστε
 θαυμάζεσθαι μὲν ἐν τῇ Ἑλλάδι, θαρπεύεσθαι δ' ὑπὸ τοῦ
 μεγάλου βασιλέως, πλεῖστον δ' αὐτοῦ λόγον εἶναι παρὰ τῷ
 Φιλίππῳ τῶν δημαγωγούντων· ὁμολογεῖν δὲ καὶ τοὺς ἀπε-
 χθανομένους, ὅτι πρὸς ἔνδοξον αὐτοῖς ἄνθρωπον ὁ ἀγὼν
 30 ἐστίν.

Ἡ δὲ τοῦ Δημοσθένους πολιτεία φανερά μὲν ἦν, ἔτι καὶ τῆς εἰρήνης ὑπαρχούσης, οὐδὲν ἑώντος ἀνεπιτήμητον τῶν πραττομένων ὑπὸ τοῦ Μακεδόνα, ἀλλ' ἐφ' ἑκάστη ταράττοντος τοὺς Ἀθηναίους, καὶ διακαίοντος ἐπὶ τὸν ἄνθρωπον. Διὸ καὶ παρὰ Φιλίππῳ πλείστος ἦν λόγος αὐτοῦ· καὶ ὅτε 5 πρεσβέων δέκατος ἦκεν εἰς Μακεδονίαν, ἤκουσε μὲν πάντων Φίλιππος, ἀντίπεε δὲ μετὰ πλείστης ἐπιμελείας πρὸς τὸν ἐκείνου λόγον. Οὐ μὴν ἔν γε ταῖς ἄλλαις τιμαῖς καὶ φιλοφροσύναις ὅμοιον αὐτὸν τῷ Δημοσθένει παρέχεν, ἀλλὰ προσήγετο τοὺς περὶ Λισίην καὶ Φιλοκράτην μᾶλλον. 10 Ὅθεν ἐπαινοῦντων ἐκείνων τὸν Φίλιππον, ὥς καὶ λόγειν δυνατάτατον, καὶ κάλλιστον ὀφθῆναι, καὶ νῆ Δία συμπαθεῖν ἱκανώτατον, ἠναγκάζετο βασκαίνων ἐπισκώπτειν, ὥς τὸ μὲν σοφιστοῦ, τὸ δὲ γυναικὸς, τὸ δὲ σπογγιᾶς εἶη. βασιλείᾳς δ' οὐδὲν ἐγκώμιον. 15

Ἐπεὶ δ' εἰς τὸ πολεμεῖν ἔρθετε τὰ πράγματα, τοῦ μὲν Φιλίππου μὴ δυναμένου τὴν ἡσυχίαν ἄγειν, τῶν δ' Ἀθηναίων ἐγειρομένων ὑπὸ τοῦ Δημοσθένους, πρῶτον μὲν εἰς Εὐβοίαν ἐξώρμησε τοὺς Ἀθηναίους, καταδεδουλωμένην ὑπὸ τῶν τυράννων Φιλίππῳ· καὶ διαβάντες, ἐκείνου τὸ ψήφισμα 20 γράψαντος, ἐξήλασαν τοὺς Μακεδόνας. Δεύτερον δὲ Βυζαντίους ἐβοήθησε καὶ Περσινθίους ὑπὸ τοῦ Μακεδόνα πολέμουμένοις. Ἐπειτα πρεσβέων καὶ διαλεγόμενος τοῖς Ἕλλησι, καὶ παροξύνων, συνέστησε, πλὴν ὀλλῶν, ἅπαντας ἐπὶ τὸν Φίλιππον· ὥστε σύνταξιν γενέσθαι πεζῶν μὲν μυρίων 25 καὶ πεντακισχιλίων, ἱππέων δὲ διςχιλίων, ἄνευ τῶν πολιτικῶν δυνάμεων, χρήματα δὲ καὶ μισθοὺς τοῖς ξένοις εἰσφέρεισθαι προθύμως. Ἐπηρεμένης δὲ τῆς Ἑλλάδος πρὸς τὸ μέλλον, καὶ συνισταμένων κατ' ἔθνη καὶ πόλεις Εὐβοίων, Ἀχαιῶν, Κορινθίων, Μεγαρέων, Λευκαδίων, Καρχυραίων, 30 ὁ μέγιστος ὑπελείπετο τῷ Δημοσθένει τῶν ἀγόνων, Θηβαίους προσαγαγίσθαι τῇ συμμαχίᾳ, χώραν τε σύνορον τῆς Ἀττικῆς καὶ δύναναι ἐναγώνιον ἔχοντας, καὶ μάλιστα τότε τῶν Ἑλλήνων εὐδοκμοῦντας ἐν τοῖς ὅπλοις. Ἦν δ' οὐ

ῥῆδιον ἐπὶ προσφάτοις εὐεργετήμασι τοῖς περὶ τὸν Φωκικὸν πόλεμον τετιθασσευμένους ὑπὸ τοῦ Φιλίππου μεταστῆσαι τοὺς Θηβαίους, καὶ μάλιστα ταῖς διὰ τὴν γειτνίαςιν ἀψιμαχίαις ἀναξαινομένων ἐκάστοτε τῶν πολεμικῶν πρὸς ἀλλήλας

5 διαφορῶν ταῖς πέλεισιν.

Οὐ μὲν ἀλλ' ἐπεὶ Φίλιππος εἰς τὴν Ἑλλάειαν ἐξαίφνης ἐνέπεσε, καὶ τὴν Φωκίδα κατέσχευεν, ἐκπεπληγμένων τῶν Ἀθηναίων, καὶ μηδενὸς τολμῶντος ἀναβαίνειν ἐπὶ τὸ βῆμα, μηδ' ἔχοντος ὃ, τι χρὴ λέγειν, ἀλλ' ἀπορίας οὔσης ἐν μέσῳ καὶ σιωπῆς, παρελθὼν μόνος ὁ Δημοσθένης, συνεβούλευε τῶν Θηβαίων ἔλθειν· καὶ τᾶλλα παραθαφθύνας καὶ μετεωρίσας, ὥσπερ εἰώθει, τὸν δῆμον ταῖς ἐλπίσι, ἀπειστέλῃ πρεσβευτῆς μεθ' ἑτέρων εἰς Θήβας. Τὸ μὲν οὖν σύμφερον οὐ διεφύγε τούτοις τῶν Θηβαίων λογισμούς, ἀλλ' ἐν ὄμμασιν 15 ἕκαστος εἶχε τὰ τοῦ πολέμου δεινὰ, ἔτι τῶν Φωκικῶν τραυμάτων νεαρῶν παραμενόντων· ἡ δὲ τοῦ ῥήτορος δύναμις ἐκρηπίζουσα τὸν θυμὸν αὐτῶν, καὶ διακαίονσα τὴν φιλοτιμίαν, ἐπεσκότησε τοῖς ἄλλοις ᾄσασιν· ὥστε φόβον καὶ λογισμὸν καὶ χάριν ἐκβαλεῖν αὐτούς, ἐνθουσιῶντας ὑπὸ τοῦ λόγου 20 πρὸς τὸ καλόν. Οὕτω δὲ μέγα καὶ λαμπρὸν ἐφάνη τὸ τοῦ ῥήτορος ἔργον, ὥστε τὸν μὲν Φίλιππον εὐθύς ἐπικηρυκεῖσθαι, δεόμενον εἰρήνης, ὁρῶν δὲ τὴν Ἑλλάδα γενέσθαι καὶ συνεξαναστῆναι πρὸς τὸ μέλλον, ὑπηρετεῖν δὲ μὴ μόνον τοὺς στρατηγούς τῳ Δημοσθένει ποιούντας τὸ προστατιτόμενον, 25 ἀλλὰ καὶ τοὺς Βοιωτάρχας, διοικεῖσθαι τε τὰς ἐκκλησίας ἀπάσας οὐδὲν ἥττον ὑπ' ἐκείνου τότε τὰς Θηβαίων, ἢ τὰς Ἀθηναίων, ἀγαπώμενου παρ' ἀμφοτέροις καὶ δυναστεύοντος, οὐκ ἀδίκως, οὐδὲ παρ' ὀξείαν, ἀλλὰ καὶ πάνυ προσηκόντως.

Μέχρι μὲν οὖν τούτων ἀνὴρ ἦν ἀγαθός· ἐν δὲ τῇ μάχῃ 30 καλὸν οὐδὲν, οὐδ' ὁμολογούμενον ἔργον, οἷς εἶπεν, ἀποδειξάμενος, ὥχeto λιπὼν τὴν τάξιν, ἀποδράς αἰσχιστα, καὶ τὰ ὄπλα ῥίψας, οὐδὲ τὴν ἐπιγραφὴν τῆς ἀσπίδος, ὡς ἔλεγε Πυθίας, αἰσχυνθεὶς, ἐπιγεγραμμένης γράμμασι χρυσοῖς· Ἀγαθὴ ἢ τὴν χη. Παραντίκα μὲν οὖν ὁ Φίλιππος ἐπὶ τῇ νίκῃ

διὰ τὴν χαρὰν ἐξυβρίσας, καὶ κωμάσας ἐπὶ τοὺς νεκροὺς, με-
θύων ἤδε τὴν ἀρχὴν τοῦ Δημοσθένους ψηφίσματος, πρὸς
πόδα διαιρῶν καὶ ὑποκρούων.

Δημοσθένης Δημοσθένους Παιανιεὺς τὰδ' εἶπεν· ἐκνή-
ψας δὲ, καὶ τὸ μέγεθος τοῦ περιστάτος αὐτὸν ἄγῶνος ἐν νῶ 5
λαβὼν, ἔφριττε τὴν δεινότητα καὶ τὴν δύναμιν τοῦ ῥήτορος,
ἐν μέρει μικρῷ μιᾶς ἡμέρας τὸν ὑπὲρ τῆς ἡγεμονίας καὶ τοῦ
σώματος ἀναρξίψαι κίνδυνον ἀναγκασθεὶς ὑπ' αὐτοῦ.

Τότε δὲ τῆς ἀτυχίας τοῖς Ἕλλησι γενομένης, οἱ μὲν ἀντι-
πολιτευόμενοι ῥήτορες, ἐπεμβαίνοντες τῷ Δημοσθένει, κατε- 10
σκεύαζον εὐθύνας καὶ γραφὰς ἐπ' αὐτόν· ὁ δὲ δῆμος οὐ
μόνον τούτων ἀπέλυνεν, ἀλλὰ καὶ τιμῶν διετίλει, καὶ προσκα-
λούμενος αὐτοῖς, ὡς εὖνον, εἰς τὴν πολιτείαν, ὥστε καὶ τῶν
ὁστέων ἐκ Χαιρωνείας κομισθέντων καὶ θάπτομένων, τὸν ἐπὶ
τοῖς ἀνδράσι ἐπαῖνον εἰπεῖν ἀπέδωκεν, οὐ ταπεινῶς, οὐδ' 15
ἀγενεῶς φέρων τὸ συμβεβηκός, ἀλλὰ τῷ τιμῶν μάλιστα καὶ
κοσμεῖν τὸν σύμβουλον ἀποδεικνύμενος τὸ μὴ μεταμείλεισθαι
τοῖς βεβουλευμένοις.

Ὡς Ἀντίπατρος καὶ Κρατερὸς ἡγγέλλοντο προσιόντες ἐπὶ
τὰς Ἀθήνας, οἱ μὲν περὶ τὸν Δημοσθένη φθάσαντες ὑπέξηλ- 20
θον ἐκ τῆς πόλεως, ὁ δὲ δῆμος αὐτῶν θάνατον κατέγων,
Δημάδου γράψαντος. Ἄλλων δ' ἀλλαχοῦ διασπαρέντων, ὁ
Ἀντίπατρος περιέπεμπε τοὺς συλλαμβάνοντας, ὧν ἡγεμὼν
ἦν Ἀρχίας, ὁ κληθεὶς Φυγαδοθήρας. Τούτον δὲ, Θούριον
ὄντα τῷ γένει, λόγος ἔχει τραγωδίας ὑποκρίνασθαι ποτε, καὶ 25
τὸν Δίγινητην Πῶλον, τὸν ὑπερβαλόντα τῇ τέχνῃ πάντας,
ἐκείνου γεγονέναι μαθητὴν ἱστοροῦσιν.

Οὗτος οὖν ὁ Ἀρχίας τὸν Δημοσθένη πυθόμενος ἐκέτην
ἐν Καλαυρίᾳ ἐν τῷ ἱερῷ Ποσειδῶνος καθέζεσθαι, διαπλεύ-
σας ὑπηρετικοῖς, καὶ ἀποβὰς μετὰ Θρακῶν δορυφόρων, 30
ἔπειθεν ἀναστάντα βαδίζειν μετ' αὐτοῦ πρὸς Ἀντίπατρον,
ὡς δυσχερὲς πεισόμενον οὐδέν. Ὁ δὲ Δημοσθένης ἐτύχα-
νεν ὅψιν ἑωρακῶς κατὰ τοὺς ὕπνους ἐκείνης τῆς νυκτὸς ἄλ-

λόκοτον. Ἐδόκει γὰρ ἀνταγωνίζεσθαι τῷ Ἀρχίᾳ τραγωδίαν
 ὑποκρινόμενος· εὐήμερων δὲ καὶ κατέχων τὸ θίατρον, ἐνδεία
 παρασκευῆς καὶ χορηγίας κρατεῖσθαι. Διὸ τοῦ Ἀρχίου
 πολλὰ φιλάνθρωπε διαλεχθέντος, ἀναβλέψας πρὸς αὐτὸν,
 5 ὥς περ ἐτύγχανε καθήμενος· Ὡς Ἀρχία, εἶπεν, οὔτε ὑποκρι-
 νόμενός με ἔπεισας πώποτε, οὔτε νῦν πείσεις ἐπαγγελλόμενος.
 Ἀρξάμενός δ' ἀπειλεῖν τοῦ Ἀρχίου μετ' ὀργῆς· Νῦν, ἔφη,
 λέγεις τὰ ἐκ τοῦ Μακεδονικοῦ τρίποδος, ἄρτι δ' ὑπεκρίνου.
 Μικρὸν οὖν ἐπίσχες, ὥπως ἐπιστείλω τι τοῖς οἴκοι. Καὶ
 10 ταῦτ' εἰπὼν, ἐντὸς ἀνεχώρησε τοῦ ναοῦ· καὶ λαβὼν βιβλίον,
 ὡς γράφειν μέλλων προσήνεγκε τῷ στόματι τὸν κάλαμον, καὶ
 δακνὼν, ὥς περ ἐν τῷ διανοεῖσθαι καὶ γράφειν εἰσώθει, χρόνον
 τινα κατέσχεν, εἴτα συγκαλυψάμενος ἀπέκλινε τὴν κεφαλὴν.
 Οἱ μὲν οὖν παρὰ τὰς θύρας ἐστῶτες δορυφόροι κατεγείλαν ὥς
 15 ἀποδειλιῶντος αὐτοῦ, καὶ μαλακὸν ἐκάλουν καὶ ἄνθρωπον· ὁ δ'
 Ἀρχίας προσελθὼν ἀνίστασθαι παρεκάλει, καὶ τοὺς αὐτοὺς
 ἀνακνυκλῶν λόγους, αὐθις ἐπηγγέλλετο δεαλλαγῆς πρὸς τὸν Ἀν-
 τίπατρον. Ἦδη δὲ συνησθημένος ὁ Δημοσθένης ἐμπεφυκέντος
 αὐτῷ τοῦ φαρμάκου καὶ κρατούντος ἐξεκαλυψατο· καὶ διαβλέ-
 20 ψας πρὸς τὸν Ἀρχίαν, Οὐκ ἂν φθάνοις, εἶπεν, ἥδη τὸν ἐκ τῆς
 τραγωδίας ὑποκρινόμενος Κρέοντα, καὶ τὸ σῶμα τοῦτο φέ-
 πταιν ἄετι φωνῇ; Ἐγὼ δ', ὦ φίλε Πόσειδον, ἐτι ζῶν ἐξανίσταμαι
 τοῦ ἱεροῦ· τῷ δὲ Ἀντιπάρῳ καὶ Μακεδόσιν οὐδ' ὁ σὺς ναὶς
 καὶ θάρος ὑπολέλειπται. Ταῦτ' εἰπὼν καὶ πελεύσας ὑπολα-
 25 βεῖν αὐτὸν ἤδη τρέμοντα καὶ σφαλλόμενον, ἅμα τῷ προελθεῖν
 καὶ παραιλέξαι τὸν βωμὸν ἔπεσε, καὶ στενάξας ἀφῆκε τὴν
 ψυχὴν.

LETTERS.

I.

Crates to Hipparchia, his Wife.

Ἐπανῆκε ταχέως. Ἔτι δύνασαι Διογένην καταλαβεῖν ζῶντα· ἐγγὺς γὰρ ἤδη ἐστὶ τῆς βίου τελευτῆς· (χθρὲς γέ τοι παρὰ τοσοῦτον ἐξέπνευσεν·) ἵνα καὶ ἀσπάσῃ αὐτὸν τὸ ἔσχατον ἄσπασμα, καὶ γνῶς, ὅσον δύναται καὶ ἐν τοῖς φοβερωτάτοις ἡ φιλοσοφία.

5

II.

Crates to certain Young Men.

Ἐθίξετε ἑαυτοὺς ἐσθλὴν μάζαν, καὶ πίνειν ὕδωρ, ἰχθὺν δὲ καὶ οἶνον μὴ γεύεσθαι. Ταῦτα μὲν γὰρ τοὺς μὲν γίγοντας ἀποθηριοῖ, ὥσπερ τὰ περὶ τῆς Κίρκης φάρμακα, τοὺς δὲ νέους ἀποθηλύνει.

III.

Crates to Origen.

Οὐ ποιεῖ ἀγρὸς σπουδαίους, οὐδὲ ἄστὺ φαύλους, ἀλλ' αἱ 10
σὺν τοῖς ἀγαθοῖς καὶ κακοῖς διατριβαί. Ὡστε, εἰ βούλει ἀγαθὸς καὶ μὴ κακὸς γενέσθαι σοι τοὺς παῖδας, πέμπε μὴ κατ' ἀγρὸν, ἀλλ' εἰς φιλοσόφου, ἵνα καὶ αὐτοὶ βαδίζοντες τὰ καλὰ ἐμάθωμεν. Ἀσκητὸν γὰρ ἡ ἀρετὴ, καὶ οὐκ αὐτόματον ἐμβαίνει τῇ ψυχῇ, ὥσπερ ἡ κακία.

IV.

Amnion to Philomochus.

Ἀπίκειν ἡμῶν ἡ χάλας βαρίως ἐμπεισοῦσα τὰ λήϊα,
καὶ λιμοῦ φάρμακον οὐδέν. Ὡνεῖσθαι δ' ἡμῖν ἐπακτοὺς
πυροὺς οὐχ οἷόν τε διὰ σπάνιν κερμάτων. Ἔστι δὲ σοί, ὡς
ἀκούω, τῆς πέρυσιν εὐτελείας λείψανα. Δάνεισον οὖν μοι
5 μεδίμνους εἴκοσιν, ὡς ἂν ἔχοιμι σώζεσθαι αὐτοὺς, καὶ ἡ γυνή,
καὶ τὰ παῖδια. Καρπῶν δὲ εὐφορίας γενομένης, ἐκτίσωμεν
αὐτὸ τὸ μέτρον, καὶ λαΐον, ἵαν τις εὐθηνία γένηται. Μὴ
δὲ περὶ αὐτῆς ἀγαθοὺς γειτονας εἰς στενὸν τοῦ καιροῦ φθει-
ρομένους.

V.

Iophon to Eraston.

10 Ἐπιτριβείη καὶ κακὸς κακῶς ἀπόλοιτο ὁ κάκιστος ἀλεκτρυ-
ὼν, ὅς με, ἡδὺν ὄνειρον θεώμενον, ἀναβοήσας ἐξήγειρεν
Ἐδέεον γάρ, ὃ φίλτατε γειτόνων, λαμπρὸς τις εἶναι καὶ
βαθύνπλουτος· εἶτα οἰκτιρῶν ἐπέπεσθαι μοι στίφος, οὗς οἰ-
κονόμους καὶ διοικητὰς ἐνόμιζον ἔχειν. Ἐφῄκειν δὲ καὶ τῷ
15 χεῖρι δακτυλίων πεπληρωθῆναι, καὶ πολυταλάντους λίθους
περιφέρειν· καὶ ἦσαν οἱ δάκτυλοι μου μαλακοὶ, καὶ ἥκιστα
τῆς δικέλλης ἐμμένοντο. Ἐφαίνοντο δὲ καὶ οἱ κόλακες ἐγγύ-
θω παρεστάναι. Ἐν τούτῳ δὲ καὶ ὁ δῆμος Ἀθηναίων εἰς τὸ
θιάτρον προελθόντες, ἐβόων προχειρίσασθαι με στρατηγόν.
20 Μεσσύσης δὲ τῆς χειροτονίας, ὁ παμπονηρὸς ἀλεκτρυὼν ἀνε-
βόησε, καὶ τὸ φάσμα ἠφανίσθη. Ὅμως ἀνεγρόμενος περι-
χαρὴς ἦν ἐγώ· ἐνθύμιον δὲ ποιησάμενος, τοὺς φυλλοχόους
δοτάναι μῆνας, ἔγνω εἶναι τὰ ἐνύπνια ψευδέστατα.

VI.

Ampelion to Evergus.

Πολὺς ὁ χειμὼν τὸ τῆτες, καὶ οὐδενὶ ἐπιτησίον. Πάντα γὰρ ἢ χιὼν κατείληφε, καὶ λευκανθίζουσιν οὐχ οἱ λόφοι μόνον, ἀλλὰ καὶ τὰ κοῖλα τῆς γῆς· ἀπορία δὲ ἔργων, ἀργὸν δὲ καθί-
ζειν ὄνειδος. Προκύνψας δῆτα τῆς καλύβης, οὐκ ἔφθην παρ-
ανοίξας τὸ θυρεόν, καὶ ὁρᾷ σὺν τῷ νιφετῷ δῆμον ὅλον ὀρνέ- 5
ων φερόμενον, καὶ κοψίλους καὶ κίχλας. Εὐθίως οὖν ἀπὸ
τῆς λεκάνης ἀνασπᾶσας ἔξον, ἐπαλείφω τῶν ἀχράδων τοὺς
κλάδους· καὶ ὅσον οὕτως τὸ νέφος ἐπίστη τῶν στροφάλων,
καὶ πᾶσαι ἐκ τῶν ὀροδάμων ἐκρέμαντο, θίαμα ἡδὺ, πτερωτὴν
ἐχόμεναι, καὶ κεφαλῆς καὶ ποδῶν εἰλημμέναι. Ἐκ τούτων 10
λάχος σοι τὰς πίονας καὶ εὐσάρκους ἀπέσταλκα πάντα εἰκοσι.
Κοινὸν γὰρ ἀγαθὸν τοῖς ἀγαθοῖς· φθοροσύνην δὲ εἰ ποτη-
ροὶ τῶν γειτόνων.

VII.

Philocomus to Thestylus.

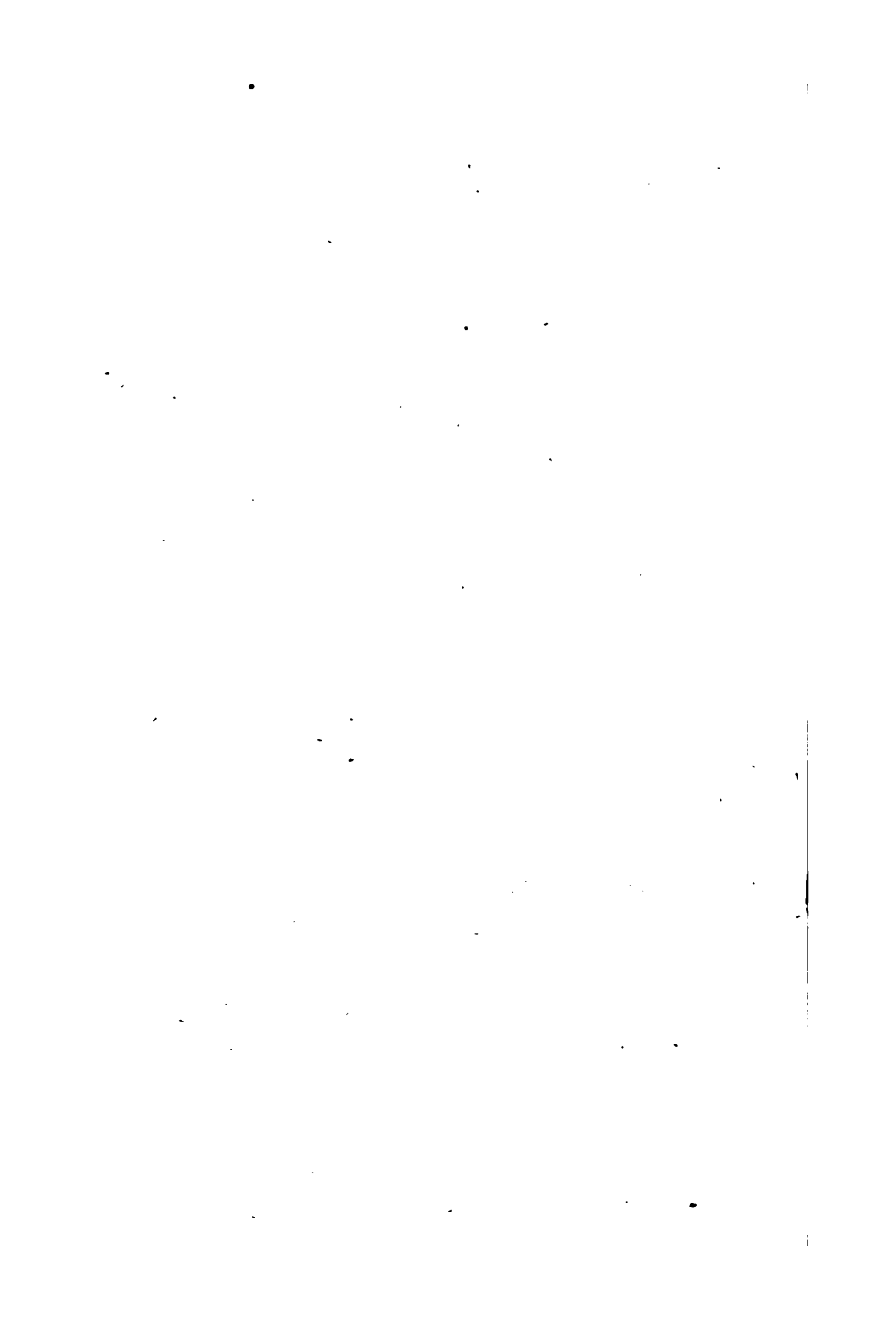
Οὐκ ὅποιε εἰς ἄστυ καταβᾶς, οὐδὲ εἰδὼς τί ποτὶ ἐστὶν ἡ
λεγομένη πόλις, ποθῶ τὸ καινὸν τοῦτο θίαμα ἰδεῖν, ὅφ' ἐν 15
περιβόλῃ κατοικοῦντας ἀνθρώπους, καὶ τ' ἄλλα ὅσα διαφέρει
πόλις ἀγροικίας μαθεῖν. Εἰ οὖν σοι πρόφασις ὁδοῦ ἄστυδε
γένηται, ἥκε ἀπᾶζων νῦν καμέ· καιρὸν γὰρ ἐγὼ δὴ οἶμαι
τοῦ πλείον τι μαθεῖν, ἥδη μοι βρῦειν θριξὶ τῆς ὑπῆρης ἀρ-
χομένης. Τίς οὖν δὴ με κακεῖ μυσταγωγεῖν ἐπιτηδεύεις, ἥ 20
σὺ, ὃ τὰ πολλὰ εἶσω πυλῶν ἀλινδούμετος;

VIII.

Gamochæron to Phagodætes.

Ἐθεάσω οἷά με εἰργάσατο ὁ κατάρματος οὗτος κουρεὺς, ὃ
 πρὸς τῇ ὁδῷ· λίγω δὲ τὸν ἀδόλεσχον, καὶ λάλον, τὸν Ἀβρο-
 τησίου προτιθέμενον ἐσοπτρα, τὸν τοὺς χειροθήθεις κόρα-
 κας τιθασσεύοντα, τὸν ταῖς μαχαιρίσι κυμβαλισμὸν εὐ-
 5 ρυθμον ἀνακρούοντα. Ὡς γὰρ ἀφικόμεν ξυρνεῖσθαι τὴν
 γενειάδα βουλόμενος, ἀσμένως τε ἐδέξατο, καὶ ἐφ' ὑψηλοῦ
 θρόνου καθίσας, σινδόνα καινὴν περιθεὶς, πρῶτος εὖ μάλα
 κατέφερε μοι τῶν γνάθων τὸ ξυρὸν, ἀποφιλῶν τὸ πύκνωμα
 τῶν τριχῶν. Ἄλλ' ἐν αὐτῷ τούτῳ πανοῦργος ἦν καὶ σκαιός·
 10 Ἐλαθε γὰρ τοῦτο παρὰ μέρος ποιῶν, καὶ οὐ κατὰ πάσης τῆς
 γνάθου, ὥστε ὑπολειφθῆναι μοι πολλαχοῦ μὲν δασεῖαν, πολλα-
 χοῦ δὲ λείαν τὴν σιαγόνα. Καγὼ μὲν οὐκ εἰδὼς τὴν πανουρ-
 γίαν, ᾧχόμεν κατὰ τὸ εἰωθὸς ἄκλητος εἰς Πασίωνος· οἱ
 συμπόται δέ, ὡς εἶδον, ἐξέθανον τῷ γέλωτι· ἔως ἀγνοοῦντά
 15 με ἐφ' ὅτῃ γελῶσιν, εἰς τις εἰς μέσους παρελθὼν, τῶν ἀπολει-
 φθεῖσθαι τριχῶν ἐπιλαβόμενος εἵλκυσεν. Ἐκείνας μὲν οὖν
 περιπαθῶς κοπίδα λαβὼν ἀπερρόλυσσα, ἔτοιμος δὲ εἰμι ξύλον
 εὐμέγεθες ἀνελόμενος κατὰ τοῦ βρέγματος πατάξαι τὸν ἄλ-
 τήριον. Ἄ γάρ οἱ τρέφοντες παῖζουσι, ταῦτα μὴ τρέφειν
 20 ἐτόλμησε.

POETICAL EXTRACTS.



I.

*The Meeting of Hector and Andromache.**

Ὡς ἄρα φωνήσας, ἀπέβη κορυθαίολος Ἕκτωρ.
 Αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας,
 Οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν·
 Ἄλλ' ἦγε ξὺν παιδί καὶ ἀμφιπόλῳ εὐπέπλῳ
 Πύργῳ ἐφ' ἑστῇκει γούρυσά τε, μυρομένη τε. 5
 Ἕκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
 Ἔστη ἐπ' οὐδὸν ἰὼν, μετὰ δὲ δημοῖσιν ἔειπεν
 Εἰ δ', ἄγε μοι, δμῶαί, νημερτέα μυθῆσασθαι·
 Πῇ ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάροιο ;
 Ἥε πῃ ἐς γαλῶν, ἥ εἰνατέρων εὐπέπλων, 10
 Ἥ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῶαί ἐϋπλόκαμον δεινὴν θεὸν ἱλάσκονται ;
 Τὸν δ' αὖτ' ὀτρυνὴ ταμίη πρὸς μῦθον ἔειπεν·
 Ἕκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθῆσασθαι·
 Οὔτε πῃ ἐς γαλῶν, οὔτ' εἰνατέρων εὐπέπλων, 15
 Οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῶαί ἐϋπλόκαμον δεινὴν θεὸν ἱλάσκονται·
 Ἄλλ' ἐπὶ πύργῳ ἐβη μέγαν Ἴλου, οὐνεκ' ἄκουσεν
 Τίρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
 Ἥ μὲν δὴ πρὸς τεῖχος ἐπείγομένη ἀφικάνει, 20
 Μαινομένη εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.
 Ἥ ῥα γυνὴ ταμίη· ὃ δ' ἀπέσσυτο δώματος Ἕκτωρ,
 Τὴν αὐτὴν ὁδὸν αὐτὶς, εὐκτιμένος κατ' ἀγυιάς.
 Εὔτε πύλας ἵκανε, διερχόμενος μέγα ἄστυ,
 Σκαιάς — τῇ γὰρ ἔμελλε διεξιμέναι πεδίονδε — 25

"Ενθ' ἄλοχος πολύδαρος ἐναντίη ἦλθε θείουσα,
 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,
 Ἡετίων, ὃς ἔβαιεν ὑπὸ Πλάκῃ ὕληέσση,
 Θήβῃ Τροπλακίῃ, Κιλίκεσσ' ἀνδρῶσιν ἀνάσσω·
 Τού περ δὴ θυγάτηρ ἔχεθ' ἔκτορι χαλκοκορυστῇ. 30
 "Ἡ οἱ ἔπειτ' ἦντοσ', αἶμα δ' ἀμφίπολος κίεν αὐτῇ,
 Παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, τῆπιον αὐτως,
 ἔκτοριδην ἀγαπητόν, ἀλλγκιον ἀστέρι καλῷ·
 Τὸν δ' ἔκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυνάκτ'· οἷος γὰρ ἐρύετο Ἵλιον ἔκτωρ. 35
 "Ἦτοι δ' οὐ μὲν μεῖδισεν ἰδὼν ἐς παῖδα σιωπῇ·
 Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δακρυχέουσα,
 "Ἔν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
 Δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεείρας
 Παῖδά τε νηπίαχον, καὶ ἔμ' ἄμμορον, ἣ τάχα χήρῃ 40
 Σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ,
 Πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη,
 Σεῦ ἀφαιμαρτούσῃ, χθόνα δύμεναι· οὐ γὰρ εἴ' ἄλλῃ
 "Ἔσται θαλπωρῇ, ἐπεὶ ἂν σύ γε πότμον ἐπίσπῃς,
 Ἄλλ' ἄχῃ· οὐδέ μοι ἐστι πατήρ καὶ πότνια μήτηρ. 45
 "Ἦτοι γὰρ πατήρ' ἀμὸν ἀπέκτανε Διὸς Ἀχιλλεύς,
 Ἐκ δὲ πόλιν πέρσεν Κιλικῶν εὐναιετάρωσαν,
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 Οὐδέ μιν ἐξενάριξε· σεβάσασατο γὰρ τότε θυμῷ·
 Ἄλλ' ἄρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν, 50
 Ἦδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύττεισαν
 Νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
 Οἱ δέ μοι ἐπὶ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 Οἱ μὲν πάντες ἰὼ κίον ἡματι Ἄιδος εἰσώ·
 Πάντας γὰρ κατέπεφνε ποδάρεκς Διὸς Ἀχιλλεύς 55
 Βουσίην ἐπ' εἰλιπόδεσσι καὶ ἄργεννῇς οἶεσιν.
 Μητέρα δ' ἣ βασιλεύεν ὑπὸ Πλάκῃ ὕληέσση,
 Τὴν ἐπεὶ ἄρ' δεῦρ' ἦγαγ' αἶμ' ἄλλοισι κτεάτεσσιν,
 Ἀψ' ὅγε τὴν ἀπέλυσας, λαβὼν ἀπαρεῖσι ἄποινα·

I. *The Meeting of Hector and Andromache.* 185

Πατὴρ δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα. 60

Ἐκτορ, αἰτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ,

Ἡδὲ κασιγνήτος, σὺ δέ μοι θαλερὸς παρακοίτης.

Ἄλλ' ἄγε νῦν ἐλείαιρε, καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,

Μὴ παῖδ' ὀρφανικὸν θείης, χήρην τε γυναῖκα·

Λαὸν δὲ στήσον παρ' ἐρινεὸν, ἔνθα μάλιστα 65

Ἀμβατὸς ἔστι πόλις, καὶ ἐπιδρομον ἔπλετο τείχος.

Τρεῖς γάρ τῃγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι,

Ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενεῖα,

Ἡδ' ἀμφ' Ἀτρεΐδας καὶ Τυδείος ἄλκιμον υἱόν·

Ἦν πού τις σφιν ἔνισπε θεοπροπίων εὖ εἰδώς, 70

Ἦν νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνῶγει.

Τὴν δ' αὖτε προσέειπε μέγας κερυθαιόλος Ἐκτωρ·

Ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς

Αἰδέομαι Τρῳᾶς καὶ Τρῳάδας ἑλκεσιπέπλους,

Ἄλ' κε, κακὸς ὧς, νόσφιν ἄλυσκάῳ πολέμοιο 75

Οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς

Αἰεὶ, καὶ πρώτοισι μετὰ Τρῳέεσσι μάχεσθαι,

Ἀρνύμενος πατρός τε μέγα κλέος ἡδ' ἐμὸν αὐτοῦ.

Εὖ γάρ ἐγὼ τότε οἶδα κατὰ φρένα καὶ κατὰ θυμόν,

Ἔσsetαι ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Πῖλος ἰρή, 80

Καὶ Πρῖαμος καὶ λαὸς εὐμμελίῳ Πριάμοιο.

Ἄλλ' οὐ μοι Τρῳῶν τόσσον μέλει ἄλλος ὀπισσω,

Οὐτ' αὐτῆς Ἐκάβης, οὔτε Πριάμοιο ἄνακτος,

Οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ

Ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι θυεμένεσσιν, 85

Ὅσσον σεῖ', ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων

Δακρυόεσσαν ἄγεται, ἐλεύθερον ἡμαρ ἀπούρας·

Καὶ κεν ἐν Ἀργεὶ ἰούσα, πρὸς ἄλλης ἱστὸν ὑφαίνους,

Καὶ κεν ὕδωρ φορέεις Μεσσηΐδος ἢ Τπερείης,

Πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη· 90

Καὶ ποτὲ τις εἴπησιν, ἰδὼν κατὰ δάκρυ χέουσαν·

Ἐκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι

Τρῳῶν ἱπποδάμων, ὅτε Πῖλον ἀμφεμάχοντο.

᾽Ως ποτὶ τις ἐφείη· σοὶ δ' αὖ ρέον ἕσσεται ἄλγος
Χήτει τοιοῦδ' ἀνδρὸς, ἀμύνειν δούλιον ἡμᾶρ. 95

Ἄλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
Πρὶν γ' ἐπὶ σῆς τε βοῆς, σοῦ θ' ἑλκηθμοῖο πυθέσθαι!

᾽Ως εἰπὼν, οὗ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ.

Ἄψ δ' ὁ παῖς πρὸς κόλπον ἐϋζώνοιο τιθήνης
Ἐκλίνθη ἰάχων, πατρὸς φίλου ὅψιν ἄτυχθεις, 100

Ταφρῆσας χαλκὸν τε, ἰδὲ λόφον ἱππιοχαίτην,
Δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας.

Ἐκ δ' ἐγάλασε πατὴρ τε φίλος καὶ πότνια μήτηρ.
Αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,

Καὶ τῆν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν· 105
Αὐτὰρ ὅχ' ὃν φίλον υἱὸν ἐπεὶ κύσε, πῆλὲ τε χερσίν,
ἔβλεπεν ἐπευξάμενος Διὶ τ', ἄλλοισιν τε θεοῖσιν·

Ζεῦ, ἄλλοι τέ θεοὶ, δότε δὴ καὶ τόνδε γενέσθαι
Παῦδ' ἐμὸν, ὥς καὶ ἐγὼ περ, ἀμπρεπεία Τρώεσσιν,

᾽Ωδὲ βλήν τ' ἀγαθὸν, καὶ Ἰλίου Ἰφι ἀνάσσειν· 110
Καὶ ποτὶ τις εἴησι· πατρὸς δ' ὄγε πολλὸν ἀμύνων!

Ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόντα,
ἔκταντας δῆριον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.

᾽Ως εἰπὼν, ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
Παῦδ' ἰόν· ἥ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ 115

Δακρυόεντα γελάσασα. Πόσις δ' ἐλέησε νοήσας,
Χεὶρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·

Δαιμονίη, μή μοι τι λήν ἀκαχίεο θυμῷ!
Οὐ γάρ τις μ' ὑπὲρ αἶσαν ἀνὴρ ἴδιδι προΐάψει·

Μοῖραν δ' οὔτιν' ἀφ' ἡμὶ πεφυγμένον ἔμμεναι ἀνδρῶν, 120
Οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα χεῖρηται.

Ἄλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμει,
Ἰστόν τ', ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε.

Ἔργον ἐποίγεσθαι· πόλεμος δ' ἄνδρεσσιν μελήσει
Πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλῶ ἐγγεγάσιν. 125

᾽Ως ἄρα φωνήσας, κόρυθ' εἴλετο φαίδιμος Ἔκτωρ
Ἴκπουριν· ἄλοχος δὲ ῥῆλιν οἰκόνδε βεβήκει,

II. *Jupiter's Address to the Gods.* 187

Ἐντροπαλιζομένη, θαλαρὸν κατὰ δάκρυ χέουσα.
 Λίπα δ' ἐπειθ' ἴκανε δόμους εὐναιετάσιονας
 Ἐκτορος ἀνδροφόνουιο· κινήσαστο δ' ἐνδοθι πολλὰς 130
 Ἀμφιπόλους, τῆσιν δὲ γόνον πάσῃσιν ἐνώφισεν.
 Αἰ μὲν ἔτι ζῶν γόνον Ἐκτορα ῥ' ἐνὶ οἴκῳ·
 Οὐ γάρ μιν ἔτ' ἔφαντο ὑπότεροπον ἐκ πολέμοιο
 ἔβασθαι, προσφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

II.

*Jupiter commands the Gods to remain neutral.**

Ἦὸς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν·
 Ζεὺς δὲ θεῶν ἀγορὴν ποιήσαστο τερπικέραυνος
 Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπουιο.
 Αὐτὸς δὲ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον·
 Κέκλυτέ μεν, πάντες τε θεοὶ, πᾶσαι τε θείωναι, 5
 Ὅφρ' εἴπω, τὰ με θυμὸς ἐνὶ στήθεσσι κελεύει.
 Μῆτε τις οὖν θήλεια θεὸς τόγε, μήτε τις ἄρσσην
 Πειράτω διακίρσαι ἐμὸν ἔπος· ἀλλ' ἅμα πάντες
 Αἰνεῖτ', ὅφρα τάχιστα τελευτήσω τὰδε ἔργα.
 Ὅν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα ρήσω 10
 Ἑλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Ἀσναοῖσιν,
 Πληγεῖς οὐ κατὰ κόσμον, ἐλεύσεται Οὐλύμπόνδε·
 Ἢ μιν ἐλὼν ῥίπω ἐς Τάρταρον ἡρόεντα,
 Τῆλε μάλ', ἥχ' βαθίστον ὑπὸ χθονὸς ἐστὶ βέρεθρον·
 Ἐνθα σιδήρειαι τε πύλαι καὶ χάλκεος οὐδὸς, 15
 Τόσσον ἐνερθ' Ἰδῶω, ὅσον οὐρανὸς ἐστ' ἀπὸ γαίης·
 Γνώσῃ ἐπειθ', ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων.
 Εἰ δ', ἄγε, πειρήσουσθε, θεοὶ, ἵνα εἰδέτε πάντες,

* *Iliad*, VIII. 1 — 29

Σειρήν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες,
 Πάντες δ' ἐξάπτεσθε θεοὶ, πᾶσαι τε θείαιαι· 20
 Ἄλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίωνδε
 Ζῆν', ὕπατον μήστωρ', οὐδ' εἰ μάλα πολλὰ κάμοιτε.
 Ἄλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσσαι
 Αὐτῇ κεν γαίῃ ἐρύσαιμ', αὐτῇ τε θαλάσῃ·
 Σειρήν μὲν κεν ἔπειτα περὶ ῥίον Οὐλύμποιο 25
 Δησαίμην· τὰ δέ κ' αὐτὲ μετήορα πάντα γένοιτο.
 Τόσσον ἐγὼ περὶ τ' εἰμι θεῶν, περὶ τ' εἴμ' ἀνθρώπων.
 Ὡς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
 Μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.

III.

*The Triumph of Achilles over the dead Body of Hector, and the Lament of Andromache.**

Τὸν δ' ἐπεί ξεναίριζε ποδάρκης δῖος Ἀχιλλεύς,
 Στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·
 ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 Ἐπειδὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
 Ὅς κακὰ πόλλ' ἔρρεξεν, ὅς οὐ σύμπατες οἱ ἄλλοι· 5
 Εἰ δ', ἄγετ', ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,
 Ὅφρα κ' ἔτι γνῶμεν Τρώων νόον, ὅντιν' ἔχουσιν·
 Ἥ καταλείψουσιν πόλιν ἄκρην, τοῦδε πεσόντος,
 Ἥ μένειν μεμάσσι, καὶ Ἑκτορος οὐκέτ' ἐόντος·
 Ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός; 10
 Κεῖται παρ' κήεσσι νέκυς ἄκλαντος, ἄθαρπτος,
 Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὅφρ' ἂν ἔρωγῃ
 Ζωοῖσιν μετέω, καὶ μοι φίλα γούνατ' ὀρώρῃ.

*Iliad, XXII. 376 — 515.

- Εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀΐδαο,
 Ἀντάρ ἐγὼ καὶ κῆθι φίλου μνηΐσομ' ἱταίρου. 15
 Νῦν δ' ἄγ', αἰείδοντες παιήσῃ, κοῦροι Ἀχαιῶν,
 Νηυσὶν ἐπὶ γλαφυρῇσι τρώμεθα, τόνδε δ' ἄγωμεν.
 Ἥράμεθα μέγα κύδος· ἐπέφρομεν Ἑκτορα δῖον,
 ὦ ἦ, Τρώες κατὰ ἄστυ, θεῶ ὧς, εὐχετόωντο.
 Ἥ ῥα, καὶ Ἑκτορα δῖον αἰεκέα μῆδετο ἔργα. 20
 Ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντα
 Ἔς σφυρὸν ἐκ πτέρης, βοέους δ' ἐξῆπτεν ἱμάντας,
 Ἐκ δίφροιο δ' ἔδησε· κάρη δ' ἐκείσθαι ἔασεν
 Ἔς δίφρον δ' ἀναβὰς, ἀνά τε κλυτὰ τεύχε' αἰέρας,
 Μάστιξεν δ' ἑλάν, τὸ δ' οὐκ ἄκοντα πετίσθην. 25
 Τοῦ δ' ἦν ἱλκομένοιο κονίσσαλος· ἀμφὶ δὲ χαῖται
 Κυνάνται πύλιναντο, κάρη δ' ἄπαν ἐν κονίῃσιν
 Κεῖτο, πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσιν
 Δῶκεν αἰεκέσασθαι ἐπὶ ἐν πατρὶδι γαίῃ.
 Ὡς τοῦ μὲν κεκόνετο κάρη ἄπαν· ἡ δὲ νῦ μῆτηρ 30
 Τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἑφθήψε καλύνπτρην
 Τηλόσε· κούκυσεν δὲ μάλα μέγα, παῖδ' ἐς·δοῦσα.
 Ὡ μῶξεν δ' ἑλερινὰ πατὴρ φίλος, ἀμφὶ δὲ λισσὴ
 Κωκυτῷ ἵ' εἶχοντο καὶ οἰμωγῇ κατὰ ἄστυ·
 Τῷ δὲ μάλιστα ἄρ' ἦν ἐναλλγκιον, ὥς εἰ ἅπασα 35
 Πῖος ὀφρυόεσσα περὶ σμύχοιτο κατ' ἄκρης.
 Ἀσπὶ μὲν ῥα γέροντα μόγις ἔχον ἀσχαλόωντα,
 Ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.
 Πάντας δ' ἑλιτάνευε, κυλινδόμενος κατὰ κόπρον,
 Ἐξοτομακλήθην ὀνομάζων ἄνδρα ἕκαστον· 40
 Σχίσθε, φίλοι, καὶ μ' ὅλον ἐάσατε, κηδόμενοι περ,
 Ἐξελθόντα πόλης, ἐκείσθ' ἐπὶ νῆας Ἀχαιῶν,
 Ἀλσσωμ' ἀνέρα τοῦτον ἀτάσθαλον, ὀβριμοεργόν,
 Ἦν πως ἡλικίῃν αἰδέσσεται, ἥδ' ἐλεήσει
 Γῆρας· καὶ δὲ νῦ τῷδε πατὴρ τοιόσδε τίτυκται, 45
 Πηλεὺς, ὃς μιν ἔτικτε καὶ ἔτρεφε, πῆμα γενέσθαι
 Τρωσί· μάλιστα δ' ἔμοι περὶ πάντων ἄλγε' ἔθνηκεν.

Τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας·
 Τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,
 Ὡς ἐνός, οὐ μ' ἄχος ὅζυ κατοίσεται Ἄϊδος εἴσω,
 Ἐκτορός· ὥς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσιν!

50

Τῷ κε κορρυσσάμεθα κλαίοντέ τε, μυρομένω τε,
 Μήτηρ θ', ἣ μιν ἔκρινε, δυσάμμορος, ἥδ' ἐγὼ αὐτός.

Ὡς ἔφατο κλαίων· ἐπὶ δὲ στενάχοντο πολῖται·

Τρωῆσιν δ' Ἐκάβη ἀδινού ἐξῆρχε γόοιο·

55

Τέκνον, ἐγὼ δειλὴ τί νυ βείομαι, αἰνὰ παθοῦσα,

Σεῦ ἀποιεθνηώτος; ὃ μοι νύκτας τε καὶ ἡμῃ

Εὐχολὴ κατὰ ἄστυ πελέσκειο, πᾶσι τ' ὄνειαρ,

Τρωαί τε καὶ Τρωῆσι κατὰ πτόλιν, οἳ σε, θεὸν ὦς,

Λαίδεχαι· ἥ γάρ κε σφι μῦλα μέγα κῦδος ἔησθα,

60

Ζωὸς ἐὼν· νῦν αὖ θάνατος καὶ Μοῖρα κηράνει!

Ὡς ἔφατο κλαίονσ'· ἄλοχος δ' οὐπω τι πέπυστο

Ἐκτορὸς· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἐλθὼν

Ἰγγεῖλ, ὅτι ρά οἱ πόσις ἔκτοδι μέμνε πυλάων.

Ἄλλ' ἦγ' ἰστὸν ὕφαινε, μυχρὴ δόμον ὑψηλοῖο,

65

Δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσεν.

Κέκλετο δ' ἀμφιπόλοισιν ἐϋπλοκάμοις κατὰ δῶμα,

Ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὄφρα πέλοιτο

Ἐκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντε·

Νηπίη, οὐδ' ἐνόησεν, ὃ μιν μάλα τῆλε λοετρῶν

70

Χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.

Κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου,

Τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δὲ οἱ ἔκπεσε κερκίς·

Ἢ δ' αὐτὶς δμωῇσιν ἐϋπλοκάμοισι μετηνῦδα·

Δεῦτε, δῶ μοι ἐπεσθον, ἰδῶμ', ὅτιν' ἔργα τέτυκται.

Αἰδοίης ἐκυρῆς ὅπως ἔκλυον· ἐν δ' ἐμοὶ αὐτῇ

76

Στήθεσι πᾶλλεται ἥτορ ἀνὰ στόμα, νέρθε δὲ γούνα·

Πήγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκευσιν.

Αἶ γὰρ, ἀπ' οὐατος εἴη ἐμεῦ ἔπος! ἀλλὰ μάλ' αἰνῶς

Δαίδω, μὴ δὴ μοι θρασὺν Ἐκτορα δῖος Ἀχιλλεύς,

80

Μοῦνον ἀποτιμῆζας πόλιος, πεδίονδε δέχεται,

Καὶ δὴ μιν καταπαύσῃ ἀγνητοῦς ἀλεγυῖνῃς,
 Ἦ μιν ἔχουσιν· ἐπεὶ οὐποτ' ἐνὶ πληθύνι μένεν ἀνδρῶν,
 Ἀλλὰ πολὺ προθάλασσε, τὸ ὄν μένος οὐδενὶ εἰκῶν.
 Ὡς φαμένη, μεγάροιο διέσσυτο, μακάρε' ἴση, 85
 Παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.
 Αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἔξεν ὕμιλον,
 Ἔστη παπτήχασ' ἐπὶ τειχεῖ· τὸν δ' ἐνόησεν
 Ἐλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι
 Ἐλκον ἀκηδέστως κόλλας ἐπὶ νῆας Ἀχαιῶν. 90
 Τὴν δέ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυπεν·
 Ἦριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.
 Τῇλε δ' ἀπὸ κρατὸς χεῖς δέσματα σιγαλόεντα,
 Ἀμπνυκα, κεκρύφαλόν τε ἰδὲ πλεκτὴν ἀναδέσμην,
 Κρηδεμόν θ', ὃ ρά οἱ δῶκε χρυσίῃ Ἀφροδίτῃ, 95
 Ἦματι τῷ, ὅτε μιν κορυθαίολος ἡγάγεθ' Ἐκτωρ
 Ἐκ δόμου Ἡειώνοιο, ἐπεὶ πόρε μυρία ἔδνα.
 Ἀμφὶ δέ μιν γαλῶν τε καὶ εἰνατέρους ἄλις ἔσταν,
 Αἱ ἔμετ' ἀφίαν εἶχον ἀτυζομένην ἀπολέσθαι.
 Ἦ ὅτ' ἐπεὶ οὖν ἄμπνυτο, καὶ ἐς φρένα θυμὸς ἀγέροθι, 100
 Ἀμβλήδην γούωσα, μετὰ Τρωῆσιν ἔειπεν·
 Ἐκτορ, ἐγὼ δύστηνος! ἰὴ ἄρα γεινόμεθ' αἶση
 Ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
 Αὐτὰρ ἐγὼ Θήβῃσιν ὑπὸ Ἠλιάκῃ ὕληέσση,
 Ἐν δόμῳ Ἡειώνοιο, ὃ μ' ἔτρεφε τυτθὸν ἐοῦσαν, 105
 Δύζμορος αἰνόμερον· ὥς μὴ ὤφελλε τεκέσθαι!
 Νῦν δὲ σὺ μὲν Αἰδαο δόμονος, ἐπὶ κεύθεσι γαλῆς,
 Ἔρχεαι, αὐτὰρ ἐμὲ στυγεροῦ ἐνὶ πένθεϊ λείπεις
 Χήρην ἐν μεγάροισι· πάϊς δ' ἐτι νήπιος αὐτῶς,
 Ὅν τέκομεν σύ τ' ἐγὼ τε δυσάμμοροι· οὔτε σὺ τούτῳ 110
 Ἔσσεαι, Ἐκτορ, ὄνειαρ, ἐπεὶ θάνεις, οὔτε σοὶ οὔτος.
 Ἦν γὰρ δὴ πόλεμόν γε φύγη πολὺδακρυν Ἀχαιῶν,
 Αἰεὶ τοι τούτῳ γε πόνος καὶ κῆδε' ὀπισσω
 Ἔσσονται· ἄλλοι γάρ οἱ ἀπουρίσσουσιν ἀρούρας.
 Ἦμαρ δ' ὀρφανικὸν παρὰ φήλικα παῖδα τίθῃσιν· 115

- Πάντα δ' ὑπεμνήμυκε, δεδάκρυνται δὲ παρμιαί.
 Δευόμενος δέ τ' ἄνυσαι πᾶϊς ἐς πατρός ἑταίρους,
 Ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·
 Τῶν δ' ἐλεησάντων κοτύλην τις τυτθὸν ἐπίσχευ,
 Χεῖλα μὲν τ' ἔδλιν', ὑπερῶν δ' οὐκ ἔδλινεν. 120
 Τὸν δὲ καὶ ἀμφιθαλὴς ἐκ δαιτύος ἐστυφέλιξεν,
 Χερσὶν πεπληγῶς, καὶ ὄνειδιόισιν ἐτίσων·
 Ἐφ' οὕτως· οὐ σὸς γε πατὴρ μεταδαινύται ἡμῖν.
 Δακρυόεις δέ τ' ἄνυσαι πᾶϊς ἐς μητέρα χήρην,
 Ἄστυάναξ, ὅς πρὶν μὲν ἰοῦ ἐπὶ γούνασι πατρός 125
 Μυελὸν ὅλον ἔδεσκε, καὶ οἶῶν πλοῖα δημόν·
 Αὐτὰρ ὅθ' ὕπνος ἔλοι, παύσαιτό τε νηπιαγεύων,
 Εὐδεσκ' ἐν λείτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,
 Εὐνῇ ἐνι μαλακῇ, θαλίῳ ἐμπλησάμενος κῆρ·
 Νῦν δ' ἂν πολλὰ πάθῃσι, φίλου ἀπὸ πατρός ἁμαρτῶν,
 Ἄστυάναξ, ὃν Τρῶες ἐπὶ κλησὶν καλέουσιν· 131
 Οἷος γάρ σφιν ἔρυστο πύλας καὶ τείχεα μακρά.
 Νῦν δέ σε μὲν παρὰ νηυσὶ κορωνίσσι, νόσφι τοκήων,
 Διόλαι εὐλαὶ ἔδονται, ἐπεὶ καὶ κύνας κορέσσονται,
 Γυμνὸν· ἀτάρ τοι εἴματ' ἐνὶ μεγάροισι κέονται, 135
 Λεπτὰ τε καὶ χαλκίοντα, τετυγμένα χερσὶ γυναικῶν.
 Ἄλλ' ἦτοι τᾶδε πάντα καταφλέξω πῦρ ἐκ κλέω,
 Οὐδὲν σολύ' ὄφελος, ἐπεὶ οὐκ ἐγκλείσαι αὐτοῖς,
 Ἄλλὰ πρὸς Τρῶων καὶ Τρωϊάδων κλέος εἶναι.
 "Ὡς ἔφατο κλαίοντα· ἐπὶ δὲ στενάχοντο γυναῖκες. 140

IV.

*Priam supplicates Achilles for the dear Body of Hector.**

Γέρων δ' ἰδὺς κλέν οἴκου,
 Τῇ δ' Ἀχιλεὺς ἔειπε, Διὶ φίλος· ἐν δέ μιν αὐτὸν
 Εὐρῆ· ἔταροι δ' ἀπάνευθε καθέλιπτο· τῇ δὲ δὴ οἶα,
 Ἥρωις Αὐτομήδων τε καὶ Ἀλκιμος, ὄζος Ἄρηος,
 Πολύννοιν παρεόντε· νέον δ' ἀπέληγεν ἰδωδῆς, 5
 Εσθλὼν καὶ πίνων, ἔτι καὶ παρέκειτο τράπεζα.
 Τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στάς
 Χερσὶν Ἀχιλλῆος λάβε γούνατα, καὶ κύσε χεῖρας
 Διυᾶς, ἀνδροφόνους, αἱ οἱ πολέας κτάνον νῆας.
 Ὡς δ' ὅτ' ἂν ἄνδρ' ἄτη πυκινὴ λάβη, ὅς τ' ἐνὶ πάτρῃ 10
 Φῶτα κατακτείνας, ἄλλων ἐξίκετο δῆμον,
 Ἄνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας·
 Ὡς Ἀχιλεὺς θάμβησεν, ἰδὼν Πρίαμον θεοειδέα·
 Θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἶδοντο.
 Τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπεν· 15
 Μνήσαι πατρός σοῖο, θεοῖς ἐπιεικέλ' Ἀχιλλεῦ,
 Τηλέκου, ὥσπερ ἐγὼν, ὀλοῷ ἐπὶ γήραος οὐδῶ.
 Καὶ μὲν που κείνον περιναίεται ἀμφὶς ἰόντες
 Τείρουσ', οὐδέ τις ἐστὶν ἀρῆν καὶ λοίγον ἀμύναι·
 Ἀλλ' ἦτοι κείνός γε, σέθεν ζώοντος ἀκούων, 20
 Χαίρει τ' ἐν θυμῷ, ἐπὶ τ' ἔλπεται ἥματα πάντα
 Ὀψεσθαι φίλον υἱόν, ἀπὸ Τροίηθι μολόντα.
 Αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον νῆας ἀρίστους
 Τροίῃ ἐν εὐρείῃ· τῶν δ' οὐτινὰ φημι λειψέσθαι.
 Πεντήκοντά μοι ἦσαν, ὅτ' ἤλυθον νῆες Ἀχαιῶν· 25

* Iliad, XXIV. 471 — 675. Priam, under the guidance of Mercury, has reached the tent of Achilles. There leaving his car and charioteer, he enters the tent.

Τῶν μὲν πολλῶν θούρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·

Ὃς δέ μοι οἷος ἔην, εἶρτο δὲ ἄστν καὶ αὐτοὺς,

Τὸν σὺ πρώην κτείνας, ἀμυνόμενον περὶ πάτρης.

Ἔκτορα· τοῦ νῦν εἵνεχ' ἱκάνω νῆας Ἀχαιῶν,
 Ἀσόμενος παρὰ σείο, φέρω δ' ἀπερείσαι ἄποινα. 30

Ἄλλ' αἰδεῖο θεοὺς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον,
 Μνησάμενος σοῦ πατρός· ἐγὼ δ' ἑλεηνότερός περ,

Ἔτιλν δ' οἷ' οὐπω τις ἐπιχθόνιος βροτὸς ἄλλος,

Ἄνδρὸς παιδοφόνου ποτὶ στόμα χεῖρ' ὀρέγεσθαι.

Ὡς φάτο· τῷ δ' ἄρα πατρός ὕψ' ἱμερον ὤρσε γόοιο·

Ἀψάμενος δ' ἄρα χειρὸς, ἀπώσατο ἦκα γέροντα. 36

Τὼ δὲ μνησαμένω, ὃ μὲν Ἔκτορος ἀνδροφόνου,

Κλαῖ' ἄδιδά, προπάροιθε ποδῶν Ἀχιλλῆος ἔλυσθαις·

Αὐτὰρ Ἀχιλλεὺς κλαῖεν ἐὼν πατέρ', ἄλλοτε δ' αὐτὲ

Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δώματ' ὀρώρει. 40

Ἀντάρ ἐπεὶ βῆ γόοιο τετάρτετο διὸς Ἀχιλλεὺς,

Αὐτίκ' ἀπὸ θρόνου ὤρτο, γέροντα δὲ χειρὸς ἀνίστη,

Οἰκτελῶν πολὺν τε κάρη, πολὺν τε γένειον·

Καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Ἄδελ', ἣ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν. 45

Πῶς ἔτιλς ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἷος,

Ἄνδρὸς ἐς ὀφθαλμούς, ὅς τοι πολέας τε καὶ ἐσθλοὺς

Γείας ἐξενύριξα; σιδήρειόν νύ τοι ἦτορ.

Ἄλλ' ἄγε δὴ κατ' ἄρ' ἔξεν ἐπὶ θρόνου· ἄλγεα δ' ἔμπης

Ἐν θυμῷ κατακτεῖσθαι ἐάσομεν, ἀχνύμενοί περ. 50

Οὐ γάρ τις πρῆξις πέλλεται κρυεροῖο γόοιο.

Ὡς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν,

Ζῶειν ἀχνύμενοις· αὐτοὶ δὲ τ' ἀκηδέες εἰσίν.

Δοιοὶ γάρ τε πύθοι κατακτείνεται ἐν Διὸς οὐδαι,

Διώων, οἷα δίδωσι, κακῶν, ἕτερος δὲ, εἰδών· 55

Ἔ, μὲν κ' ἀμμήτας δῶψ Ζεὺς τερπικέραυνος;

Ἄλλοτε μὲν τε κακῇ ὄγε κύρεται, ἄλλοτε δ' ἐσθλῇ·

Ὡ δὲ καὶ τῶν λυγρῶν δῶψ, λωβητὸν ἔθνηκεν·

Καὶ ἡ κακῇ βούβρωστις ἐπὶ χθονα διαν ἑλάνει·

Φοιτᾷ δ' οὔτε θεοῖσι τετιμῆνος, οὔτε βροτοῖσιν. 60
 Ὡς μὲν καὶ Πηλεΐῃ θεοὶ δόσαν ἀγλαὰ δῶρα
 Ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο
 Ὀλβη τε, πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσιν·
 Καὶ οἱ θνητῷ ἐόντι θεὸν παῖδ' ἄκοιτιν·
 Ἄλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακόν, ὅτι οἱ οὔτι 65
 Παιδῶν ἐν μεγάροισι γονὴ γένετο κρειόντων.
 Ἄλλ' ἓνα παῖδα τέκεν παναώριον· οὐδὲ νῦ τόνγε
 Γηράσκοντα κομίζω· ἐπεὶ μάλα τηλόθι πάτρης
 Ἦμαι ἐν Τροίῃ, σέ τε κήδων ἦδ' ἐσὶ τέκνα.
 Καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι· 70
 Ὅσσον Λεσβὸς ἄνω, Μάκαρος ἔδος, ἐντὸς ἔργει,
 Καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλήσποντος ἀπείρων,
 Τῶν σε, γέρον, πλούτῳ τε καὶ νίᾳσι φασὶ κεάσθαι.
 Αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανίωνες,
 Διὲ τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασίαι τε· 75
 Ἄσχεο, μηδ' ἀλίσστον ὀδύρεο σὸν κατὰ θυμόν.
 Οὐ γάρ τι πηΐξεις ἀκαχήμενος νῖος ἔῃς,
 Οἷδ' ἐμιν ἀνστήσεις, πρὶν καὶ κακὸν ἄλλο πάθῃςθα.
 Τὸν δ' ἡμίβητ' ἔπειτα γέρον Πρίαμος θεοειδής·
 Μή μ' ἐπεὶ θρόνον ἵξε, Διοτρεφές, ὄφρα κεν ἔκτωρ 81
 Κεῖται ἐνὶ κλισίῃσιν ἀκηδής· ἀλλὰ τάχιστα
 Λύσον, ἵν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα
 Πολλὰ, τά τοι φέρομεν· σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις
 Σὴν ἐς πατρίδα γαῖαν, ἐπεὶ με πρῶτον ἔασας.
 Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 Μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς 86
 Ἐκτορά τοι λῦσαι· Διόθεν δέ μοι ἄγγελος ἦλθεν
 Μήτηρ, ἧ μ' ἔτεκεν, θυγάτηρ ἄλλοιο γέροντος.
 Καὶ δέ σε γινώσκω, Πρίαμε, φρεσὶν, οὐδέ με λήθεις,
 Ὅτι θεῶν τίς σ' ἤγε θοῆς ἐπὶ νῆας Ἀχαιῶν. 90
 Οὐ γάρ κε τλαίη βροτὸς ἐλθόμεν, οὐδὲ μάλ' ἤβωον,
 Ἐς στρατόν· οὐδέ γάρ ἂν φυλάκους λάθαι, οὐδέ κ' ἐχθρᾶς
 Ρεῖα μεταχλίσσειε θυράων ἡμετεράων.

Τῷ νῦν μή μοι μάλλον ἐν ἄλγεσι θυμὸν ὀρίσῃς ·
 Μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἰάσω, 95
 Καὶ ἱκέτην περ ἰόντα, Διὸς δ' ἄλλωμαι ἐφετμᾶς.

“Ὡς ἔφατ' · ἔδδυσεν δ' ὁ γέρον, καὶ ἐπέθετο μῦθον.

Πηλείδης δ' οἴκοιο, λείων ὥς, ἄλτο θύραζε,
 Οὐκ οἶος · ἅμα τῷγε δῶς θεράποντες ἔποντο,
 “Ἦρως Ἀυτομέδων ἦδ' Ἀλκιμος, οὓς βα μάλιστα 100

Τί' Ἀχιλεὺς ἐτάρων, μετὰ Πάτροκλόν γε θανόντα.

Οἱ τόθ' ὑπὸ ζυγόφιν λύον ἵππους ἡμίονους τε,
 Ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος ·
 Καδ δ' ἐπὶ δίφρου εἶσαν · ἐϋξέστου δ' ἀπ' ἀπήνης

“Ἦρεον Ἐκτορέης κεφαλῆς ἀπερείσι' ἄποινα. 105

Καδ δ' ἔλιπον δύο φάρε', εὐννητόν τε χιτῶνα,
 “Ὅφρα νέκυν πυκάσας δῶψι οἰκόνδε φέρεσθαι.
 Δμωᾶς δ' ἐκκαλέσας λούσαι κέλετ', ἀμφὶ τ' ἀλείψαι,

Νόσφιν ἀειράσας, ὥς μὴ Πηρίαμος ἴδοι νιόν · 110

Μή ὁ μὲν ἀχνυμένη κραδίη χόλον οὐκ ἐρύσαιτο,
 Παιῖδα ἰδὼν, Ἀχιλῆϊ δ' ὀρινθείη φίλον ἦτορ,

Καὶ ἑ κατακτείνει, Διὸς δ' ἄλλιτται ἐφετμᾶς.
 Τὸν δ' ἐπεὶ οὖν δμωαὶ λούσαν καὶ χρίσαν ἐλαίῳ,
 Ἀμφὶ δέ μιν φᾶρος καλὸν βάλλον ἦδ' ἐ χιτῶνα,

Αὐτὸς τόνγ' Ἀχιλεὺς λεχέων ἐπέθηκεν αἰέρας, 115

Σὺν δ' ἑταροὶ ἥειραν ἐϋξέστην ἐπ' ἀπήνην.

“Ὡμωξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμνηεν ἑταῖρον ·

Μή μοι, Πάτροκλε, σκυδμαινέμεν, αἶ κε πύθῃαι

Εἴν' Αἰδὸς περ ἔων, ὅτι Ἐκτορα δῖον ἔλυσα 120

Πατρὶ φίλῳ · ἐπεὶ οὐ μοι αἰεκέα δῶκεν ἄποινα ·

Σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι, ὅσσ' ἐπίοικεν.

Ἦρβα, καὶ ἐς κλισίην πάλιν ἦϊε διὸς Ἀχιλλεύς.

Ἔξετο δ' ἐν κλισίῳ πολυδαϊδάλῳ, ἔνθεν ἀνέστη,
 Τολχον τοῦ ἑτέρου, ποτὶ δὲ Πηρίamon φάτο μῦθον 125

Ἰδὸς μὲν δὴ τοι λέλνται, γέρον, ὥς ἐκέλευε,

Κεῖται δ' ἐν λεχέεσσ' · ἅμα δ' ἡοῖ φαινομενηῖφιν

“Ὅφραι αὐτὸς ἄγων · νῦν δὲ μνησάμεθα δόρπον.

Καὶ γάρ τ' ἤνκομος Νιόβη ἐμνήσατο σίτου,
 Τῇ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
 Ἐξ μὲν θυγατέρες, ἔξ δ' υἱέες ἡβώσσεις. 130
 Τούς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο,
 Χωόμενος Νιόβῃ, τὰς δ' Ἄρτεμις ἰοχέαιρα,
 Οὐνεκ' ἄρα Λητοῖ ἰσάσκειτο καλλιπαρῆος·
 Φῇ δοῖαί τεκέειν, ἣ δ' αὐτὴ γέλναιτο πολλούς·
 Τῷ δ' ἄρα, καὶ δοῖαί περ ἐόντ', ἀπὸ πάντας ὄλεσσαν. 135
 Οἱ μὲν ἄρ' ἐνῆμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν
 Κατθάψαι· λαοὺς δὲ λίθους ποίησε Κρονίων·
 Τούς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίωτες.
 Ἡ δ' ἄρα σίτου μνήσας, ἐπεὶ κάμε δακρυχέσσοσα.
 Νῦν δὲ που ἐν πέτρῃσιν, ἐν οὐρεσιν οἰοπόλοισιν, 140
 Ἐν Σιπύλῳ, ὅθι φασὶ θεῶων ἔμμεναι εὐνὰς
 Νυμφαίων, αἷτ' ἄμφ' Ἀχελαΐον ἐβρώσαντο,
 Ἐνθα, λίθος περ ἐοῦσα, θεῶν ἐκ κήδεα πέσσει.
 Ἄλλ' ἄγε δῆ καὶ νῶϊ μεδώμεθα, διε γεραιέ,
 Σίτου, ἔπειτά κεν αὐτὲ φίλον παιῖδα κταίηςθα, 145
 Ἴλιον εἰς ἀγαγών· πολυδάκρυτος δέ τοι ἔσται.
 Ἦ, καὶ ἀνάξιας αἶν ἀργυρὸν ὥκεις Ἀχιλλεύς
 Σφάξ'· ἔταρσι δ' ἔθερόν τε καὶ ἄμφερον εὖ κατὰ κόσμον,
 Μίλατυλλον ἴ' ἄρ' ἐπισταμένως, πείραν τ' ὀβελοῖσιν,
 Ὡπτισχάν τε περιφραδέως, ἐρύσαντό τε παντα. 150
 Αὐτομέδων δ' ἄρα σέτον· ἑλὼν ἐπένειμε τραπέζῃ
 Καλοῖς ἐν κανέοισιν· οὐτάρ κρέα φέμειν Ἀχιλλεύς.
 Οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἔαλλον.
 Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔστο,
 Ἦτοι Δαρδανίδης Πηλεῖος θανάμαξ' Ἀχιλλῆα, 155
 Ὅσσοις ἔην, οἷός τε· θεοῖσι γὰρ ἄντα ἑώκει.
 Αὐτὰρ ὁ Δαρδανίδην Πηλεῖον θάνυμαζεν Ἀχιλλεύς,
 Εἰς ὁρόων ὤψιν τ' ἀγαθὴν, καὶ μῦθον ἀκούων.
 Αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὁρώωντες,
 Τὸν πρότερος προσέειπε γέρον Πηλεῖος θιοειδής· 160
 Λέξον νῦν με τάχιστα, Διοτρεφές, ὅφρα κεν ἦδῃ

- Ἴππην ὑπο γλυκερῇ ταρπόμεθα κοιμηθέντες.
 Οὐ γάρ πω μύσαν ὅσσι ἐπὶ βλεφάροισιν ἐμοῖσιν,
 Ἐξ οὗ σῆς ὑπὸ χερσὶν ἔμος παῖς ὦλεος θυμόν ·
 Ἄλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πέσσω, 165
 Αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον.
 Νῦν δὴ καὶ σίτου πασάμην, καὶ αἰδοπα οἶνον
 Λαυκανίης καθέηκα · πάρος γε μὲν οὔτι πεπάσμην.
 Ἥ ῥ' ἄχαιεὺς δ' ἐτάροισιν ἰδὲ θυμῷσι κέλευσεν,
 Δέμνι' ὑπ' αἰδοῦσῃ θέμεναι, καὶ ῥήγεα καλὰ 170
 Πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
 Χλαῖνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.
 Αἰ δ' ἴσαν ἐκ μεγάρου, δάος μετὰ χερσὶν ἔχουσαι ·
 Αἶψα δ' ἄρα στόρεσαν δοιῶ λέχε' ἔγκονέουσαι.
 Τὸν δ' ἐπικερτομέων προσέφη πόδας ὠκὺς Ἀχιλλεύς ·
 Ἐκτός μὲν δὴ λέξο, γέρον φίλε · μήτις Ἀχαιῶν 176
 Ἐνθάδ' ἐπέλθῃσιν βουληφόρος, οὔτε μοι αἰεὶ
 Βουλᾶς βουλευούσι παρήμενοι, ἧ θέμις ἐστίν ·
 Τῶν εἴ τίς σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν,
 Αὐτίκα ἄν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν, 180
 Καὶ κεν ἀνάβλησις λύσιος νεκροῖο γένοιτο.
 Ἄλλ' ἄγε μοι τόδε εἰπὲ, καὶ ἀτρεκέως κατάλεξον,
 Ποσσῆμαρ μέμονας κτερεῖζέμεν ἔκτορα διον,
 Ὅφρα τίως αὐτός τε μένω καὶ λαὸν ἐρύκω.
 Τὸν δ' ἤμειβετ' ἔπειτα γέρον Πηλεΐδης θεοειδής · 185
 Εἰ μὲν δὴ μ' ἐθέλεις τελίσσαι τάφον ἔκτορι δῖῳ,
 Ὡδὲ κέ μοι φέζων, Ἀχιλεῦ, κεχαρισμένα θείης.
 Οἷσθα γάρ, ὥς κατὰ ἄστν ἐέλμεθα, τηλόθι δ' ὄλη
 Ἀέμεν ἐξ ὄρεος · μῦλα δὲ Τρῶες δεδίασιν.
 Ἐννήμαρ μὲν ἔ' αὐτὸν ἐνὶ μεγάρῳι γοάοιμεν, 190
 Τῇ δεκάτῃ δὲ κε θάπτοιμεν, δαλντό τε λαός ·
 Ἐνδεκάτῃ δὲ κε τύμβον ἐπ' αὐτῷ ποιήσασιν,
 Τῇ δὲ δωδεκάτῃ πολεμίζομεν, εἴπερ ἀνάγκη.
 Τὸν δ' αὖτε προσέειπε ποδάρεχς διος Ἀχιλλεύς ·
 Ἔσται τοι καὶ ταῦτα, γέρον Πηλεΐδ', ὥς σὺ κελύεις. 195

Σχήσω γὰρ τόσσον πόλεμον χρόνον, ὅσσον ἄνωγας.

Ὡς ἄρα φωνήσας, ἐπὶ καρπῷ χεῖρα γέροντος
ἔλλαβε δεξιτερὴν, μήπως δέισαι' ἐνὶ θυμῷ.

Οἱ μὲν ἄρ' ἐν προδόμῳ δόμου ἀντόθι κοιμήσαντο,

Κήρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες. 200

Αὐτὰρ Ἀχιλλεὺς εὐδε μυχῷ κλισίης εὐπύκτου.

ODES OF ANACREON.

I.

On his Lyre.

Θάλω λίσγειν Ἀτρεΐδας,
Θάλω δὲ Κάδμον ᾄδειν ·
Ἄ βάρβιτος δὲ χορδαῖς
Ἔρωτα μούνον ἤχει.
Ἦμειψα νεῦρα πρῶτην, 5
Καὶ τὴν λύρην ᾠπασαν ·
Κἄγὼ μὲν ἦδον αἶθλους
Ἡρακλείους · λύρη δὲ
Ἔρωτας ἀντεφάνει.
Χαίροιτε λοιπὸν ἡμῖν, 10
Ἡρώες · ἡ λύρη γὰρ
Μόνους Ἔρωτας ἔδει.

II.

The Rose.

Τὸ ρόδον τὸ τῶν Ἐρωτῶν
Μίξωμεν Διονύσῳ ·
Τὸ ρόδον τὸ καλλυφύλλον
Κροτάφοισιν ἀρμόσαντες,
Πίνωμεν ἀβρὰ γελῶντες. 5

Odes of Anacreon.

201

Ῥόδον, ὃ φέριστον ἄνθος,
Ῥόδον εἶαρος μέλημα·
Ῥόδα καὶ θεοῖσι τερπνά.
Ῥόδα παῖς ὁ τῆς Κυθήρης
Στέφεται καλοῖς ἰούλοις, 10
Χαρίτεσσι συγχορεύων.
Στέψον οὖν με, καὶ λυρίζων
Παρὰ σοῖς, Διόνυσε, σηκοῖς,
Μετὰ κούρης βαθυκόλπου
Ῥοδίνοισι στεφανίσκοις 15
Πεπνυκασμένοις, χορεύσω.

III.

To a Dove.

Ἐρασμὴ πέλεια,
Πόθεν, πόθεν πέτασαι ;
Πόθεν μύρων τοσούτων,
Ἐπ' ἡέρος θέουσα, 5
Πνέεις τε καὶ ψεκάζεις ;
Τίς εἶς ; — τί σοι μέλει δέ ;
Ἀνακρέων μ' ἔπεμψε
Πρὸς παῖδα, πρὸς Βάθυλλον,
Τὸν ἄρτι τῶν ἀπάντων
Κρατοῦντα καὶ τύραννον. 10
Πέπρακέ μ' ἡ Κυθήρη,
Λαβοῦσα μικρὸν ὕμνον·
Ἐγὼ δ' Ἀνακρέοντι
Διακονῶ τοσαῦτα.
Καὶ νῦν, ὄρξας, ἐκείνου 15
Ἐπιστολὰς κομίζω·
Καὶ φησιν εὐθέως με
Ἐλευθέρην ποιήσειν.
Ἐγὼ δέ, κἄν ἀφ᾽ ἡμῶν,

<i>Δούλη μενῶ παρ' αὐτῆς.</i>	20
<i>Τί γάρ με δεῖ πείτασθαι</i>	
<i>Ὅρη τε καὶ κατ' ἄγρους,</i>	
<i>Καὶ δένδρεσιν καθίζειν,</i>	
<i>Φαγοῦσαν ἄγριόν τι ;</i>	
<i>Τανῦν ἔδω μὲν ἄρτον,</i>	25
<i>Ἀφαιρπάσασα χειρῶν</i>	
<i>Ἀνακρίοντος αὐτοῦ·</i>	
<i>Πιᾶν δέ μοι δίδωσι</i>	
<i>Τὸν οἶνον, ὃν προπίνει.</i>	
<i>Πιοῦσα δ' ἂν χορεύω,</i>	30
<i>Καὶ δεσπότην ἐμοῖσι</i>	
<i>Πτεροῖσι συσκιάζω·</i>	
<i>Κοιμωμένη δ' ἐπ' αὐτῆς</i>	
<i>Τῇ βαρβίτῳ καθεύδω.</i>	
<i>Ἐχέεις ἅπαντ'· ἅπελθε.</i>	35
<i>Δαλιστέρα μ' ἔθηκεας,</i>	
<i>Ἀνδρωπε, καὶ κορώνης.</i>	

IV

To a Swallow.

<i>Σὺ μὲν, φίλη χελιδών,</i>	
<i>Ἐτησίη μολοῦσα,</i>	
<i>Θέρει πλέκεις καλήν·</i>	
<i>Χειμῶνι δ' εἰς ἄφαντος</i>	
<i>Ἡ Νεῖλον ἢ πὶ Μέμφιν.</i>	5
<i>Ἐρως δ' αἰεὶ πλέκει μεν</i>	
<i>Ἐν καρδίῃ καλήν.</i>	
<i>Πόθος δ' ὁ μὲν πτεροῦται,</i>	
<i>Ὁ δ' ὡόν ἐστιν ἀκμήν,</i>	
<i>Ὁ δ' ἡμίλεπτος ἦδη.</i>	10
<i>Βοή δὲ μίνετ' αἰεὶ</i>	
<i>Κεχηγνόντων νεοτῶν.</i>	

Ἐρωτιδεῖς δὲ μικροῖς
Οἱ μιλζονες τρέφουσιν.
Οἱ δὲ τραφέντες εὐθὺς
Πάλιν κύουσιν ἄλλους.
Τὶ μῆχος οὖν γένηται ;
Οὐ γὰρ σθένω τοσούτους
Ἐρωτας ἐκσοβῆσαι.

15

V.

Return of Spring.

Ἴδε, πῶς ἔαρος φανέντος
Χάριτες ῥόδα βγύνουσιν ·
Ἴδε, πῶς κύμα θαλάσσης
Ἀπαλύνεται γαλήνη ·
Ἴδε, πῶς νῆσσα κολυμβῆ ·
Ἴδε, πῶς γίγανος ὀδεύει ·
Ἀφελῶς δ' ἔλκμψε Τιτάν.
Νεφελῶν σκιὰι δονοῦνται ·
Τὰ βροτῶν δ' ἔλκμψεν ἔργα.
Καρποῖσι γαῖα προκύπτει ·
Καρπὸς ἐλαίῳ προκύπτει.
Βρομίου στέφεται νῆμα.
Κατὰ φύλλον, κατὰ κλάνα,
Καθελῶν ἤνθησε καρπός.

5

10

VI.

Cupid Wounded.

Ἐφως ποτ' ἐν ῥόδοισι
Κοιμωμένην μέλιτιαν
Οὐκ εἶδεν, ἄλλ' ἐτιρώθη.
Τὸν δάκτυλον δὲ δαχτύλῳ

Τὰς χειρὸς ὠλόλυξε ·	5
Δραμὼν δὲ καὶ πετασθεὶς	
Πρὸς τὴν καλὴν Κυνθήρην,	
ὝΩλα, μάτερ, εἶπεν,	
ὝΩλα, κῆποθνήσκω.	
ὝΟφις μ' ἔτυψε μικρὸς	10
Πτερωτὸς, ὃν καλοῦσι	
Μέλιτταν οἱ γεωργοί.	
Ἄ δ' εἶπεν, Εἰ τὸ κέντρον	
Πονεῖ τὸ τὰς μελίττας,	
Πόσον, δοκίς, ποιοῦσιν,	15
Ἔρως, ὅσους σὺ βάλλεις ;	

VII.

To the Cicada.

Μακαρίζομεν σε, τέττιξ,	
Ὅτι δενδρέων ἐπ' ἄκρων,	
Ὀλίγην δρόσον πεπωκὼς,	
Βασιλεὺς ὅπως, αἰείδεις.	
Σὺ γὰρ ἔστι κεῖνα πάντα,	5
Ὅποσα βλέπεις ἐν ἀγροῖς,	
Χ' ὅποσα φέρουσιν ὕλαι.	
Σὺ δὲ φίλος γεωργῶν,	
Ἀπὸ μηδενὸς τι βλάπτων ·	
Σὺ δὲ τίμος βροτοῖσι,	10
Θέρεος γλυκὺς προφήτης.	
Φιλέουσι μὲν σε Μοῦσαι ·	
Φιλεῖ δὲ Φοῖβος αὐτὸς,	
Λυγρὴν δ' ἔδωκεν οἶμην ·	
Τὸ δὲ γῆρας οὐ σε τείρει,	15
Σοφί, γηγενῆς, φίλυμνε,	
Ἀπαθῆς, ἀναιμόσαρκα ·	
Σχεδὸν εἰ θεοῖς ὅμοιος.	

VIII.

Young Old-Age.

Φιλῶ γέροντα τερπνόν,
Φιλῶ νέον χορευτάν.
Γέρων δ' ὅταν χορεύῃ,
Τρίχας γέρων μὲν ἔστι,
Τὰς δὲ φρένας νεάζει.

IDYLS OF BION.

I.

From the Epitaph on Adonis.

Αἰάζω τὸν Ἄδωνιν· ἐπαιάζουσιν Ἑρῶτες.
Κεῖται καλὸς Ἄδωνις ἐπ' ὤρεσι, μηρὸν ὀδόντι
Λευκῷ λευκὸν ὀδόντι τυπεῖς, καὶ Κύπριν ἀνιῖ
Λεπτὸν ἀποψύχων· τὸ δέ οἱ μέλαν εἴβεται αἷμα
Χιονέας κατὰ σαρκός· ὑπ' οφρύσιν δ' ὄμματα ναρκεῖ, 5
Καὶ τὸ ῥόδον φεύγει τῷ χεῖλος· ἀμφὶ δὲ τήνῳ
Θνάσκει καὶ τὸ φίλαμα, τὸ μήποτε Κύπρις ἀφήσει.
Κύπριδι μὲν τὸ φίλαμα καὶ οὐ ζώοντος ἀρέσκει·
Ἄλλ' οὐκ εἶδεν Ἄδωνις ὃ μιν θνάσκοντ' ἐφίλασεν.
Αἶ αἶ τὰν Κυθέριαν! Ἀπώλετο καλὸς Ἄδωνις. 10
Ὡς ἶδεν, ὡς ἐνόησεν Ἀδώνιδος ἄσχετον ἔλκος,
Ὡς ἶδε φοῖβιον αἷμα μαραινομένῳ περὶ μηρῷ,
Πάχας ἀμπετάσασα κινύρετο, Μεῖνον, Ἄδωνι
Λύσποτμε, μεῖνον Ἄδωνι, πανύστατον ὥς σε κιχέλω,
Ὡς σε περιπτύξω, καὶ χεῖλα χεῖλεσι μίξω. 15
Φεύγεις μακρὸν, Ἄδωνι, καὶ ἔρχεαι εἰς Ἀχέροντα
Καὶ στυγρὸν βασιλῆα καὶ ἄγριον· ἃ δὲ τύλαινα
Ζῶω, καὶ θεὸς ἐμμί, καὶ οὐ δύναμαί σε διώκειν.
Λάμβανε, Περσεφόνα, τὸν ἐμὸν πόσιν· ἐσοὶ γὰρ αὐτὰ
Πολλὸν ἐμεῦ κρηλίσων· τὸ δὲ πᾶν καλὸν ἐς σέ καταρῃξέ. 20
Θνάσκεις, ὃ τριπόθαι· πόθος δέ μοι, ὡς ὕναρ, ἔπη.
Σοὶ δ' ἅμα κεστός ὄλωλε· τί γὰρ, τολμηρὲ, κυνάγεις;
Καλὸς ἐὼν τοσσούτον ἔμηνας θηροὶ παλαίειν;
Ὡδ' ὀλοφύρατο Κύπρις· ἐπαιάζουσιν Ἑρῶτες.

- Αἶ αἶ τὰν Κυθήρειαν! Ἀπώλετο καλὸς Ἄδωνις.* 25
Δάκρυον ἅ Παφίη τόσον ἐκχέει, ὅσσον Ἄδωνις
Αἶμα χέει· τὰ δὲ πάντα ποτὶ χθονὶ γίγνεται ἄνθη·
Αἶμα ῥόδον τίκτει, τὰ δὲ δάκρυα τὰν ἀνεμώναν.
Αἰάζω τὸν Ἄδωνιν! Ἀπώλετο καλὸς Ἄδωνις.
Μηκέτ' ἐνὶ δρυμοῖσι τὸν ἀνέρα μύρεο, Κύπρι· 30
Ἔστ' ἀγαθὰ στιβὰς, ἔστιν Ἀδώνιδι φυλλὰς ἐτοῖμα·
Λέκτρον ἔχει, Κυθήρεια, τὸ σὸν τόδε νεκρὸς Ἄδωνις.
Καὶ νέκυς ὦν καλὸς ἔστι, καλὸς νέκυς οἷα καθεύδων.
Κέκλιται ἄβρὸς Ἄδωνις ἐν εἵμασι πορφυρέοισιν·
Ἀμφὶ δὲ μιν κλαίοντες ἀναστενάχουσιν Ἑρωτες, 35
Κειράμενοι χαίτας ἐπ' Ἀδώνιδι· χῶ μὲν οἷστῶς,
Ὅς δ' ἐπὶ τόξον ἔβαν', ὅς δ' εὐπτερον ἄγε φαρέτρην·
Χῶ μὲν ἔλυσε πέδιλον Ἀδώνιδος, ὃς δὲ λήβῃσι
Χρυσείοις φορέησιν ὕδωρ, ὃ δὲ μηρία λούει·
Ὅς δ' ὕπνιθεν πτερύγεσσι ἀναψύχει τὸν Ἄδωνιν. 40
Αὐτὰν τὰν Κυθήρειαν ἐπαιιάζουσιν Ἑρωτες.
Ἐσβεσε λαμπάδα πᾶσαν ἐπὶ φλιαῖς Ῥμέναιος,
Καὶ στέφος ἐξεπέτασσε γαμήλιον· οὐκέτι δ' Ῥμᾶν,
Ῥμᾶν οὐκέτ' αἰειδόμενον μέλος, ἄδεται αἶ αἶ.
Αἱ Χάριτες κλαίοντι τὸν νύεα τῷ Κινύρῳ, 45
Καὶ μιν ἐπαιίδουσιν· ὃ δὲ σφισιν οὐκ ἐπακούει,
Οὐ μὰν οὐκ ἐθέλει, κῶρα δὲ μιν οὐκ ἀπολύει.

II.

The Fowler.

- Ἰξευτὰς ἔτι κῶρος, ἐν ἄλσεϊ δενδράεντι*
Ὅρνεα θηρέων, τὸν ἀπότροπον εἶδεν Ἑρωτα
Ἐσδόμενον πύξοιο ποτὶ κλάδον· ὥς δ' ἐνόασε,
Χαίρων, ὥνεκα δὴ μέγα φαίνεται ὄρνεον αὐτῷ,
Τῷς καλᾶμω; ἅμα πάντας ἐπ' ἀλλάλοισι συνάπτων, 5
Τῇ καὶ τῇ τὸν Ἑρωτα μετάλμενον ἀμφεδόκευεν.

Χαῖ παῖς, ἀσχαλάων ἔνεχ' οἱ τέλος οὐδὲν ἀπάντη,
 Τῶς καλάμῳς βίψας, ποτ' ἀροτρεῖα πρέσβυν ἴκανε,
 Ὅς νιν τάνδε τέχνην ἐδιδάξατο · καὶ λέγειν αὐτῷ,
 Καὶ οἱ δεῖξεν Ἑρωτὰ καθήμενον. Ἀντάρ ὁ πρέσβυς 10
 Μειδιάων κίνησε κύρη, καὶ ἀμείβετο παῖδα ·
 Φεῖδεν τῷς θήρας, μῆδ' ἐς τόδε τῶρνεον ἔρχεν.
 Φεῦγε μακράν · κακὸν ἐντὶ τὸ θηρίον · ὄλβιος ἔσση,
 Εἰσόκα μὴ μιν ἔλῃς · ἦν δ' ἀνέρος ἐς μέτρον ἔλθῃς,
 Οὗτος ὁ νῦν φεύγων καὶ ἀπάλμενος, αὐτὸς ἄφ' αὐτῷ 15
 Ἐλθὼν ἐξαπίνας, κεφαλὰν ἐπὶ σείο καθιζεῖ.

III.

Cleodamus and Myrson.

Κ. Εἵαρος, ὦ Μύρσων, ἧ χειματος, ἧ φθινοπώρου,
 Ἦ θίρεος, τί τοι ἄδύ; τί δὲ πλέον εὖχεται ἔλθῃν;
 Ἦ θίρεος, ἀνίκα πάντα τελεῖται ὅσα μογεύμες;
 Ἦ γλυκερόν φθινόπωρον, ὅτ' ἀνδράσι λιμὸς ἐλαφρά;
 Ἦ καὶ χεῖμα δύσεργον; ἐπεὶ καὶ χεῖματι πολλοὶ 5
 Θαλπόμενοι θάλλονται ἀεργεῖη τε καὶ ὄκνη ·
 Ἦ τοι καλὸν ἔαρ πλέον εὐαδεν; εἰπέ τί τοι φρήν
 Αἰρεῖται; λαλεῖν γὰρ ἐπέτραπεν ἅ σχολὰ ἡμῖν.
 Μ. Κρίνειν οὐκ ἐπίοικε θετήϊα ἔργα βροτοῖσι
 Πάντα γὰρ ἱερὰ ταῦτα καὶ ἄδεια · σεῦ δὲ ἕκατι 10
 Ἐξερίω, Κλεόδαμε, τό μοι πέλεν ἄδιον ἄλλων.
 Οὐκ ἐθέλω θίρεος ἦμεν, ἐπεὶ τόκα μ' ἄλιος ὅπτῃ ·
 Οὐκ ἐθέλω φθινόπωρον, ἐπεὶ νόσον ὥρια τίκτει ·
 Οὐλον χεῖμα φέρειν, νιφετὸν κρυμούς τε φοβεῦμαι.
 Εἵαρ ἐμοὶ τριπόδατον ὄλω λυκάβαντι παρῆι, 15
 Ἀνίκα μήτε κρύος, μήδ' ἄλιος ἄμμα βαρύνει.
 Εἵαρὶ πάντα κύει, πάντ' εἵαρος ἄδεια βλαστεῖ ·
 Χ' ἂ νῦν ἀνθρώποισιν ἴσα, καὶ ὁμοῖος αἰώς.

IDYLS OF MOSCHUS.

I.

Cupid a Fugitive.

Ἄ Κύπρις τὸν Ἔρωτα τὸν νύεα μακρὸν ἐβώστροι·
ἔτις ἐνὶ τριόδοισι πλανώμενον εἶδεν Ἔρωτα,
Δραπετίδας ἐμός ἐστιν· ὁ μανυτὰς γέρας ἐξεῖ.
Μισθός τοι τὸ φίλαμα τὸ Κύπριδος· ἦν δ' ἀγάγῃς νιν,
Οὐ γυμνὸν τὸ φίλαμα, τὺ δ' ὧ ξένη, καὶ πλέον ἐξεῖς. 5
Ἔστι δ' ὁ παῖς περὶ λασμος· ἐν εἴκοσι πᾶσι μάθοις νιν.
Χρῶτα μὲν οὐ λευκός, πυρὶ δ' εἴκελος· ὄμματα δ' αὐτοῦ
Δριμύλα καὶ φλογόεντα· κακαὶ φρένες, ἀδὺν λάλημα.
Οὐ γὰρ ἴσον νοεῖ καὶ φθιέγγεται· ὥς μέλι φωνά·
Ἦν δὲ χολᾶ, νόος ἐστὶν ἀνάμερος, ἡπεροπεντὰς, 10
Οὐδὲν ἀλαθεύων· δόλιον βρέφος, ἄγρια παῖσδε.
Εὐπλόκαμον τὸ κάρανον, ἔχει δ' ἱταμὸν τὸ πρόσωπον.
Μικκύλα μὲν τήνῳ τὰ χερύδρια, μακρὰ δὲ βάλλει·
Βάλλει κ' εἰς Ἀχέροντα, καὶ εἰς Αἶδεω βασιλῆα.
Γυμνὸς μὲν τόγῃ σῶμα, νόος δὲ οἱ ἐμπεπύκασται· 15
Καὶ πτερόεις, ὅσον ὄρνις, ἐφίπταται ἄλλοι' ἐπ' ἄλλους
Ἀνίρας ἡδὲ γυναῖκας, ἐπὶ σπλάγχνοις δὲ κάθηται.
Τόξον ἔχει μάλα βαιὸν, ὑπὲρ τόξῳ δὲ βέλεμνον·
Τυτθὸν ἰοῖ τὸ βέλεμνον, ἐς αἰθέρα δ' ἄχρῃ φορεῖται.
Καὶ χρύσειον περὶ νῶτα φαρέτριον, ἔνδοθι δ' ἐντὶ 20
Τοῖ μικροὶ κάλαμοι, τοῖς πολλάκι κῆμὲ τιτρώσκει.
Πάντα μὲν ἄγρια, πάντα· πολὺ πλείον δὲ οἱ αὐτῷ
Βαιᾷ λαμπὰς εἴοισα τὸν ἄλιον αὐτὸν ἀναλθεῖ,
Ἦν τύ γ' ἔλῃς τήνον, δάσας ἄγε, μηδ' ἐλεήσης.

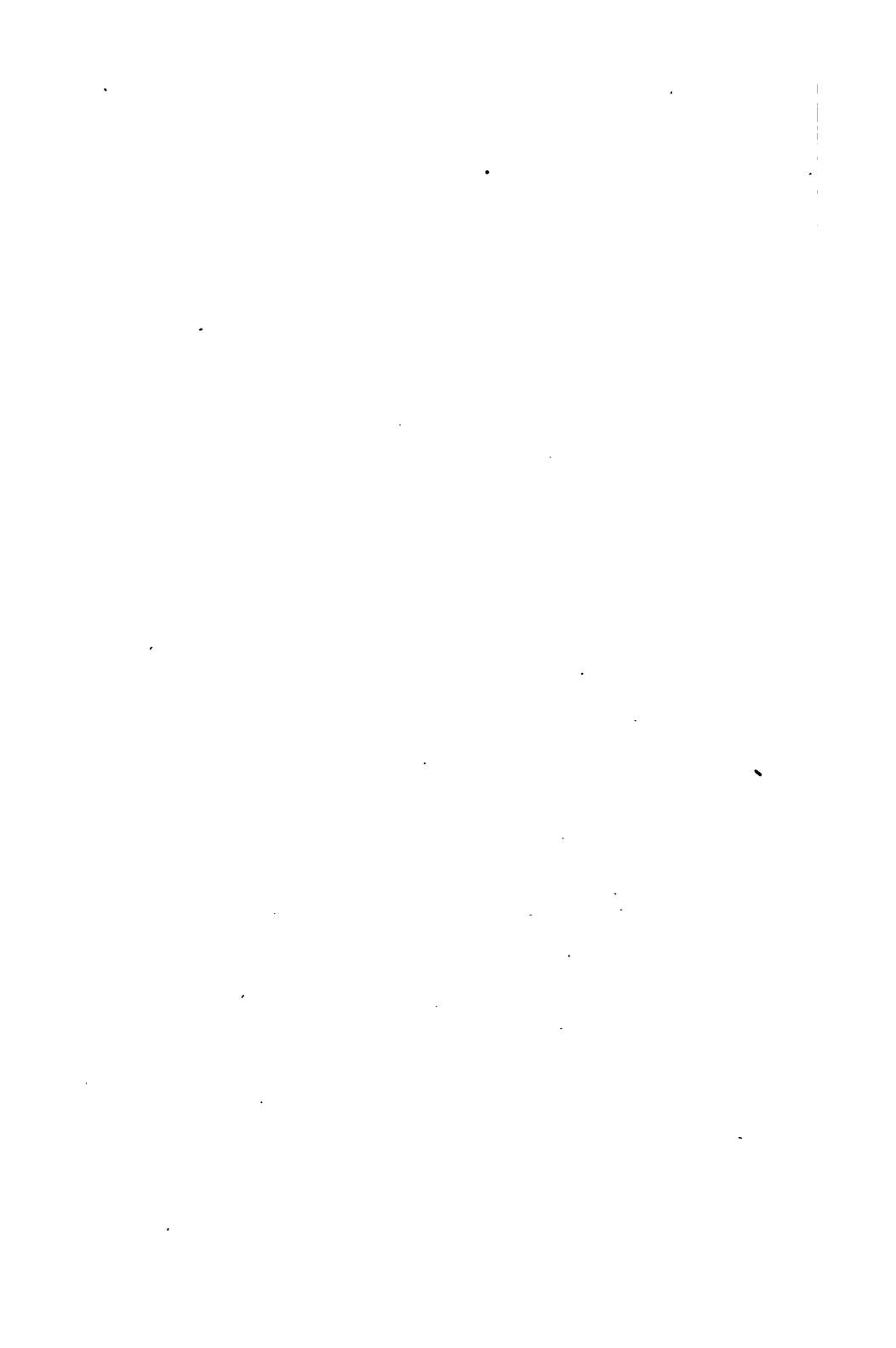
Κῆν ποτ' ἴδης κλαίοντα, φυλάσσεο μή σε πλανήσῃ. 25
 Κῆν γελᾷ, τὺ νιν ἔλκε· καί, ἦν ἐθέλῃ σε φιλάσαι,
 Φεῦγε· κακὸν τὸ φίλημα, τὰ χεῖλεα φάρμακον ἐντὶ.
 Ἦν δὲ λέγει, Λάβε ταῦτα, χαρίζομαι ὅσά μοι ὕλα,
 Μῆτι θύγῃς, πλάνα δῶρα· τὰ γὰρ πυρὶ πάντα βέβαπται.

II.

From the Epitaph on Bion.

Ἀρχέτε, Σικελικαὶ, τῷ πένθεος, ἄρχετε, Μοῖσαι.
 Ἀδόντις, αἱ πυκινοῖσιν ὀδυρόμεναι ποτὶ φύλλοις,
 Νύμῃσι τοῖς Σικελοῖς ἀγγεῖκατε τὰς Ἀρεθούσας,
 Ὅτι Βίων τέθνακεν ὁ βωκόλος, ὅτι σὺν αὐτῷ
 Καὶ τὸ μέλος τέθνακε, καὶ ὤλετο Λωρὶς ἀοιδά. 5
 Ἀρχέτε, Σικελικαὶ, τῷ πένθεος, ἄρχετε, Μοῖσαι.
 Κεῖνος, ὁ ταῖς ἀγέλαισιν ἐράσμιος, οὐκέτι μέλπει,
 Οὐκέτι ἑρμυαῖουσιν ὑπὸ δρυσὶν ἤμενος ἦδει·
 Ἀλλὰ παρὰ Πλουτῇ μέλος λήθαιον ἀεῖδει.
 Ἀρχέτε, Σικελικαὶ, τῷ πένθεος, ἄρχετε, Μοῖσαι. 10
 Τίς ποτε σὴ σύριγγι μελίσσεται, ὃ τριπόθαιε;
 Τίς δ' ἐπὶ σοῖς καλάμοις θάσσει στόμα; τίς θρασὺς οὕτως;
 Εἰσέτι γὰρ πνέει τὰ σὰ χεῖλεα, καὶ τὸ σὸν ἄσθμα.
 Ἀχὼ δ' ἐν δονάκεσσι τεῶς ἐπιβόσκει ἀοιδάς.
 Πανὶ φέρω τὸ μέλισμα· τάχ' ἂν κῆκεῖνος ἐρεῖσαι 15
 Τὸ στόμα δειμαῖνοι, μὴ δεύτερον σείο φέρηται.
 Τοῦτό τοι, ὦ ποταμῶν λιγυρώτατε, δεύτερον ἄλγος·
 Τοῦτο, Μῆλη, νέον ἄλγος· ἀπώλετο πρᾶν σοι Ὅμηρος,
 Τῇγ' το Καλλιόπας γλύκερον στόμα· καὶ σὲ λέγοντι
 Μύρεσθαι καλὸν υἷα πολυκλαύστοισι ρεῖθροις, 20
 Πᾶσαν δ' ἐπλησας φωνᾶς ἅλα· νῦν πάλιν ἄλλον
 Τέα διακρύνεις, καινῷ δ' ἐπὶ πένθει τάκη.
 Ἀμφοτέροι παγαῖς πεφιλαμένοι· ὅς μὲν ἔπινα
 Παγασίδος κρήνας, ὃ δ' ἔχεν πόμα τὰς Ἀρεθούσας.
 Χῶ μὲν Τυνδαρίοιο καλὰν ἔεισε θύγατρα, 25

Καὶ Θέτιδος μέγαν υἷα, καὶ Ἀτρεΐδαν Μενέλαον·
 Κεῖνος δ' οὐ πολέμους, οὐ δάκρυα, Πᾶνα δ' ἔμαλπε,
 Καὶ βώτας ἔλλγαινε, καὶ αἰδῶν ἐνόμνευ,
 Καὶ σύριγγας ἔτευχε, καὶ ἁδία πόρτιν ἄμελγε,
 Καὶ παίδων ἐδίδασκε φιλάματα, καὶ τὸν Ἑρῶτα 30
 Ἐτρεφεν ἐν κόλποισι, καὶ ἤρесе τὴν Ἀφροδίτην.
 Ἄρχετε, Σικελικαί, τῷ πένθεος, ἄρχετε, Μοῖσαι.
 Πᾶσα, Βίων, θρηγνεί σε κλυτὴ πόλις, ἄσπεα πάντα·
 Ἀσκηρὴ μὲν γοάει σε πολὺ πλεόν Ἡσιόδοιο·
 Πίνδαρον οὐ ποθέοντι τόσον Βοιωτίδεις ἴλαι· 35
 Οὐδὲ τόσον τὸν αἰοιδὸν ἐμύρατο Κῆϊον ἄστν·
 Σὲ πλεόν Ἀρχιλόχοιο ποθεῖ Πάρος· ἀντὶ δὲ Σαπφούς
 Εἰσέτι σεῦ τὸ μέλισμα κινύρεται ἅ Μιτυλάνα.
 Ἄρχετε, Σικελικαί, τῷ πένθεος, ἄρχετε, Μοῖσαι.
 Αἶ, αἶ, ταὶ μαλάχαι μὲν ἐπὶ ἀνὰ κῆπον ὄλωνται, 40
 Ἡ τὰ χλωρὰ σείλινα, τό τ' εὐθαλὲς οὐλον ἀνηθον,
 Ὡς τερον αὐ ζῶοντι, καὶ εἰς ἔτος ἄλλο φύοντι·
 Ἀμμες δ', οἱ μεγάλοι καὶ καρτεροὶ ἦ σοφοὶ ἄνδρες,
 Ὅπποτε πρῶτα θάνωμες, ἀνάκοοι ἐν χθονὶ κολλᾷ
 Εὐδομες εὐ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον. 45
 Καὶ σὺ μὲν ἐν σιγῇ πεπνυκασμένος ἔσσειαι ἐν γῇ.



REFERENCE

TO THE
GREEK AUTHORS FROM WHOM THE PRECEDING EXTRACTS
ARE MADE.

FABLES AND ANECDOTES.

Fables.

- P. 43. The *Æsopic Fables*, pp. 43–45, are those which are numbered as follows, in *Hauptmann's Edition* of *Æsop*: — 319, 216, 214, 170, 156, 139, 311, 212, 229, 259, 24, 53.

Anecdotes of Philosophers.

45. *Zeno*. § 1. Diogenes Laërtius. VII, 23 — § 2. *ib.* — § 3. *ib.* 21. — § 4. Stobæi Florileg. XXXIII, p. 214.
46. *Aristotle*. § 5–9. Diog. Laërt. V, 17–21. — § 10. Plutarch. II, p. 503. B.
46. *Plato*. § 11. Stobæus, LXXVII, p. 456. — § 12. *Id.* XX, p. 174.
46. *Socrates*. § 13. Diog. Laërt. II, 36. — § 14. Stobæus, CVI, p. 570.
47. *Diogenes*. § 15. Diog. Laërt. VI. 55. — § 16 *Ib.* 22. — § 17. *Æliam*. V. H. XIII, 28. — § 18 Diog. Laërt. VI, 37. — § 19. *Ib.* 41. — § 20, 21. *Ib.* 29, 30. — § 22–26. *Ib.* 40. — § 27. Stobæus. XV, p. 152. — § 28. *Id.* XIII, p. 146, — § 29. Plutarch. II, p. 78. D.
48. *Antisthenes*. § 30–33. Diog. Laërt. VI, 5–8. § 34. Stobæus, XIV, p. 149.
48. *Aristippus*. § 35–45. Diog. Laërt. II, 69–80.
49. *Solon*, *Gorgias*. § 46. Stobæus, CXXI. p. 611. — § 47, 48. *Id.* XCIX, p. 546. — § 49. *Id.* CXVII, p. 598.

- P. 50. *Pittacus, Xenophon.* § 50 Stobæus, XIX, p. 169. — § 51. Diog. Laërt. II, 54, 55.

Anecdotes of Poets and Orators.

50. § 52. Stobæus, XCI, pp. 508 and 511. — § 53. Plutarch. II. p. 515. D. — § 54. Ælian. V. H. V, 19. — § 55. Stobæus, XIII, p. 145. — § 56. Lucian. VIII, p. 129. — § 57. *Ib.* — § 58. Ælian. V. H. IX, 14. — § 59. Plutarch. II, p. 503. C. — § 60. Stobæus, XXXVI, p. 218. — § 61. Plutarch. 504. C.

Anecdotes of Princes and Statesmen.

52. § 62 Plutarch. II, p. 174. A. — § 63. *Ib.* p. 509. A. — § 64. *Ib.* p. 176. C. — § 65. Stobæus, LII, p. 366. — § 66. Plutarch. II, p. 177. C. — § 67. Stobæus, LII, p. 366. — § 68. *Id.* XCVI, p. 532. — § 69. Plutarch. II, p. 105. A. — § 70. Ælian. V. H. VIII, 15. — § 71. Plutarch. II, p. 331. F. — § 72. *Ib.* p. 335. B. — § 73. *Ib.* p. 466. C. — § 74. Ælian. V. H. XIII, 13. — § 75. Stobæus. XLVII, p. 344. — § 76. Plutarch. II, p. 506. C. — § 77. *Ib.* p. 334. A. — § 78. Stobæus, XLV, p. 323. — § 79. 80. Plutarch. II, p. 184. — § 81. Ælian. V. H. XIII, 40. — § 82. Plutarch. II, p. 185. C. — § 83. *Ib.* p. 183. D. — § 84. *Ib.* p. 185. E. — § 85. Ælian. V. H. V. 5. — § 86. Stobæus, LII, p. 365. — § 87. Ælian. V. H. XIV, 38. — § 88. Plutarch. II, p. 39. B. — § 89. Stobæus. XL, p. 238. — § 90. *Id.* LII. p. 366. — § 91. Ælian. V. H. IX, 6. — § 92. *Id.* XIII, 41.

Anecdotes of Spartans.

56. § 93. Stobæus, VII, p. 29. — § 94. Plutarch. II, p. 216. C. — § 95. *Ib.* p. 231. D. — § 96. *Ib.* p. 215. B. — § 97. *Ib.* p. 232. B. — § 98. *Ib.* p. 192. C. — § 99. *Ib.* — § 100. *Ib.* p. 218. C. — § 101. *Ib.* E. — § 102. *Ib.* p. 219. A. — § 103. *Ib.* p. 212. F. — § 104. Plutarch. Vit. Lycurg. c. 13 — § 105. Stobæus, XII, p. 140. Compared with Ælian. V. H. VII, 20. —

§ 106. *Ælian*. XIII, 19. — § 107. *Stobæus*, XIX, p. 169. — § 108. *Id.* XXXVIII, p. 228. — § 109. *Plutarch*. II, p. 79. E. — § 110. *Ælian* V. H. III, 25. — § 111. *Plutarch*. II, p. 225. B. — § 112. *Ib.* C. — § 113. *Ælian*. V. H. XII, 21. — § 114. *Stobæus*, VII, p. 83. — § 115. *Ib.* — § 116. *Plutarch*. Vit. *Lycurg.* c. 14. — § 117. *Ib.* c. 25. — § 118. *Plutarch*. II, p. 241. C. — § 119. *Ib.* p. 241. F. — § 120. *Ib.* D. — § 121. *Ib.* p. 240. D. — § 122. *Ib.*

Miscellaneous Anecdotes.

P. 60. § 123. *Plutarch*. II, p. 94. F. — § 124. *Ælian*. V. H. XIV, 7. — § 125. *Stobæus*, LII, p. 365. — § 126, 127. *Plutarch*. II, p. 105. — § 128. *Ib.* p. 213. A. — § 129. *Ælian*. V. H. XII, 51. — § 130. *Id.* IV, 25. — § 131. *Plutarch*. Vit. *Alcibiad.* I. p. 199. C. — § 132. *Stobæus*, LXXXIV, p. 493. — § 133. *Ælian*. V. H. IX, 36. — § 134. *Stobæus*, LXXII, p. 443. Compare *Plutarch*. Vit. *Phoc.* c. 19. — § 135. *Ib.* — § 136. *Lucian*. VI, p. 31.

NATURAL HISTORY.

63. § 1. *Aristot.* Hist. An. VIII, 28. — § 2. *Ælian*. Hist. Anim. I, 38. — § 3. *Aristot.* II. An. I, 11. — § 4. *Id.* IX, 1. — § 5. *Strabo*, XV, p. 705. B. C. — § 6-8. *Plutarch*, II, p. 968. — § 9. *Aristot.* H. An. IX, 1. — § 10. *Diodor.* Sicul. III, 85. — § 11. *Id.* I, 35. — § 12. *Arist.* H. An. II, 1. — § 13. *Diodor.* Sic. III, 35. — § 14. *Ib.* — § 15. *Plutarch*. II, p. 968. F. — § 16. *Ib.* p. 971. E. — § 17. *Ib.* F. — § 18. *Ib.* p. 969. C. — § 19. *Ib.* 970. C. F. — § 20. *Ælian*. Hist. An. III, 43. — § 21. *Aristot.* de Mir. c. 13. — § 22. *Diodor.* Sic. II, 50. — § 23. *Plutarch*. II. p. 973. B. — § 24. *Diodor.* Sic. I, 35. — § 25. *Herod.* II, 63. — § 26. *Arist.* II. An. V, 19. — § 27. *Plutarch*. II, p. 967. B. — § 28. *Ib.* p. 978. C. — § 29. *Ib.* p. 980. B. — § 30. *Ib.* F. — § 31. *Ib.* p. 982. B. — § 32.

Plato, T. IV, ed. Bipont. p. 186. — § 33. Aristot. de Mir. c. 54.

MYTHOLOGY.

MYTHOLOGICAL NOTICES.

- P. 72. § 1. Lucian. de Sacrif. — § 8. T. III, p. 73. ed. Bip. — § 2. Lucian. Icaromenipp. VII, 40. — § 3. Lucian. III, p. 77. — § 4. Lucian. III, p. 76. — § 5–10. Diodor. Sic. V, 72, 73. — § 11. *Id.* IV, 7. — § 12. Lucian. VII, p. 207. — § 13. Apollodor. II. 5. 12, — § 14. *Id.* I, 1. 13.

MYTHOLOGICAL NARRATIONS.

Apollo and Diana.

77. § 1. Apollodor. I, 4. 1. — § 2. *Ib.* 9. 15. — § 3. *Id.* II, 5. 9. — § 4. Diodor. Sic. IV, 74. — § 5. Apollodor. III, 5. 6. — § 6. *Ib.* 4. 4. — § 7. *Ib.* 10. 3.

Bacchus.

79. § 1. Apollodor. III, 5. 1. — § 2. *Ib.* 5. 2. — § 3. *Ib.* 5. 3. — § 4. *Ib.* 14. 7.

Mercury.

81. § 1. Apollodor. III, 10. 2.

Minerva.

- 81 § 1. Apollodor. III, 14. 1. — § 2. *Ib.* 6. 7.

Hercules.

82. § 1. Anal. Vet. Poët. II, 475. — § 2. Diodor. Sic. V, 76. — § 3. Apollod. II, 4. 8. — § 4. *Ib.* 5. 1. — § 5. *Ib.* 5. 6. — § 6. *Ib.* 5. 11. — § 7. *Ib.* — § 8. *Ib.* 8. 1.

Expedition of the Argonauts.

85. § 1. Diodor. Sic. IV, 47. — § 2. Apollod. 1. 9.

16. — § 3. *Ib.* 21. — § 4. *Ib.* 22. — § 5. 6. *Ib.* 23. — § 7. *Ib.* — § 8. *Ib.* 27.

Miscellaneous Fables.

- P. 89. § 1. Apollod. I, 3. 2. — § 2. Diodor. Sic. V, 23. — § 3. Apollod. I, 7. 1. — § 4. *Ib.* 2. — § 5. *Ib.* c. 7. — § 6. *Id.* II, 1. 4. — § 7. *Id.* III, 15. 8. — § 8. Diodor. Sic. IV, 64. — § 9. Apollod. III, 10. 8. — § 10. *Ib.* 13. 6. — § 11. Isocr. Laud. Evag. c. 5. 7. — § 12. Isocr. Encom. Helen. c. 13.

MYTHOLOGICAL DIALOGUES.

94. The dialogues, which follow from page 94 to 108, may be easily found without more particular reference in the works of Lucian.

GEOGRAPHY.

Europe.

109. § 1, 2. Strabo, II, pp. 126, 127. — § 3. *Id.* III, p. 137. — § 4. Epitom. Strab. III, pp. 25, 27. — § 5. Strabo, III, p. 146. — § 6, 7. Diodor. Sic. V, 43, 35. — § 8. *Ib.* 17, 18. — § 9. *Ib.* 25. — § 10. Epitom. Strab. III, p. 33. — § 11. Diodor. Sic. V, 27, and Strabo, IV, p. 190. — § 12. Diodor. Sic. *Ib.* — § 13. Epitom. Strab. III, p. 35. — § 14. Diodor. V, 28. — § 15. *Ib.* 29. — § 16. *Ib.* 21. — § 17. *Ib.* 22. — § 18. Epitom. Strab. 3, p. 38. Strabo, IV, p. 200. — § 19. Epitom. Strab. VII, p. 81. Strabo, VII, p. 290. — § 20. *Ib.* p. 294. — § 21. *Id.* V, pp. 209, 212, 215. — § 22. Diod. Sic. V, 39. — § 23. Strabo, V, p. 218. — § 24. Diodor. Sic. V, 40. — § 25. Strabo, V, p. 219. — § 26. *Ib.* p. 231. — § 27. *Ib.* p. 243. — § 28. *Ib.* p. 247. — § 29. *Id.* VI, p. 262. — § 30. *Ib.* p. 263. — § 31-33. Athenæus, XII, 518. — § 34, 35. Diodor. Sic. V, 2, 4, — § 36.

Strabo, VI, p. 273. — § 37. Diodor. Sic. V, 13, 14. — § 38. Strabo, VIII, p. 335. — § 39. Pausanias, V, 10. Strabo, VIII, p. 353. — § 40. Pausanias, V, 11. — § 41. Strabo, VIII, pp. 366, 367. — § 42. Stobæus, XLII, p. 293. — § 43. Strabo, IX, pp. 417, 419. — § 44. Xenophon de Vectigal. Init. — § 45, 46. Strabo, IX, p. 395. — § 47. *Id.* X, 476.

Asia.

P. 125. § 1. Strabo, XI, p. 490. Arrian, Exp. Alex. V, 5. — § 2. Strabo, XI, pp. 497, 499. — § 3. *Id.* IX, p. 499. — § 4. *Ib.* p. 501. — § 5. Diodor. Sic. II, 48. — § 6. *Ib.* 49. — § 7. *Ib.* 50. — § 8. *Ib.* 54. — § 9. Arrian. Exp. Alex. VII, 7. — § 10. Diodor. Sic. II, 37. — § 11. Strabo, XV, p. 690. — § 12. *Ib.* p. 693. Compare Epitom. Strab. p. 194. — § 13. Strabo, XV, pp. 726, 727. — § 14. Diodor. Sic. XVII, 70, 71. — § 15. Epitom. Strab. p. 202. — § 16, 17. Xenophon. Cyrop. I, 2. 6.

Africa.

132. § 1. Strabo, XVII, p. 788. — § 2. Diodor. Sic. I, 32. — § 3. Strabo, XVII, p. 788. — § 4. Diodor. Sic. I, 10. — § 5. Strabo, XVII, p. 808. and Epitom. Strab. p. 220. — § 6. Strabo, XVII, p. 816. — § 7. Diodor. Sic. III, 12, 13. — § 8. *Id.* XVII, 52. — § 9, 10. Strabo, XVII, p. 821. — § 11. Diodor. Sic. III, 49. — § 12. *Ib.* 50. — § 13, 14. Strabo, XVII, p. 832.

HISTORY AND BIOGRAPHY.
Solon.

141. Plutarch. Vita Solon. c. 8.

Aristides.

142. Plutarch. Vita Aristid. c. 1, 3, 4, 6, 7, 24, 25.

Themistocles.

- P. 145. Plutarch. Vita Themist. c. 3, 4.

Incidents in the Second Persian War.

147. Plutarch. Vita Themist. c. 7, 8, 10, 11, 12, 13, 14, 17.

Cimon.

153. Plutarch. Vita Cimonis, c. 5, 6, 7, 12, 13.

Alcibiades.

157. Plutarch. Vita Alcibiad. c. 2, 7, 10, 11, 13.

Death of Alcibiades.

160. Plutarch. Vita Alcibiad. c. 38, 39.

Pericles.

161. Plutarch. Vita Pericl. c. 33, 34.

Death of Pericles.

163. Plutarch. Vita Pericl. c. 38, 39.

End of the Peloponnesian War.

164. Plutarch. Vita Lysandri. c. 13, 14, 15.

Phocion.

166. Plutarch. Vita Phoc. c. 4, 5, 11, 16, 17, 18.

Phocion's Condemnation and Death.

169. Plutarch. Vita Phoc. c. 34-38.

Demosthenes.

172. Plutarch. Vita Demosthen. c. 7, 12, 16, 17, 18, 20, 21, 28, 29.

LETTERS.

- P. 177. *Epist. Divers.* Philos. ed. Commel. p. 67.
178. *Alciphronis Epist.* ed. Wagner. I. 24. III. 10,
30, 31, 66.
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POETICAL EXTRACTS.

183. *Homeri Iliad.* VI. 369. — 502. VIII. 1 — 29.
XXII. 376 — 515. XXIV. 471 — 675.
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200. *Anacreontis Carm.* ed Fischer. 1, 5, 9, 33, 37,
40, 43, 48.
206. *Theocriti, Bionis, et Moschi Carm.* ed. Heindorf. — *Bionis Idyll.* 1, 2, 6. *Moschi Idyll.* 1, 3.

NOTES.



NOTES.

ABBREVIATIONS.

B.	Buttmann's Greek Grammar.
F.	Fisk's " "
Gr. and Engl. Lex. . .	Greek and English Lexicon.

Line

Page
1

1. μικρὸς, μικρὰ, μικρόν.
ἔσσι, 3. sing. pres. of εἶμι, to be.
βραχὺς, εἷς, ἓ.
2. μακρὸς, μακρὰ, μακρόν. The order is, μακρὸν λόγον.
τίπτει, 3. sing. pres. ind. of τίπτω.
φίλι, imperat. of φιλέω, to love.
3. φρόνησιν, acc. of φρόνησις.
4. ἔλιγε, 3. sing. imperf. of αἰγώ.
5. εἶναι, infin. of εἶμι. the acc. with the infinitive. F. Rule IV.
μητρὸς πόλιν, the mother city, in reference to the colonies, which
proceed from it; here it signifies *origin, source*.
πάσης, from πᾶς, πᾶσα, πᾶν.
6. ἐργάζεται, 3 sing. pres. of ἐργάζομαι, to cause, to occasion.
ἀλλ', for ἀλλὰ, conjunction, but; the final letter being cut off
because the next word begins with a vowel. This ἀλλὰ is distin-
guished by the accent on its second syllable from ἄλλα, the neuter
plural of ἄλλος, ἄ, ἄ, other, another, which is accented on the first
syllable.
8. οὐδὲν, from οὐδὲς, οὐδεμία, οὐδὲν. οὐδὲν ἡδονῆς, no pleasure, liter-
ally, nothing of pleasure. F. Rule XII.
ἔχει, 3. sing. pres. of ἔχω.
9. κτήσεις, nom. plur. of κτήσις, an acquisition, possession, gain.
μόνοι, from μόνος, ἄ, ὄν.
βίβλαις, from βίβλος, ἄ, ὄν. βίβλαις here has two accents, be-
cause it is followed by εἶναι, one of the words called *enclitics*, which
throw back their own accent to the preceding word. F. p. 221.
10. εἰσιν, are, 3. plur. pres. of εἶμι.

- 1 10. and 11. *ἐν μὲν ... ἐν δέ.* The particles *μὲν* and *δέ* are used with different words or members of a sentence, which have some reference or opposition to each other, as in this sentence; here *εὐτυχία*, *good fortune* or *prosperity*, is opposed to *ἀτυχία*, *bad fortune*, or *adversity*. In such instances *μὲν* and *δέ* are not always to be both translated, and *δέ* may generally be translated, *but*.

11. *πασῶν*, genit. pl. of *πᾶς*, *πᾶσα*, *πᾶν*.

12. *ἡ εὐσείβεια* — The order is *ἡ εὐσείβεια ἔστιν ἀγυμῶν*. Where a sentence, as in this instance, has two nouns in the nominative case, that noun, which has an article prefixed, is usually the subject or nominative of the verb, and is to be taken first in translating. See examples and exceptions to the rule in Gram. and Gr. and Engl. Lex. under the word *ἡ*, *τό*.

πρωήκει, is here used impersonally; *it becomes wrestlers, wrestlers must*. See F. Rule XXVIII.

13. *γυμνάζειν*, infin. pres. of *γυμνάζω*. From this is derived the English word *gymnastics*.

κλεινός, ἢ, *ὄν*, *famous*, *κλεινότερος*, superl. *very famous*. Superlatives are sometimes rendered by the word *very*, and sometimes by *most*.

14. *ἦν*, *it was*, 3. sing. imperf. of *εἶμι*.

Διός, genit. of *Ζεύς*, *Jupiter*.

17. *ἤρξατο*, 1. aor. ind. mid. of *ἄρχω*.

- 2 1. *ἰδρύσατο*, 1. aor. mid. of *ἰδρύω*.

Πίστις and *Τέρμων*, *Fides* and *Terminus*, names of Roman divinities.

2. *Καρχηδὼν*, *New Carthage* in Spain.

3. *διχομαι*, *to succeed*. *Asdrubal* succeeded *Barcas*, commonly called *Amilcar*, in the government of Spain, which had been conquered by the Carthapinians.

πατήρ, acc. of *πατήρ*, genit. *πατρός*.

4. *τάλαντον*, the same as *τὸ βασιλάνιον τάλαντον*. *Τάλαντον*, a *talent*; anciently the name of a weight and also of a sum of money; as in English, the word *pound*, which originally was a *pound weight* of silver, also means a sum of money, though at the present day it is a sum of money much less in value than a *pound weight* of silver. In this passage, *τάλαντον* means a *sum of money*. The value of the *talent* varied much at different periods and in different countries. The Babylonian talent is here said to be worth 72 Attic *minæ*; and according

to the best medium value, each *mina* may be reckoned at £3. 15s. 2 sterling, equal to \$16.66 of our money; at which rate the talent, or 72 *minæ*, would be about \$1200.

4. *μνᾶ*, genit. *μνᾶς*, a *mina*; here signifies a piece of money. The Attic *mina*, according to some, was about 17 dollars 18 cents of our money. See also the word *μνᾶ*, Gr. and Engl. Lex.

5. *δύναται*, is worth, from *δύναμαι*.

7. *Συμῆς*, anger; *ἰστὶ* understood.

‘Ο *πλοῦτος*, wealth, riches; *ἰστὶ* understood.

10. *ἦν*, was, imperf. of *εἶμι*.

11. The ancients believed that a greater part of Lower Egypt was formed from the sediment of the Nile.

12. *κατέκνυι*, neglect not, contracted from *κατέκνυι*, from *κατακνύω*.

μακρὸς, μακρὰ, μακρόν.

πορεύεσθαι, to go, inf. pres. mid. of *πορεύομαι*.

διδάσκειν, infin. pres. of *διδάσκω*.

13. *ἰπαγγελλόμενος*, particip. pres. of *ἰπαγγέλλομαι*; the construction is *πρὸς τοὺς ἰπαγγελλομένους* (to those who promise) *δίδασκον χρεσίμους τε*.

14. *κατήλθον*, 2. aor. of *κατέρχομαι*.

16. *εἶναι*, are, from *εἶμι*; the accusative with the infinitive. Render, say that the Sun and Moon are, &c.

λίγουςιν for *λίγουςι*, pres. ind. act. of *λίγω*; the final *ι* is here added because the next word begins with a vowel.

μισοῖ from *μισέω*.

17, 18. *πολιμαῦσιν*, 3. pl. pres. of *πολιμαίω*.

19. *Λύκω* and *Ἰππῳ*, dual of *λύκος* and *ἵππος*; these duals are distinguished from the dative sing. *Ἰππῳ* and *λύκῳ* by *ι*, subscribed under the *ω*.

συνόμω, nom. dual of *σύννομος*, feeding together, or in company.

ἰστών, are, 3. dual pres. of *εἶμι*.

20. *αὐτὸς*, τῇ, τό · *οὐ τὴν αὐτὴν*, ἰδόν understood, not the same way.

ταῖσιν, 3. plur. pres. of *εἶμι*, to go; which is distinguished by the accent from *εἶμι*, to be.

21. *μυγίσσω*, nom. dual, from *μύγισσος*, the superl. of *μύγας*, μύγᾶ-λα, μύγας.

πολλοῖς, acc. pl. of *πολύς*, πολλὰ, πολλῶ.

ἀπώλισαν, 1. aor. of *ἀπόλλυμι*.

22. *ἀνατρέφουσιν*, part. pres. of *ἀνατρέφω*.

- 2 23. *πομῖδῃ*, adv. *very*; dative of the substantive *πομῖδῃ* (which means *care, diligence*,) used adverbially.

24. *ἄκρα* nom. pl. of *ἄκρον*, *the summits or tops*; ἡ *ἄκρα* fem. is also used in the same sense.

οἱ ἐνοικοῦντες, *those who inhabit*; *ἐνοικίω*.

24, 25. *μακροβιώτατος*, η, ον, *very long lived*; superl. of *μακρόβιος*. The order is, *οἱ ἐνοικοῦντες τὰ ἄκρα τοῦ Ἄθω λίγονται ὡς μακροβιώτατοι*.

25. *λίγονται*, *are said*, 3. pl. pres. ind. pass. of *λέγω*

- 3 1. *ἐξηάλυψε*, 1. aor. of *ἐκκαλύπτω*, the first aorist, as in this instance, must often be rendered by the present tense; *to disclose or uncover*; the true force of the aorist in such instances may be better expressed by the verb, *is accustomed*, or *is wont*, as here we might say, *is accustomed to disclose*.

κρυπτόμενοι, *hidden or concealed*; part. pres. pass. of *κρύπτω*. The construction is *ἐργὴ πολλὰς ἐξηάλυψε νόον κρυπτόμενον ἀνθρώπων*.

εἶδους, genit. sing. of *εἶδος*, *the form or figure*.

2. *ιστ'*, for *ιστί*. The construction is *χαλκός ἰστι κατόπτρον εἶδους*. The ancients used metallic mirrors for looking-glasses.

ἀνδρῶν, genit. of *ἄνθρωπος*.

ἔδειξεν, *is wont to reveal*, 1 aor. of *δείκνυμι*. See remark in preceding note.

4. *Ἔρως*, from *ἔρως*.

νῶς, Attic for *νάος*.

5. *ῥ*, from *ῥ*, ἦ, ἱ.

πολὺ πλῆθος, *a great many*, literally *a great multitude*.

εὐρίφται, 3. sing. pres. pass. of *εὐρίφω*.

6. *κατασκευάσει*, *built*, from *κατασκευάζω*.

7. *αἰρούνται*, 3. pl. pres. pass. of *αἰρίω*.

ἀλώπηξ, genit. sing. of *ἀλώπηξ*.

7, 8. *ποτὶ μὲν ... ποτὶ δὲ*, *sometimes ... sometimes*.

8, 9. *πλείους*, superl. *πλείους*, η, ον, of *πολύς*. F. p. 52.

10. *ἦν*, *was*, from *εἰμί*.

12. *πατρίδος*, genit. sing. of *πατρίς*.

13. *ὦν*, *being*; that is, *while he was*; part. pres. of *εἰμί*. This is distinguished from *ὦν*, genit. pl. of *ῥ*, ἦ, ἱ, by its accent and breathing.

ἐν θήρῃς, *in the chase*.

13. *σοῦς*, genit. sing. of *σῦς*.

ἐπλήγη, was wounded, from *πλήσσω*, or *πλήττω*.

14. *ἐγένετο*, became, from *γίνομαι*.

15. *δράκοντος*, genit. sing. of *δράκων*.

15. 16. *ἔρρωδι*, 3. sing. pres. of *ἔρρωδιω*.

16. *ἐπάρχων*, like *ῶν* in note page 3, line 13; part. pres. of *ἐπάρχω*, being, instead of, when he was.

μῦν, acc. sing. of *μῦς*.

διώκων, particip. pres. of *διώκω*, pursuing, instead of, while he pursued.

17. *μίλιτος*, genit. sing. of *μίλι*.

ἵπποις, he fell, from *πίπτω*; instead of *ἵπποι καὶ ἀπίθανι*, fell and died.

ἀπίθανι, 2. aor. of *ἀπιθνήσκω*.

18. *διεσπασάντος*, from *διασπάω*.

20. *ἀνδρῆς*, nom. pl. of *ἄνθρωπος*.

εἰκόνης, nom. pl. of *εἰκών*, genit. sing. *εἰκόνης*. see note above as to the subject of the verb.

21. *ἔκησαν*, lived, dwelt, from *οἰκίω*.

πρῶτοι, at first, from *πρῶτος*. The order is, *Ἀδριανὸς αὐτόχθονος φάσκει τὴν Ἰταλίαν*.

21. 22. *αὐτόχθονες*, nom. pl. of *αὐτόχθων*.

22. *ἄπαντες*, from *ἅπας*, *ἅσα*, *ἅν* compounded of *α* (for *ἅμα*) and *πᾶς*.

23. *ὕδατος*, genit. sing. of *ὕδωρ*.

κοιλαίνουσιν, 3. pl. pres. ind. of *κοιλαίνω*.

25. *ἴθις*, 3. pl. imperf. ind. of *ἴδω*.

1. *οἱ δὲ*, that is, *πέρδικες*.

ἦσαν, 3. pl. of *εἰμί*.

2. *λίγῃ*, 3. sing. pres. of *λίγω*.

τοὺς γίροντας, acc. pl. of *γίρων*.

παλίμψαιδας, from *παλίμψαις* · *παλίμψαιδας γίγνεσθαι* · the accusative with the infinit. The order is, *τοὺς γίροντας γίγνεσθαι παλίμψαιδας*.

3. *γίγνεσθαι*, become, pres. infinit. of *γίγνομαι*; accusative with the infinitive. F. Rule IV.

4. *μυρμήκων*, genit. pl. of *μύρμηξ*.

γιγνόνται, became, perf. inf. of *γίγνομαι*.

ἄνδρας, acc. with inf.; the order is *τοὺς Μυρμηδῶνας γιγνόνται ἄνδρας* is *μυρμήκων*.

- 4 5. *οἱ Νομάδες τῶν Λιβύων, the Nomades of Libya, instead of, the Libyan Nomades.*
6. *ἡριθμεῖν*, 3. pl. pres. ind. of *ἡριθμέω*, *reckon time*.
ταῖς ἡμέραις, by the days, ταῖς νύκτι, by the nights.
ῥωτηθείς, part. 1. aor. pass. *being asked*, instead of, *when he was asked*, from *ῥωτάω*.
7. *μείγιστος*, superl. of *μείγας*. F. p. 52.
ἱλάχιωτος, superl. of *ἱλαχέος*.
ἔειπε, *he said*; from *ἔω*.
φρίναι, from *φρίν*.
8. *πρίσσω*, *better, mightier*. F. p. 51.
9. *χρεῶν*, from *χρεῖς, χρεός*, poet. *χρεός* · *ἔστω* understood.
10. *γυναῖξ*, dat. pl. of *γυνή*.
φέρει, 3. sing. *brings, adds*; from *φέρω* · the order is, *ἡ σὺ γὰρ φέρις πείσμεν γυναῖξί*.
11. *ἔστω*, from *εἶς, ὅτις*.
ὅν ἔχουσαν, part. pres. of *ἔχω* · *not having*, instead of, *that has not*.
12. *τὰ πόδι*, dual of *ποῦς* · *in the feet*.
ἦν, *was*; 3. sing. imperf. of *εἶμι*.
13. *γυφισται*, *is painted, represented in a picture*.
προβλίσκουσα, *looking at, regarding*, part. pres. of *προβλέπω* · *διὸν* is here used adverbially.
ἔχει, 3. sing. pres. of *ἔχω*.
14. *παθεῖσιν*, *sit*, from *πάσχωμαι*.
γελῶντι, dual of *γελῶν*, *smiling*, part. pres. of *γελᾶω*.
μηδὲς, μηδεμία, μηδὲν, *nothing*. F. XIV, p. 159.
15. *τῶν μελλόντων* from *τὰ μέλλοντα*, literally, *the future*; *of the things which awaited them*.
εἰδότε, *knowing*, dual of *εἰδώς* from *εἶδα*, *I know*. B. p. 201.
καὶ ταῦτα, *although*, (Latin *idque*.) B. § 151, p. 314.
ἰδόντι, *seeing, even when they saw*; dual of *ἰδών* part. of *ἰδέω*.
17. *μείγιστος*, superl. of *μείγας*.
18. *ευφλόν, χρεῖμά ἐστι* understood.
19. *ἱλασίς, ἐστι* understood.
νόμοι, ἐστὶ understood.
20. *οὐδὲν* after the negative for *τι*. B. p. 307.
21. *ἔφη*, *said*; from *φημί*.
μύμνησσο *remember thou*, from *μυμνήσκω*

22. διαστάσις, genit. of διάστασις. F. Rule XVIII, p. 162. 4
 ἤρξω, from ἄρχω.
 διάλυσις, genit. sing. of διάλυσις. F. Rule XVIII.
24. κουριός, genit. of κουρίδης, a barber.
 ἐν τέχῃ, by trade.
 ἰμνοοῦντων, from ἰμνοῖω.
25. ἰσχυροτέρα, comp. of ἰσχυρίς, ἄ, ἐν. F. Rule XV, p. 159. 5
 2. ἴδριψι, 1. aor. of εἴδω.
 3. Πύθων, Python, the name of the serpent that guarded the Delphian oracle, which was in the possession of the goddess Ge, or Gaia.
4. παρτιγύμισσι, from παρταγίω.
 ἦλθι, from ἔρχομαι.
 παρίλαβι, from παραλαμβάνω.
5. Ἰσθ, thou wilt be, from εἰμί.
6. ἄρξῃ, from ἄρχω.
 σπουτὴ, by crasis for σπαντὴ, from σὺ and αὐτός.
 αἰδιδέσθαι, from αἰδέομαι.
7. ἔχουσιν, 3. pl. from ἔχω.
9. εἰσὶν, are, from εἰμί.
 εὐδὲ μὴν, the one; see remark on the use of μὴν and ἔ, page 1, lines 10 and 11.
- 9, 10. καλούμενον, called; part. pres. of καλέω.
10. ἔχει, 3. sing. pres. of ἔχω.
11. φέρε, 3. sing. pres. of φέρω. Compare note, l. 17.
12. μίγυσσεν, superl. of μίγνυμι.
 ἴθι, is; from φύω.
- 12, 13. τιτρώσκω, 3. sing. pres. of τιτρώσκειν.
13. Δημήτριος, the son of Antigonos, one of the successors of Alexander the great. Timotheus, an Athenian general.
14. ἔρει, 3. sing. imperf. of αἰρέω.
 κατατίω, part. pres. of κατατίω, shaking down instead of by shaking down.
15. πείθω, part. pres. of πείθω, persuading, for by persuading.
 ἦν, from γίγνομαι, there was, that is, there lived.
16. ἀπ' οὗ, from whom; from ἀπὸ, and οὗ genit. of εἶ, ἔ, ἱ.
17. ἐνομέζισαι, 3. sing. pres. ind. pass. of ἐνομέζω. The verb in the singular is joined with neuters plural. See B. § 129. 1. p. 261. F. p. 147. Exc. 1.
 εἴμα, honor thou; imperat. of τιμάω.

- 5 18. *φιλάνται*, 3. sing. pres. of *φιλέω*.
αυλόποδες, nom. pl. of *αυλόπος*.
ἐλλοχῶσι, 3. pl. pres. of *ἐλλοχάω*.
 19. *ἴσκι*, said, 3. sing. imperf. ind. of *ἴσκω*.
 20. *φίρειν*, acc. with inf. The order is, *Ἀνάχαρσις ἴσκι τὸν ἄρτι-
 λον φίρειν ἐκτὺς βότρους*.
 22. *πύσας*, *ἴσκι* understood.
ἔλαβον, have acquired or gained; from *λαμβάνω*.
 23. *νοούσης*, genit. sing. of *νοῶν*, *οὔσα*, *οὖν*, from *νοῖα*. The or-
 der is *λόγος ἰσκι φέρεται νοούσης*.
 24. *τὸ γῆρας*. The order is *τὸ γῆρας ἴσκι χαλιπρὸν βαρὺς τοῖς ἀνθρώ-
 πους* · *χαλιπρὸν* agrees with *βάρους*.
 26. *ἂφ' οὗ* · see above, p. 5. l. 16.
 27. *παλιῖται*, 3. sing. pres. pass. of *παλίσω*.
οὔτε, ... *οὔτε*, neither ... nor; when the word *οὔτε* occurs
 twice in a sentence, the first *οὔτε* signifies *neither*, and the second
nor.
ὠφιλῶ, 3. sing. pres. ind. of *ὠφιλίω*.
 6 3. *σινῶνται*, feed themselves on, used with the genit. of a thing,
 from *σινίσμαι*. F. Rule XVIII, Obs. 9.
 5. *ἐκλειπωτός*, genit. sing. of *ἐκλειπτός* · part. perf. mid. of
ἐκλείπω.
 6. *μιστά*, the genitives *στάσις* and *ἀναρχίας*, are governed by
μιστά. F. Rule XIII, p. 158.
 7. *φίρεται*, is borne on, rushes on.
μῆνις χιόνος, the power of the snow, that is, abundance, or sim-
 ply the snow.
 10. *παράσσειται*, 3. sing. pres. pass. of *παράσσω*.
 11. *φύσις*, *ἴσκι* understood.
 13. *ἴσκι*, 3. sing. imperf. of *ἴσκω*.
 14. *ἴφη*, 3. sing. imperf. of *φημί* · accusative with the infinitive.
 15. *διαφίρειν*, inf. pres. of *διαφίρω*, with the genitive of the thing
 differed from.
 16. *ἰνδιζίμινος*, part. pres. of *ἰνδιζέω*.
ἴσκι, said, from *ἴσκω*.
Τῇ γένει, By descent, or birth. *Σκῆπτος ἰνδι*, understood, a Scyth-
 ian, of course a barbarian. F. Rule XXXVIII, p. 182.
 17. *ἀλλ'*, instead of *ἀλλά*. See note, p. 1. l. 6.
ἔπει, it was lawful, 3. sing. imperf. of *ἔξεστι*.

17. ζῆν, Doric for ζῆ, inf. pres. of ζῆν.
18. βασιλεύειν, inf. pres. of βασιλεύω, with the genitive of the thing ruled over.
19. ἄρχειν, inf. pres. of ἄρχω.
20. μίνειν, inf. pres. of μίνω.
21. ἐντι, dat. sing. of ἐν from εἰμί · ἐντι is not here rendered.
22. εἵλετο, chose; from αἰρίω.
εἶναι, inf. pres. of εἰμί.
ἀργεὶς δὲ, being indolent, instead of in indolence.
μηδὲν, from μηδὲς, μηδεμία, μηδὲν.
μηδὲν χρώμενος, part. pres. of χρώμεαι · without making use of, without exercising.
23. δεῖ, (Latin oportet) it is necessary; χρῆνθαι νοσημόντην, (modestia uti,) to be modest.
26. ἔβαψεν, from βάπτω.
28. ἔβηψεν, from βίπτω.
προσηνέχθη, 1. aor. pass. of προσφίξω.
1. ποδῖ, 3. sing. pres. ind. of ποδῖω.
μὲν, instead of μετὰ, because the next word begins with an aspirated vowel.
2. πᾶν, for καὶ ἅν.
3. ἀφίλης, you should take away, or deprive of; from ἀφαίρω.
4. ποιεῖς, 2. sing. pres. ind. of ποίω.
ἔλαβε, took; 3. sing. 2. aor. of λαμβάνω.
5. παρ', instead of παρά.
μὲν ... δὲ. For use of these particles, see note p. 1. l. 10, 11.
θώρακα, acc. sing. of θώραξ.
7. δότι, give, from δίδωμι.
10. Ξέρξην πολιοῦντος, when Xerxes was waging war. F. Rule, XXXIII, p. 179.
πολιοῦντος, part. pres. of πολιοῦω.
11. ἰδέει, thought, seemed; 3. sing. imperf. of δεινῶ.
ἰδῶν, to see, from ἰδω.
12. ἐκπριπνόντα, superl. of ἐκπρίπτω.
14. γινόμενος, being; instead of, when he was; part. 2. aor. mid. of γίνομαι.
ἐπέτασεν, ordered, commanded.
15. φεύγειν, inf. pres. of φεύγω.
διώκειν, inf. pres. of διώκω.

- 7 16. καλέζοντα, 3. pl. pres. ind. pass. of καλέζω.
ἐν ᾧ, that is, *ἐν δέματι ᾧ*, in *Hades*, or the infernal regions; literally in the abode of *Hades*.
17. πίνεις, from πίνειν.
20. ἔχουσιν, 3. pl. imperf. of ἔχω.
σφίσι δίδωμι, to be rendered, *for all three, or, being three, or, all three together*.
καὶ ταῦτα, and these.
παρὰ μίαν, in succession.
δίδωμι, they gave, or imparted; from δίδωμι.
21. Κλεάνθης, *Cleantes*, a Stoic philosopher, was in his youth so poor, that he could not procure the common materials for writing.
22. ἔγραφε, 3. sing. imperf. of γράφω.
ἅπαντα, literally, *all which*, here rendered, *those things which*; from ἔγραφε, ἔγραφε, ἔγραφε.
- ἔπειτα, 3. sing. imperf. of ἀκούω.
ἀπορίᾳ κελεύων, for want of money.
23. ὥστε ἀνίστασθαι, so as to buy; render, *wherewith to buy*; from ἀνίστασθαι.
24. ἔδωκεν, has bestowed, from δίδωμι.
27. ὅτε, being, or when he was; part. pres. of εἶμι.
28. ἔτρεψε, 3. sing. imperf. of τρέφω.
29. ἔθηκεν, made him, from τίθημι.
30. ἔφει, 3. sing. imperf. of φημί.
δεῖν, man ought, it is proper; inf. of δεῖν, impersonal verb.
κοσμεῖν, inf. pres. of κοσμίω.
31. τῶν οἰκούντων, of the inhabitants; from οἰκῶν, οἰκῶντος; part. pres. of οἰκῶ.
- 8 1. ἔχουσιν, for ἔχουσιν, 3. sing. imperf. of ἔχω. see note p. 2. l. 16. under the word λίγων.
4. κῆται, 3. sing. pres. of κέμαι.
5. ὅτε is understood after βίος.
6. βραχυῶς, from βραχύς, ὥς, ὅ.
7. κερδὸς αἰσχυρὸς, ὅτε understood.
- τὸ μίλλον, ὅτε understood.
8. γίγνεται, results; from γίνομαι or γίγνομαι.
9. ὡς, called; from ὤω. B. p. 197.
11. πολλοί, from πολυς.
12. ἔλασσε, from ἐλασσειν, εἶ.

12. εἶσιν, *are*; from εἶμι.

Ταρανῆς, ἰστί understood.

πλοῦτοι, χρεῖμα ἰστί understood. See note above, p. 1. l. 12.

εὐφλῆς, χρεῖμα understood; χρεῖμα is also understood after πιστόν, &c.

15. ἔχου φόβου, *brings or causes fear*; a neuter plural with a verb in the singular.

ἔχου, 3. sing. pres. ind. of ἔχω.

16. πορεύ, from κυρίω · synonymous with ἰστί.

18. κρείττον, comparative of κραδός.

μῖτ' for μιστά.

19. δεικνύς, from δείκναι, *show*, *av*.

20. μάχεσθαι, inf. pres. of μάχεσθαι.

ἀγαθοί, *the valiant*; κακοί, *the cowardly*.

ἔργου, *than anger*; the order is, οὐδὲν (ἰστί) ἀδυνάτοισιν ἔργου.

After the comparative degree ἢ, *than*, is often omitted, and the genitive used instead of the nominative. See F. Rule XV. B. p. 269.

21. πόλιμος ἰδοξός (ἰστί understood); the order is, πόλιμος ἰδοξός αἰρετώτερος αἰσχρῶς αἰρήνης.

22. ἴφθι, from φημί.

δεῖν, *ought*; accusative with the infinitive.

23. παύμενος, part. pres. of παύω; literally, *ceasing from*; it may here be rendered, *retiring from office*.

24. γιγνόμενος, perf. inf. mid. of γίνομαι.

σοφία, ἰστί understood.

26. πιστόν · the order is, οὐκ ἔστι πιστόν καταμαρτυρεῖν πιστοτέρῳ.

1. οὐκ ἔστιν, *it is not permitted*.

καταμαρτυρεῖν, inf. pres. of καταμαρτυρίω · with the genitive of the person against whom one bears witness.

ἰστί understood after δέξαι.

4. πολλὰ ἰστί, and ἴσα ἔχου · neuters plural with a verb singular. See B. p. 261. F. p. 147.

ἴσα, *all those which*; from ἴσος, *is*, *on*.

5. πλείους, contracted for πλείονες · comparative degree of πλεός.

ἔχου, see note, line 4, above.

ἐδ' αὐτῶν, from αὐτῶν · κελύσαι from κελύω. These infinitives are here used as substantives. See F. Rule XXX.

6. γλυκύς, comparative of γλυκύς.

9. *ὅτι ἴσθιν· οὐδὲν* instead of *τι* after a negative; B. p. 307.
F. Rule XV, p. 159. The order is *οὐδὲν ἴσθι τίνας; ἢ διὰ μητρί,*
than the mother.
8. *φθόνος*, the order is, *φθόνος κρίσσω (ισθί) αἰντιμῶν·*
χρεῖ, it is necessary, it is proper.
σιγῆν, pres. inf. of *σιγάω.*
ἢ κρίσσω λαλῶν, or say something which is better. F. Rule
XV, p. 159.
9. *λίγην*, inf. pres. of *λίγω.*
ἄτα, acc. pl. of *οὗς, ὠτίς.*
ἴχομεν, 1. pl. pres. ind. of *ἴχω.*
10. *ἴν*, from *εἷς, μία, ἓν.*
ἀκούωμιν, 1. pl. pres. subj. of *ἀκούω.*
ἥττονα, comp. of *ἱλαχός.* See F. p. 51.
11. *λίγωμιν*, 1. pl. pres. subj. of *λίγω.*
πλείον ἴσθι, is more abundant.
12. *συμφέροντος*, than what is useful; part. pres. of *συμφέρω.*
ἔρχε, imperat. of *ἔρχω*, with the genit.
μηδὲν ἥττον, not less; see note, p. 9. l. 10.
13. *στέργε*, love, be content with; pres. pass. of *στέργω.*
τὰ παρόντα, what thou hast, literally, things present; part.
pres. of *παρίστω.*
ζητεῖ δὲ, but seek; imperat. pres. of *ζητέω.*
βελτίον, irregular comparison of *ἀγαθός.*
14. *αἱ μετίχοντες*, from *μετίχω*, with the genitive of the thing
participated. The order is, *αἱ μετίχοντες τῶν τελευτῶν ἴχουσι τὰς ἱλπί-*
δας ἡδίου πρὶ τῆς τελευτῆς τοῦ βίου· 'than the uninitiated,' understood.
ἡδίου, comp. of *ἡδύς, ἡδύς, ἡδύ.*
15. *ἴχουσι*, 3. pl. pres. ind. of *ἴχω.*
19. *τῶν ὄντων*, part. pres. of *εἶναι*, of beings; the neuter adjectives
in this sentence agree with *χρεῖμα* understood.
21. *χωρεῖ*, 3. sing. of *χωρεῖν.*
22. *τερίχου*, 3. sing. of *τερίχω.*
κρατεῖ, 3. sing. pres. ind. of *κρατέω*, with the genitive.
23. *ἀνυρίσκει*, 3. sing. pres. ind. act. of *ἀνυρίσκω.*
24. *γίγνεται*, becomes; from *γίγνομαι*, or *γίνομαι.*
25. *ὡν τοῦ προκοδύλου* understood.
χηνίου, ὡν understood, instead of *ἢ ὡν χήνιον.*
26. *ἑπτὰ καὶ δικάπηχους*, seventeen eils long.

27. βίος. The order is, ὁ βίος τῶν πλείονων παραπέλλεται 9
μείλησιν.

παραπέλλεται, is lost, 3. sing. pres. ind. pass. of παραπέλλω.

28. Σ', instead of τι.

ὕγιαίνειν, inf. pres. of ὑγιαίνειν.

30. τυχεῖν, τυγχάνω, with the genitive. The construction is,
τυχεῖν τούτων, ὧν, to obtain that, which.

ἰεῖν, 3. sing. pres. ind. act. of ἱεῖν, with the genitive.

F. Rule XVIII.

31. χριστέος, superl. of κακός · formed from χεῖρ.

1. βελτίστος, superl. of ἀγαθός · formed from the verb βούλωμαι. 10

ὑπερεῖν, 3. sing. pres. ind. of ὑπερεῖν.

2. θαυμάζω, 3. sing. pres. of θαυμάζω. It signifies here to venerate,
and through veneration, to spare.

3. κῆται, 3. sing. pres. ind. of κῆμαι.

4. οἱ πλούσιοι. The order is, οἱ πλούσιοι πολλὰ καὶ οὐ συνίσταται
τῆς ἐντυχίας ἡδονῆς διηλεκτοῦς.

5. συνίσταται, 3. pl. pres. of συνίστημι, with the genit. ·

ἦν, videtur understood, was the son.

6. ἐκ, through. The order is, πάντα δύναται γίγνεσθαι κατέστησε
ἐκ, &c.

8. δύναται, 3. sing. pres. of δύναμαι.

γίγνεσθαι, inf. pres. of γίνομαι.

9. ἀπαδίδωκε, has attributed.

10. στερησύνησι, plundered.

11. ἔχον, part. pres. neuter gender, of ἔχω, agreeing with
ἔργα.

παραικμίνην, from παραικμίνος, η, η, part. pres. of παραικμίνω.

12. ἀφίλει, took away; 2. aor. of ἀφαιρέω.

ἰδὼν, 2. aor. part. of ἰδω · seeing.

14. φαίνεται, appears; from φαίνομαι.

15. Οὐ κρείττον, ἰσὶ understood.

16. ἀσπάσασθαι, to choose, to lead; inf. of ἀσπάζομαι.

17. ἀνδρὲς ἵσταν, it is the part or duty of a man. F. Rule XVII,
p. 162.

εἰληθῆν, instead of εἰλῆθῆν.

18. λίγων, inf. pres. of λίγω.

19. ἔχον, 3. sing. imperf. of ἔχω.

21. ὄναι, inf. pres. of εἶμι · acc. with the inf.

- 10 22. *πα3'* instead of *πατά*.
 23. *διακρίνουντι*, 3. pl. pres. ind. of *διακρίνω*.
χειρῶν, comp. ; see *παπός*.
 24. *ἄρχιν*, to rule ; acc. with inf. from *ἄρχω*, with the genit.
 F. Rule XVIII, 11.
 25. *ἔλιγν*, 3. sing. imp. or 2. aor. of *λίγω*.
κρίντων, *ἵνα* understood, *it was better*.
 27. *ὦν*, *οὐσα*, *ῶν*, part. pres. of *εἰμί*. *ὦν* is here to be rendered,
 which is.
βαδίζω, 3. sing. pres. ind. from *βαδίζω*.
 28. *χρεῖται*, Attic for *χρεῖται*, *it uses* ; 3. sing. pres. ind. of *χράσμαι*.
πολέμῳ, waged war ; from *πολέμῳ*.
 30. *ἔγραψ*, wrote ; from *γράφω*.
 31. *βίωσαι*, having lived ; from *βίω*.
 11 1. *ἵπτεται*, passed over, carried over ; from *πτερόω*.
 4. *ἰστορεῖσι*, they say ; 3. pl. pres. ind. of *ιστορέω*.
ζῆν, to live ; Doric for *ζῆν*, from *ζάω*.
 5. *βιῶν*, inf. pres. of *βίω*.
λίγος, *ἵνα* understood, *it is the report* ; equivalent to *λίγουντι*,
 they say.
 7. *λίγεται*, is said ; 3. sing. pres. ind. pass. of *λίγω*.
βιῶσαι, to have lived ; inf. 1. aor. of *βίω*.
 8. *ἐνῶν*, genit. of quality. F. Rule XI, p. 157.
 9. *ἱταλιύσῃ*, 1. aor. ind. of *ἱταλιεύω*.
 10. *βιῶν*, part. pres. of *βίω*, after he had lived.
 12. *ἐνὶ δέοντι ἔτη*, thirty years less or wanting one ; *ἐνὶ* governed
 by *δέοντι*. F. Rule XVIII, 6.
βασιλεύωντος, after he had reigned, literally, having reigned,
 part. 1. aor. ind. act. of *βασιλεύω*.
 17. *ἔπει*, said ; imperf. of *ἔπω*.
ἐπιλιῶ, 2. sing. pres. ind. of *ἐπιλιέω*.
 18. *τὸν θάνατον*, *ἐπιλιῶ* understood.
 19. *ἐπιλιύσῃ*, 1. aor. of *ἐπιλιεύω*.
ἐπαντήσας, having met ; from *ἐπαντάω*.
ζῶντι, the survivor ; part. pres. of *ζάω*.
 20. *ἤρώτα*, 3. sing. imperf. of *ἑρωτάω*.
οὐ ἐπίσταν, is it you that died ? from *ἐπιστάω*.
τοῦτ', instead of *τοῦτα*.
 21. *ἐπολιτεύουσα*, leaving ; part. 2. aor. act. of *ἐπολιτεύω*.

21. *Θαμίζω*, 2. sing. pres. ind. of *Θαμίζω*. 11
22. *συφρονέω*, inf. pres. of *συφρονέω*. The order is, *ταῦτο οὐκ ἔστι*
συφρονέω.
οὐκ ἔστι, not on this condition, these terms.
23. *παρίδωκεν*, has given; from *παρελίδωμι*.
24. *ἀπορεῖν*, being in want (of money); part. pres. of *ἀπορία*.
πίπτωσκει, 3. sing. imperf. of *πίπτωσκω*.
25. *γράφω*, part. pres. ind. of *γράφω*.
ἔλγει, 3. sing. imperf. of *λέγω* · *γράφων ἔλγει*, wrote him in
a letter.
- Σύγχαιρε*, rejoice with; imperat. pres. of *συγχάριον*.
26. *εἶφω*, 3. sing. pres. ind. of *εἶφω*. 12
1. *λίσσεται εἶναι*, are said to be.
2. *παίουν*, 3. pl. pres. ind. of *παίω*.
εἰς θάνατον, to death, mortally.
τοῖς *ἔτι*, *παίουν* understood.
3. *ἀγαπήσει*, 3. pl. pres. ind. of *ἀγαπάω*.
5. *ἑρωτηθεὶς*, having been asked; part. 1. aor. pass. of *ἑρωτάω*.
6. *ἴφω*, 2. aor. of *φωμί*.
7. *ἔφωκεν*, produced; from *φάω*.
8. *κρατεῖν*, part. pres. of *κρατέω* · governing the genit.
9. *Πιρρινίδης*, *ἔστι* understood.
10. *δύναμις*, ability. The order is, *ἕκαστος κατὰ τὸν δύνάμειν*, each
one according to his ability or power.
11. *προενομιζουσιν*, 3. pl. pres. ind. of *προενομίζω*.
σολῶν, part. pres. of *σολέω*.
12. *εἰς διῷγμα*, as a sample.
περίφωρεν, 3. sing. imperf. of *περιφέρω*.
ὦν, if thou art; part. pres. of *εἰμί*.
ταῦτά, instead of *τὰ αὐτά*, the same; in the same way.
13. *γίγνωσκει*, know, decide; imperat. from *γινώσκω*.
ποιῶν, part. pres. of *ποιέω*.
14. *ἐπιμελεῖν*, take care of; imperat. of *ἐπιμελίμαι*, with the
genitive of the thing cared for. F. Rule XVIII, Obs. 2.
Βούλου, seek; imperat. of *βούλομαι*.
ἀρίσκουσιν, inf. pres. of *ἀρίσκω*.
15. *Πάντων*, of all. The order is, *αἰσχέσθωσαν τοὺς πόλιντας πάντων*.
16. *αἰσχέσθω*, respect, regard, reverence; pres. imperat. of *αἰσχέ-
νομαι*.

- 12 17. Οἱ σπηραί. The order is, οἱ σπηραί ἀπεβλήσαντο μέντοι ἐν κέρει.

ἀπεβλήσαντο, look only to, &c., from ἀπεβλήσω.

18, 19. καλέζω, 3. sing. pres. ind. pass.

20. σώζεσθαι, inf. pres. of σώζω.

21. ἀνασπῶν, from ἀνασπάω. The order is, ἀνασπῶν (αὐτὸν) καὶ (εὐσε) ἔξ αὐτῶν βαρέεσθαι.

22. ἔριλος. The order is, αὐτὸν ἔριλος, ἰστέον understood; there is no advantage.

23. ἔλθ, comes upon; from ἔρχομαι.

24. σφρατίζω, opt. pres. mid. of σφρατίζομαι.

25. εἰσθαι μηδὲν διαφέρειν, that he thought himself to differ in nothing. The construction is, μηδὲν διαφέρειν τῶν ἰσπεσόντων· τοῦ ἰσπεσόντος governed in the genitive by διαφέρειν. F. Rule XVIII, Obs. 14. ἰσπεσόντος, being asked; from ἰσπτάω.

- 13 1. εἰδοκίμοις δὲ, might gain renown, be distinguished; εἰδοκίμοις, Attic dialect, instead of εἰδοκίμοι, from εἰδοκίμαι.

4. καταφρονῶν, if he should despise; governing the genitive. F. Rule XVIII, Obs. 3.

5. ταριχίζοντες, αὐτοὺς understood; embalming them, literally, preserving, smoking, salting.

6. Ῥωμαῖοι δὲ, θάπτοντες τοὺς νεκροὺς understood.

7. δίδωκεν, from δίδωμι.

8. τοὺς Ἀθηναίους, governed by εἰπαζέ, together with τοὺς Ἑρμαῖους. F. Rule XXIV. p. 171.

ἔχουσιν, part. pres. of ἔχω, dat. pl.; which have, instead of having.

10. ἰατρικὴν, the healing art, εἰχνην understood.

ἰσπεύδασι, 1. aor. act. of ἰσπεύδω.

11. ἴατο, 3. sing. pres. ind. of ἰάομαι.

ἴσμεν, imp. ind. act. of εἶμεν.

12. καὶ τὰ λοιπὰ, this is the Latin *et cætera*; ἰσπεύς is understood. ἰσπευσσίζοντι, from σπασίζω.

13. ἔτι παῖδες ὄντι, while yet children.

κατέλιπε, 2. aor. act. of καταλείπω.

14. ἔβηλιν, 1. aor. act. of ἐβήλω.

ἀπάγαγον, 2. aor. of ἀπάγω.

16. τοῖς Ἑλλάδοις, genit. governed by ἐκρέτισται. F. Rule XVIII, Obs. 12.

17. *χρόνον*, for a period. F. XLI, p. 183. 13
χρωμένη, with the dative. F. Rule XX, Obs. 7. *Serving or obeying*; so long as she served, obeyed, or used.
20. *είσω*, future of *είλω*.
21. *ειδίσης*, from *ειδίζω*.
22. *Κἄν*, instead of *καὶ ἴαν*.
ῥι, should be; 2. sing. pres. sub. of *εἰμί*.
- 22, 23. *μήτι ... μηδὲν*, instead of *τί*.
23. *ἐργάση*, from *ἐργάζομαι*.
ἔσῃ, thou wilt be; 2. sing. fut. ind. of *εἰμί*. The order is,
ἔσῃ ἄξιός αἰδοῦς παρὰ πάντων.
Αἰδοῦς, genit. contract. governed by *ἄξιός*. F. Rule XIII,
p. 158.
24. *ἄρξῃς*, from *ἄρχω*.
αἰδιῶσθαι, from *αἰδίομαι*.
25. *Ἀδύνατον*, (*ἔσῃ*) understood.
γνωγραφῆσαι, from *γνωγραφίω*.
26. *εὖ ποιῶν*, infinitive used as a substantive. F. Rule VIII,
Obs. 5.
27. *μὴδ' ἡμέραν*, by day; *μὴδ'* instead of *μὴδέ*.
ἄψας, 1. aor. part. of *ἄπτω*.
28. *ἐν*, agreeing with *ἐκλερόμενα*.
29. *καταλύσαντες*, having laid aside, or, after they had laid aside;
from *καταλύω*.
ἐξέκυλιν, from *ἐκκίλλω*.
30. *συνοικίαις*, from *συνοικίζω*. 14
1. *τοὺς κατοικοῦντας*, the inhabitants; from *κατοικίω*.
2. *ἀπίφθην*, from *ἀποφθίνω*.
3. *ἀποθανῶν*, 2. aor. inf. of *ἀποθνήσκω*.
4. *ἀπίνυμι*, from *ἀπονύμω*. The construction is *ὃ φέρεται ἀπίνυμι*
τοῖς ἀγαθοῖς ἴδιον (as something peculiar) *τὸ καλῶς ἀποθανῶν*.
ὀπίμνηται, from *ὀπιμνέω*.
5. *Ἐξ οὗ*, since; *χρόνον* understood.
ἐπενόησας, 2. sing. 1. aor. ind. *thou thoughtest*; from
ἐσπένω.
6. *συμὸς τι ἐγίνου*, thou hast become a pedant; *τι* in this pas-
sage cannot be translated.
ἐγίνου, from *γίνομαι*.
7. *ἐπῆρας*, from *ἐπαίρω*.

- 14 7. *δακνύμενοι*, 1. aor. part. of *δακνύειν*.
 8. *ἐρίων*, 3. sing. 2. aor. of *ἐρίωμι*.
ἐρίω, from *ἐραδία*.
ἐν φιλεργίᾳ, *ἐμοῦ* understood.
 11. *τούτων σπαρίντων*, part. 2. aor. pass. of *σπείρω* · *these being sown*, or, *when these were sown*. Genitive absolute. F. Rule XXXIII, p. 179.
ἀντίπυλον, from *ἀντίπυλλω*.
 12. *Ἀφρονέτης* (*lev*), *it is a mark of folly*.
 13. *πισπύλλαι*, from *πισπύλλω*.
 15. *μαθόν*, 2. aor. part. of *μαθήσκω*.
 16. *ζῆ*, from *ζέω*.
ἀγαράς, from *ἀγαράζω*.
 17. *συνδάμναι*. The order is, *ὁ Σιδὸς φίλῳ* (*ισσε*) *συνδάμναι* (*to assist*) *τῷ κέρμει*.
 18. *μὰ κέρμει*, instead of *εἰ μὴ κέρμει*, from *κέρμει*.
δύται, 2. sing. pres. opt. of *δύναμαι*.
 19. *ἴριμαι*, from *τίριμαι*.
Δημοσθένους εἰπόντος, *when Demosthenes said*, literally, *Demosthenes saying*; genit. absolute. See above, p. 14. l. 11.
 20. *Ἀκουστικῶσι*, from *ἀκουστικός*.
 21. *μαῶσι*, 3. pl. 2. aor. subj. of *μαίνομαι*.
 24. *καλῶς*, *λίγισ* understood; a play of words; *καλῶς λίγισ* signifies *to speak incorrectly* and *to speak injuriously*, to both which significations *καλῶς λίγισ* is opposed.
μεμάθηκας, from *μαθήσκω*.
 25. *ἐν ἑαυτοῦ γνώμῃ*, *his own opinion*.
δοσιτάχτι, from *δοσιτάσσω*.
τῷ διοικούντι, *to him who governs*, from *διοικία*.
 26. *ἀγαθὸν πείλῃαι*, *δοσιτάσσει* *ἐν ἑαυτοῦ γνώμῃ* understood.
 27. *Τὸν εὐνοχοῦντα*, *the happy man*; from *εὐνοχία*.
χρῆ, *must*; with the accusative like the Latin *oportet*.
 F. Rule XXVIII, Obs. 1.
πυφονία, equivalent to *ἵναι* · from *φάω*.
 28. *κατ' ὕπνῳ* *δοῶν*, *having dreamed*.
πισπασμένης, from *σπείρω*.
 29. *περιδέχεται*, from *περιδία*.
μαθόν, 2. aor. act. part. of *μαθήσκω*.
 30. *Διὰ τί γὰρ*, *why then*.

30. *ἴδον*, 2. aor. act. part. of *ἰδω*, 1o aor. 14
31. *κυκυβότα*, from *κύπτω*.
1. *συμβιβήκειν*, perf. act. of *συμβαίω*. 15
2. *κίχνηται*, from *χαίω*.
3. *Εἰρήκασσι*, from *εἰρώ*. The order is, *ἐν ἧλλον ἰναὶ λίδον*· acc. with the inf.
5. *πιφινγώς*, from *φινγω*.
6. *ἱπιφύκει*, from *ἱπιφύω*, used here for *ἦν*.
τοὺς πῖδας, governed by *κατὰ* understood. B. p. 265.
7. *ἱπιφρέει*, *grew rough*, was put in motion or disturbed, from *φρέισω* or *φρέιστω*.
8. *ἐξηνθήκει*, from *ἐξανθίω*.
9. *ἐλίσσων*, is connected with *ἴφω*.
10. *ἦδης*, pluperfect of *ἰδω*· perf. mid. *οἶδα*.
τελευτῆς τρεῖς ἀγγελλήσεως, genit. absol. *The death being announced*.
11. "*Ἦδων αὐτοὺς θνητοὺς γινώσκας*, *I knew that I begat them, mortal*. B. p. 296.
12. *χρήσιμ'*, instead of *χρήσιμα*.
εἰδὼς, by syncope for *εἰδικώς*, part. perf. act. of *εἰδω*.
πᾶλλ' instead of *πᾶλλα*. B. p. 32.
14. The Middle Voice signifies what we do *to ourselves*, or *for ourselves*. Thus *τρέπω*, Active, *I turn*; *τρέπομαι*, Passive, *I am turned*; *τρέπομαι*, Middle, *I turn myself*. *Λούω*, Active, *I wash*; *λούομαι*, Passive, *I am washed*; *λούομαι*, Middle, *I wash myself*, or *I bathe*; *Γινώ*, Active, *I make another to taste*; *γινώμαι*, Passive, *I am made to taste by another*; *γινώμαι*, Middle, *I make myself taste*, or *I taste*.
- Other languages do not always express the minute and unobvious signification of the middle voice; and hence some grammarians erroneously confound the middle with the active voice. [Later eminent Greek scholars have observed that the above doctrine respecting the middle voice is liable to very numerous exceptions. Buttmann remarks, "The true reflective meaning of the middle voice prevails in but *very few* verbs; principally those which express some familiar corporeal actions like *dress, crown, &c.*" See the preface to Buttmann's Greek Grammar, English translation.]
- ἱερωτάτης*, part. 1. aor. pass. of *ἱερωτάω*.
17. *αἰσχύνω*, Ionic form for *αἰσχύνω*.

- 15 17. *ἢ καὶ*. The order is, *εἰ ἢ καὶ οὐ (οὐκ) ἔμοχεν*.
F. Rule III. Obs. 2.
καὶ, instead of *καὶ ἢ*, even if.
18. *φαίνεται*, from *φαίνομαι* or *φαίνα*.
20. *ἐνός*, *ἑνὶ* understood.
Τὸν ἐργαζόμενον διαφέρει. The order is, *Νέμεις τὸν ἐργαζόμενον διαφέρει τοῦ μαινομένου τῷ χρόνῳ*.
22. *δυσχερῶν*, from *δυσχερεία*.
23. *εἰ συμφέρει*, advantage, profit.
24. *Οἱ πάλαι*, *ἐντις* understood; that is, *αἱ παλαιαί*. The adverb, when it stands between the article and the substantive, acquires the force of an adjective.
ἀμπεύοντε, from *ἀμπεύω* · it has a double augment. See other instances. B. p. 101.
26. *οἷς ἂν τις ἐρίῃαι*, how one might please; without the particle *ἂν*, it would mean, how one pleases.
- 16 1. *Γιγόνταμι* and *γίνεται*, from *γίνομαι* or *γίγνομαι*.
ἵσται, used instead of *ἔστιν*, it is possible, it is permitted.
2. *Ἔσται*, from *εἶπω*.
Αἱ καμηλοπαρδάλεις. The order is, *αἱ καμηλοπαρδάλεις ἔχουσι παρὰ τὴν μάχην κέρταμα παρμιφίς καμήλῃ* · that is, *παρμιφίς τῷ ὧς καμήλῳ κερτάματι*.
5. *Διδοίκασι*, from *δίδω*.
τοσούτοι, so much; ὅσοι, as.
6. *ἀνήκοις*, from *ἀκούω*. (Attic reduplication formed by prefixing the two first letters of the verb to the temporal augment without changing the vowels.) F. p. 74, Obs.
7. *ἐντις ἄνθρωποι τὸ παλαιόν*, who were formerly men.
μισίβαλον, 2. aor. of *μισιβάλλω*.
8. *ἐγρηγυίτες*, part. mid. of *ἐγίγρω*, to awake.
10. *ἐρωτηθεῖς*, 1. aor. pass. part. of *ἐρωτάω*.
ἔρχετο, 1. aor. mid. of *ἔρχω*.
11. *ἱμαντοῦ*, governed by *καταγινώσκουσιν*.
12. *Μίμησθαι*, remember thou; 1. aor. imper. of *μιμήσθαι*.
15. *ἠῶτα*, from *ἰδομαι*.
16. *φίλῃ ἐντι*, who was his friend, or being his friend.
ἐχαρίσατο, from *χαρίζομαι*.
18. *Διογίνης*. The construction is, *Διογίνης εἶπαι πρὸς τὸν ἰουδαίον* · πρὸς τὸν, to a person.

21. *πρὸς, toward.*
δοῦναι, as; εἰ εἴχαι, from εἴχομαι, thou wouldst wish.
22. *ὁ Ἰσάχου, θυγάτηρ* understood.
23. *μεταμαρμαδίσα, 1. aor. part. pass. of μεταμαρμίδω.*
νήχασθαι, from νήχομαι.
24. *δοῦναι, 2. aor. inf. of δίδωμι.*
25. *παρὰ μικρὸν, almost.*
ἐπύργη, 2. aor. pass. of ἐπύργω.
26. *ἄμωτον, from ἄμωμι.*
ἔψασθαι, from ἔψτομαι, with the genitive of the thing touched.
ἴδαντο, genit. governed by ἔψασθαι. F. Rule XVIII, p. 162.
μάτη, 2. aor. subj. act. of μαίνομαι.
28. *φασί, from φημί.*
ἀρκαμένην, from ἀίρω.
29. *καθ' ἡμέραν, every day, daily; καθ' instead of κατὰ.*
λαθεὶν βούν φέρονται, (by little and little) insensibly carried it
when it became an ox; λαθεῖν with a participle expresses, that the
action denoted by the participle is insensibly or imperceptibly per-
formed. B. p. 297, Rem. 5. F. p. 178, Obs. 2.
4. *νομάτων, genit. of the thing; governed by ἐμίλοντο. 17*
5. *ἐμίλοντο, from ἐμίσσω.*
εὐρίσμαι, from εὐρίσσω.
βαδισῶμαι, Attic for βαδίσσμαι, from βαδίζω. B. p. 117.
- F. p. 97.
6. *διατρέφω, to feed.*
7. *Χάρις, ἵστιν* understood; *it is well.*
8. *μαχεύμεθα, from μάχομαι. B. p. 117. F. p. 132.*
9. *ἔψατο, from ἔψτομαι, or ἔστω.*
11. *αὐτὸ μόνον, alone.*
13. *παρόντων, part. 2. aor. of πάσχωμι.*
14. *ἐν γνώμην διαστρέφωμαι, I am disturbed in my mind; ἐν*
γνώμην, the accusative joined to the passive confines the action to a
part of the subject. B. 265, Rem. 2.
15. *ἴσκι, from ἵσχω.*
ἐπιλλήσμαι, from ἐπιλέγωμαι.
16. *παρασκευασάμεν, from παρασκευάζω.*
17. *λειψόμεθα, from λείπω, if we are wanting.*
18. *δ' instead of δὲ, yet; after εἰ it makes the apodosis plainer.*

- 17 19. *ἦτις*. The order is, *ἦτις οὐκ ἔχει τοὺς παρὰς ποιήσοντας* - which does not have neighbours who will do injury.
20. *τιμῆσθαι*, from *τίμω*.
21. *πιπρῆσθαι*, from *πρᾶν*.
22. *γυγιῆσθαι*, from *γίγνομαι*.
23. *ἀποστρέφαι*, from *ἀναστρέφω*.
24. *ὦν*, that thou art.
- μίμνησθαι*, with the genit. from *μνησθῆναι*.
25. *τύχης*, genit. governed by *μίμνησθαι*. F. Rule XVIII, p. 162.
26. *τίθασθαι*, from *θάπτω*.
- 18 1. *ἐντίτριμνίαις*, from *ἐντρέβω*.
2. *διαπτιλιγμίαις*, from *διαπλίσσω*.
- χαίτης* and *σῶμα* are governed by *παρὰ* understood. B. p. 265.
3. *καταρυγμίαις*, from *καταρύσσω*.
5. *ἰδιδίδισθαι*, from *ιδίω*.
7. *μιμνιγμίαις*, from *μύγωμαι*.
10. *προσθήσεται*, from *προσθεῖναι*.
11. *προστίπασσας*, from *προσπάσσω*.
- αἱ πολλαί*. The order is, *αἱ πολλαὶ γυναῖκες* 'Ρωμαῖοι εἰθιμῖναι οἱοὶ φορεῖν ὑποδήματα τὰ αὐτὰ τοῖς ἀνδράσι.
12. *τὰ αὐτὰ*, the same; The construction is, *τὰ αὐτὰ τοῖς ἀνδράσι*, the same sort of sandals as the men.
14. *ἔτι παῖς ὦν*, being yet a boy.
- ἀληλιμνίαις*, from *ἀλείφω*.
16. *ἀπαγχονισμίαις*, from *ἀπαγχονίζω*.
17. *ἦνικεν*, 1. aor. ind. of *φίρω* - formed from the defective verb *ἐρίγω*. F. p. 137.
18. *διαπαρμίναις*, from *διασπείρω*.
19. *Τὸ εἰμαρμένον*, that which is fated; used here with *τὸ* like a substantive; *εἰμαρμένον*, Attic for *μειραμένον*, from *μείρομαι*.
- διαφυγεῖν*, 2. aor. inf. of *διαφίγω*.
20. *μαστιγίου*, from *μαστιγίζω*.
21. *τοῦ δὲ εἰπόντος*, but he saying; genit. absolute.
- Ἐμαρτο*, plup. pass. of *μείρομαι*. Zeno taught that every thing took place by irresistible necessity. To this the slave referred.
- δαρῆναι*, (*εἰμαρτὸ σοι* understood) from *δίρω* or *δίρω*.
23. *ᾤριστο*, from *ὀρίζω*.
25. *ἡμνίαις*, part. perf. pass. of *ᾄδω*.
26. *ἀνέμασιν*, from *ἀνέμαζω*.

28. τῆς αὐτῆς ἡμέρας, *on the same day.* 18
 ἔφθη, 1. aor. pass. of ἔττομαι.
30. ἐξυμῶσθαι, with the genit. 1 aor. pass. of αἰνῶ.
31. ἡγίσθαι, from ἡγίμαι, *to have the chief command of the Grecian armies, and take precedence of the other states.*
1. ἔρξαντο, from ἔρχω. 19
 2. κατίβη, 2. aor. ind. act. of καταβαίνει.
 ἱφυλάχθη, from φυλάττω.
 3. ἱθαυμάσθη, from θαυμάζω.
 5. ἐσφάγη, from σφάττω.
 πατείσθη, from πατείσσω.
 6. διαφθέρη, from διαφθείρω.
 7. μυθολογία, from μυθολογέω.
 9. βασκαυώσιν, from βασκαίνω.
 11. Νίος ὢν, *in his youth, being a young man.*
 12. ἐφθῆναι, from ἔττομαι or ἔτω.
 13. ἐσθῆναι, from ἔω, *were rained upon.*
 14. τοῦ Διὸς. The order is, τοῦ Διὸς βέβηκτος νεφίλου χροσσοῦ ἐκ αὐτοῦ· βέβηκτος, genit. absolute.
 15. ἐρεῖσθαι, from ἐρίζω.
 16. ἀπάγχασθαι, from ἀπάγχω.
 ἀπολιφθίσαν, from ἀπολίσσω.
 17. κομισθῆσαν, from κομίζω.
 18. γαμυθῆναι, from γαμίζω.
 τραφίς, from τρέφω.
 20. γίνετο, from γίνομαι.
 21. καὶ ἑξοστραμειθίς, instead of καὶ ἑξοστραμειθίς.
 25. μεταλλάσσου· (πίσω, genit. absol.)
 26. "Ὁ μίλλυς πράσσου, *what you are about to do, or what you intend to do.*
 ἀποτυχὰν, from ἀποτυγχάνω.
 27. γιλασθήσῃ, from γιλᾶω.
 ἐκίω, *provide*; imperat. act. of σκωῖω.
 28. μὴδὲ, *in nothing, in no respect, literally, in no point*; it is more expressive than μὴ alone.
 ἀδιασπένονται, from ἀδιαίω.
 29. Αἰδοῦ, from αἰδέομαι.
 30. ὥς, *as if*.
 31. λήσων, from λησάω.

- 19 31. *πρόφη, τοῦτο* understood.
32. *ἐφύθη, from ἔπτωμι.*
- 20 1. *ἀποσταλαί, 2. aor. part. pass. of ἀποστέλλω.*
2. *ἐρπάγη, from ἐρπάζω.*
4. *καταπαύω, from καταπαύω.*
ἐρίφη, from ῥίπτω.
5. *ἐγίνετο, from γίνομαι.*
6. *συναντήσας, from συναντάω.*
ἐκρύβη, from κρύπτω.
πυθομένου τινός, genit. absol.
7. *Καίριον ἔχω μὴ ἀδελθήσας, instead of χεῖρον ἔχω ὅτι οὐκ ἀδελφήσασα, it is a considerable time that I have not been sick.*
8. *ἔλθιν, from ἔρχομαι.*
Λίγισται, it is said. The order is, λίγισται ἐν Κρίαν εἰσὶν τῇ Πόλει καὶ ... In the translation we use the words, as if it meant, ἐστὶ Κρίας τὴν τῶν Ἑρμαίων ἀρετὴν κατεύησεν, αὐτὸν εἰσὶν ὁ φασιίν, 2. aor. opt. of φαίνομαι.
11. *Συγχευομένης τῶν τριῶν ἡμερῶν · genit. absol. resolved with the conjunction, if.*
12. *φανίη εἴ, would appear.*
μυγίσσιν, the greatest; superl. degree of μύγας. F. p. 52.
14. The order is, *λυοίσι ἑαυτὸν ὡς ἐχέριον.*
15. *Θάρσος σὺν λόγῳ, courage united with wisdom.*
16. *μὴ ἀλογίης ἐν, that which is united with folly. All the sentences in this paragraph are from Ionic writers, and for this reason do not exhibit the contraction usual in Attic writers.*
18. *Νοῦ, instead of πρᾶντι καὶ σὺν πάρος.*
19. *ἐμνηστῆσα, from ἐμνήστω · τῶν ἀλλῶν γυναικῶν understood.*
- 21 21. *Ὁ εἶρος. The order is, ὁ εἶρος ποιῶ ἐν ταπεινῇ μύθῳ φρεσὶν, wine makes the humble to be proud.*
1. *πλείοντι, not contracted. B. p. 177, Rem. L. F. p. 103.*
2. *πολεμοῦσιν, are in a state of war.*
3. *ἔμφυτον ἔχοντες, having by nature.*
ἐν ἰσχυροῦσιν · the infinitive with the preceding article ἐν is used as a substantive. B. p. 257.
6. *εἴρῃ, from εἰρέσκω, couldst thou find.*
11. *ᾄδων, singing, that is, by his song.*
12. *γυμναστέας, from γυμνάσκω.*
13. *ἀντήριον, from ἀναιρίω.*

13. ἡ παλαιότης, *anciently*. B. 256.

14. ἔπειτα, from ἐπειτα.

16. μηδὲν, *μη* is strengthened by the addition of *δεν* · there is the same difference between *μη* and *μηδὲν*, as between *non* and *nihil*, in Latin.

διῆται, from διαίεται, with the genit.

16. Κυβερνήτου νεοῦντος, genit. absol. resolved with the conj. *ἢ*.

18. ναυαγῶν μίλλων, *being about to be — on the point of being — shipwrecked*, πικνίδας ἔχει, *demanding tablets*, ἵνα διαθήκας γράφῃ, *that he might write or make his will*.

ἔχει, from αἰνέω.

21. ἐλευθερῶ γὰρ ὑμᾶς, *for I am giving you your liberty*. As if the will itself, and those who were made free by it, would not perish with him. Masters in their wills often emancipated their slaves.

23. ἐκείναι, *represented, described*. See the Iliad, Book XVIII, 478, &c. The order is, "Ὅμηρος ἐκείναι τὴν ἑσπίδα Ἀχιλλεύου φέρουσιν τὸν ὅλον οὐρανόν."

27. λέγεται, *is said*.

28. κατακλίνεσθαι τινα, acc. with inf. *to recline*, according to the custom, which prevailed among the ancients, of reclining on couches at meals.

29. κενόησις, for this provincial form of the Optative, see B. p. 156, Rem. III. 3. F. p. 71.

1. τοῖς ὅσιν, τὰ ὅσα from ἵμιν, *those things or that which one hath*.

προστίθεις, from προστίθημι, *adding to*.

7. πάλλ', instead of πάλλα. B. p. 32.

9. πᾶν, instead of πᾶν ἅν. B. p. 31.

ῖ, pres. subj. of ἵμιν, *there should be*; governed by πᾶν.

13. ἐρίσσηται, from ἐρίσσω.

15. εἰς ἔδου, *the place of the departed*; δῶμα understood. The phrases εἰς ἔδου, εἰς ἔδου, &c. are usually found without δῶμα, which is understood.

16. τὸν τρόπον τοῦτον, *in the following manner*.

17. πάθεται, from πάσχω.

18. λαίαν, τῶν κτερῶν understood.

19. δεκῶσι, *seem, appear*.

προστίθενται. B. p. 169.

- 22 20. ἀφολάττωσι ὄντας, being unguarded, when they are not on their guard.
 25. ἰφθίμῃ, from ἰφθῶ or ἰφθίμα, joined with the participle.
 28. ὄν, from ἰδῶ, 3. pl. imperf. contracted from ὄντων, which takes ἰ after ἰ for the augment.
 29. ὡς χρόνον, so long as; continuance of time is put in the acc.
 B. p. 266. F. Rule XLI, p. 183.
 οὐδὲν ἢ, nothing except.
 30. ἀντίχριστω, from ἀντίχρῳ, with the genit.
 31. πλὴν, except.
- 23 3. ἢ εἴπωσι, instead of τοῦτοι εἰς εἴπωσι, equivalent to ἴσως, as he chooses. B. p. 265.
 5. παραγορευόμενοι, surnamed.
 6. ἐρχόμενοι, from ἐρχομαι.
 9. παραστήσαντες, from παραστήμαι.
 11. πᾶσι, pres. imperat. of πείσμαι.
 13. πικρῶ, from πικράμαι.
 14. ὡς βιωμένοις, as if you were to live a long as well as a short time. B. p. 266. F. Rule XLI, p. 183.
 Ἡδίας ἔχει, be pleasant.
 15. χρόνῳ, from χρόμα, have intercourse with.
 16. ἰγὰρ, ἰδιασάμην understood.
 οὐκ ἂν ἱκανῶς, you would not have ceased. B. p. 285.
 17. γελῶν, to smile. B. p. 295. F. Rule XXXII, p. 177.
 Πάντων, of all things. B. p. 267.
 21. Οἱ τῶν Λακεδαιμονίων, those of the Lacedæmonians. B. 267.
 22. ἀνιδεῶντες, from ἀνιδίω.
 24. ἡμεῖς, from ἡμεῖς.
 μὴ ἡμέρας, by day.
- 24 2. κροτοῦσι κρότοι, make a noise. B. p. 266.
 3. ὃ ἀκούουσιν, instead of καὶ ὅτι ἀκούουσιν αὐτοῦ· ἀκούω with the genit. B. p. 269. F. Rule XVIII, p. 164.
 4. μιμησέσθαι, from μιμήσθαι, with the genit. τριῶν, χρημάτων understood.
 7. πηρώσεις. The order is, ἡ πηρώσεις χάρις ἢ ἰφθίμῃ τεχνίτῃ, &c.
 8. τὰς ἑβδῆς, governed by κατὰ understood. B. p. 265.
 F. Rule XXVII, p. 174.
 10. περιῦλιγι, instead of περιίλεγι.
 11. Μιμναστίγῳ, for ἱμμναστίγῳ· thou wouldst be whipped;

(without *δ*, it would be, *thou wert whipped*); the first augment is 24 dropped.

15. *εἰ μὴ, except*. B. p. 306.

βρωθῆς, from *βιβρώσκω*.

16. *τί χαλινώτατος, ιστ'* understood.

17. *πολλά*. The order is, *γὰρ ὑπὸ φιλαυτίας ἵκαστον πρσιτιθίνας ἑαυτῷ πολλὰ μάτην*.

22. *λαβῖ*, (also *λάβει*) from *λαμβάνω*. Accented on the *ι*, it is 2. aor. imperat. act.; but if accented on *α*, it is the Ionic form of the 2. aor. ind. act. 3. sing.

ἀποδανούσιν, from *ἀποδύσσω*.

23. *ῥᾶδιον*, used instead of the comparative; *ιστ'* understood.

3. *υἱῶν*, from *υἱόσκω*. B. p. 119. F. p. 129.

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τοῖς υἱοῖς, υἱῶν understood; *their forms*.

4. *πάντα*, in all things. B. p. 266.

9. *ἤμην*, Attic for *ἦν*. B. p. 199. F. p. 114.

ἵκείουν ἂν, I would do.

τὰ, ἱγῶα understood; *the things of the nightingale, or the things the nightingale does*. B. p. 255. F. p. 155.

12. *πολυκαιρανίη*, Ionic, instead of *πολυκαιρανία*.

14. *ἴπῳσι*, from *ἵπμι*.

15. *ἀντιτεταγμένους*, from *ἀντιτάσσω*.

εἰς ῥῶν, δῶμα understood.

17. *ἴσμι*, by syncope for *ἴσμεν*. 1. pl. pres. ind. of *ἴσμι*. B. p. 202.

18. *ἴσθητιν*, used intransitively, with the signification of the present. B. p. 192. F. p. 113.

19. *ἀίστησαν*, agreeing with *ἄνθρωπον* understood.

20. *ἴδωσι*, from *ἰδωμι*.

τῷ. The order is, *τίς δὲ ὑμῶν ἰδρύσαστο βωμὸν τῷ ἰδρόντι τὸν ἀλλήλων*.

ἰδρόντι, from *ἰδρίσκω*.

21. *Ἀριστῶντι*, from *ἀριστάω*.

22. *πριμστῶντι*, contracted for *πριμστηνόντι*.

24. *Οὐδὲ*, *not even*.

ἴων, from *ἰάω*.

26. *λίγουσι*. The order is, *λίγουσι ἐν Κρήναις μισανσθῆσαι τοὺς καὶ ἑαυτὸν ἀνθρώπους ἔξ ἀγρίας διαίτης εἰς βίον ἡμερον*.

30. *Δίδου*, *allow*; from *δίδωμι*.

- 25 31. *ἔκτελέσας ἔχων*, *having gloves*, instead of *with gloves*.
- 26 1. *ἴδ',* for *ἴνα* • *ἀναλιδέειν*, *he might give or put it*.
ὡς θερμότερον, *as warm as possible*.
 7. *ἐν ᾧ*, instead of *ταῦτον δι*. B. p. 258. F. p. 155.
 8. *συνῆκα, εἶναι γυναικα* understood.
 9. *λαβὼν*, 1. aor. part. pass. of *λαμβάνω*.
 10. *πλαστυὰ, εἶχεν* understood.
 12. *ἴθι*, instead of *ἰερί*.
Οἶδιν. The order is, *οἶδιν (ἰερί) ἀπεινότερον θαλάσσης* • for *ἡ θαλάσσης*, *than the sea*.
 14. *καὶ τις*, *and many a one*.
ἀναχθῆς, from *ἀνάγω*.
 15. *ἢ συγκατεῖν*, instead of *ἢ κατεῖν ἐν*, &c.
 16. *ἀποσώθη*, from *ἀποσώζω*.
 18. *εἰλα*, from *αἰρίω*.
ἀποδότε, from *ἀποδίδωμι* • in the middle it signifies *to buy or purchase*.
 21. *ἔχων*, from *ἔχω*.
 24. *τιθάναι*, contracted form for *τιθησθῆναι*.
κακῆτος, instead of *καὶ κακῆτος*.
 27. *λίοντα*, *the Nemean lion*.
 28. *ἀμφίστα*, from *ἀμφίσταμι*. For the augment, see B. p. 100. F. p. 74.
κέρυς, *as a helmet*.
 27 2. *Στήλιον*, *as the foundation*.
 4. *καὶ ἐν*, instead of *καὶ ἐν* (*ἐν* with the subj.)
θάτη, from *θάττω*.
 5. *ἃς τῷ ὕδατι*, *with the water of which*.
 7. *Οὐκ ἐν δύναις*, a milder form of negation for *οὐ δύναται*.
μὴ καμῶν, *if you do not labor*.
 11. *τὸ μὴ*. The order is, *τὸ μὴ δύνασθαι φέρει κακὸν*, (*ἰερί*) *μύγα κακὴν*.
 13. *ἐνδὲ παρόντος*, from *πάρωμι*.
 16. *Ἐκράναμι*, from *ἐράω*.
θανάτω, *by the death*.
 18. *εἰχθίνα*, *when born, after birth*.
 19. *ἔλαβεν*, from *λαμβάνω*.
 20. *ἐν φίλῳ*, to be rendered as if the original stood as follows,
ἐν φίλῳ Ἀλεξάνδρου τοῦ Φιλίσκου, ἰσχυρόντι αὐτόν, &c.

20. οὐ μίλλον παρατίθεσθαι, *what was to be set before him.* 27
22. γάμους ἑορτάζοντες, *celebrating nuptials.*
23. εὐθὺς, literally signifies *immediately*; it here means, *at the beginning of the banquet.*
24. παρμίνον, *exhausted*, from παρήμι.
26. χαλμῶδα. Aristippus knew how to conduct himself in every station of life: χαλμῶς is here used as the garb of wealth, ῥάκος as the clothing of a beggar.
2. λίγους. The order is, λίγους τὴν εὐρίην γεγραμμένον δοῦναι 28
ταῖς Μούσαις παρὰ Διός.
6. τῶν Τροϊῶν θεῶν, *sacred images*, which Æneas saved from the conflagration of Troy, and brought to Rome, where they were preserved in the temple of Vesta.
7. Κρύπτειν, *lest* understood.
ἡμισυῶν, from ἡμισύτω.
10. Εἰπόντες τινὲς, *genit. absol.*
11. Ἐμπιστάκαμιν, from ἐμπίστω.
12. Τί μᾶλλον, ἡμῖς εἰς αὐτοὺς understood.
13. ἴγνιμι, from γαμίω.
14. ὃν παρυλήφαμιν, *of whom we have heard.*
15. ὃν ἡμερῶν, *than he passed days*; instead of τῶν ἡμερῶν ἃς διήγαγε.
18. ἧς με εἴληχας (λαγχάνω), *to which I have fallen*, conceiving men to be assigned, *as by lot*, to the minister of fate.
20. Εἰς τοῦτο like the Latin *eo*, *to such a degree*; the construction is Εἰς τοῦτο ἀνείας.
23. Ἐὰν μνημονεύῃς, *if you are mindful*, or *remember.*
25. εὐρὼν, from εὐρίσκω.
27. πυθμίνου τινος, *genit. absol.*
1. σπουδάζειν, *that he was in a hurry.* 29
2. ἐπιδραμι, from ἐπιτρέχω.
ληλατωσύντες, the participle agrees with εἰ στρατιῶται understood, which is contained in the collective στρατιά.
3. διβησας, from διαβαίνω.
4. ἀποδανῶν (ἀποθήσκω), for εἰ τις ἐντυχῶν ἀπιδαντα.
6. εὐθετηότας, from θήσκειν.
8. γιγνόνται, from γίνομαι.
10. ευχῶν, from ευχέσθαι with the genitive.
διαλλαγῆς, from διαλλάσσω.

29

11. ἔγνων, from γάρω.

12. ἀνέλωσι, from ἀναλίσσω.

ἐμάρενι, from μαρῆναι. The aorist here expresses habitual action, contrary to the more general usage of the Greek. B. p. 236, at bottom.

13. ἴσασιν, from ἴσχω.

15. τυῖξ, from τυγχάνω with the genitive.

17. αἶσι, from φέρω.

των ἄλλων, governed in genit. by ῥῆτον.

18. Διού, ἔργον understood.

21. πατιδραμον, from πατατρέχω.

25. διῆλθεν, from διέρχομαι · εἰς τὴν Μιλησίαν (γῆν understood), the empire of Miletus.

26. εἴλι, from αἰρίζω.

28. Ἀδμήτην μέλλοντος θανά, when Admetus was about to die.

31. ἰσότη, so often as.

ἀφίλοιτο, from ἀφαιρίζω.

30

1. πατιβρώθη, from παταβρώσσω.

4. πληγίς, from πλήσσω.

5. γιγινάσκει, is said to have been.

7. καθύρξει, from καθύρζω.

8. ἐξίστη, from ἐξίσταμαι.

10. ἐκλήθη, from καλῶ.

μύλλω Διὶ, was about to sacrifice.

11. ἀναβὰς, from ἀναβαίνω.

12. ἀφίπτετο, from ἀφίπτεμαι.

14. μηδὲν αἰσχροῦ, instead of οὐ αἰσχρόν.

15. εἶ, instead of ἰδν.

18. μάχην, νικᾷν τινά μάχην, to conquer one in battle.

ἀποκόλλωμεν, from ἀπύλλωμι.

19. ἐκπίπτω, from ἐκπίπτω.

21. ἐκπολέμεθα, we fall; with the particle εἰ it means, we should have fallen.

22. πλὴν ὧν, except those who.

23. μετισχέμεσι, from μετίχω, with the genit.

26. κοινοῦντα, as a partaker; used substantively.

29. φυγὼν, from φύγω.

31

5. διὰ τοῦ ἡλίου, in the sun.

10. ἐμπύκνωσεν, with the genitive. B. p. 268. F. p. 168.

10. *δοτασιδων*, with the genit. 31
15. *ξυλιακα*, from *ξυγκυκα*.
18. *αντιαττις*, from *αντιαττω*.
19. *απιστυλι*, from *απιστίλλω*.
21. *αναλίσσονται*, from *αναλίσσω*. The participle future signifies *design* or *intent*.
22. *καταπλავίς*, from *καταπλήσσω*.
26. *ιστίασι*, from *ιστιάω*.
27. *ήφαισιν*, from *άφαιζω*.
1. *ισα*, *as*. 32
4. *ἡ τῇ Καδμείῃ* · the name of the citadel of Thebes.
6. *ἱαλιουσι*, from *πλίω*.
9. "H", instead of *ἱαν* with the subjunctive.
10. *καθήσω*, from *καθίημι*.
14. *μιτιωριῶ*. B. p. 117. F. p. 97.
16. *τιθήσεται*, from *θνήσκω*.
ἀναπταῖσα, from *ἀνίπταμαι*.
19. *ὡς ἀποθανοίμενοι*, *as if they were to die*.
21. *ὑπέρχεται*, from *ὑπέρχεται*.
23. *λήψεται*, from *λαμβάνω*.
24. *ἰσιάσθην*, from *εἶω*.
25. *ἦ*, *because*.
26. *ἦσαν*, *were*. The more common usage connects the verb singular with neuters plural.
27. *ἐν τὰ μὲν, some of which ; τὰ δὲ, others*.
28. *ἰπηνίθη*, from *ἰπαινίω*.
Μηδίποτι, with the 2. aor. subj.
ἐπὶ μηδινὲς, *concerning any thing*.
29. *ἦτι*, *that*.
30. *ἀφγρίθη*, from *ἀφαιρίω*.
31. *τρεφίς*, from *τρέφω*. 33
1. *καταβρώθη*, from *καταβιβρώσκω*.
5. *διυλῆφισαν*, from *διαλαμβάνω*.
6. *ἐν ἑρφοῖν διάχρυς*, instead of *δ' αὐτῆς ἑρφοῖς διάχρυς ἦν*.
ἱεπιστήνη, instead of *ἱεπιστήνη*.
7. *πρῶτοι*, *firstly*.
9. *ἐπ' αὐτοῖς*, *after these*.
10. *φλίγινα*, *ισθήματα* understood.
11. *Γινῶθι*, from *γινώσκω*.

- 33 11. *μὴ*, with the pres. imperat.
 13. *τοῦ τοῦ*, genit. governed by the preposition in composition.
 15. *μίμησιν*, with the genit.
 19. *ἐπίχου*, with the genit.
φίδου, with the genit.
 20. *χρῶ*, from *χράμαι*, with the dative.
λαβὼν, having taken.
 22. *ἴχου*, from *ἴχομαι*, have intercourse with.
 24. *Μίνως*, Minos, the judge of the lower regions, according to the Grecian mythology, pronounces sentence in the following passage on certain souls.
 27. *εἰ ἦπαρ*, governed by *κατὰ* understood. For the construction of the accusative *ἦπαρ*, see B. p. 265. F. p. 174.
 29. *ἐν' ᾧ*, instead of *ἐν τούτῳ ᾧ*, for this, that.
 31. *ἴνα ἰσθίουν*, that they might eat.
- 34 5. *Εἰ ἰμείως ἀγανακτοῖν οἱ μὴ ἀδικούμενοι τοῖς ἀδικουμένοις*, if those who were not injured were equally angry with those who were injured.
 10. *οἷα ποιοῦσι*, what they do, that is, what those who get drunk do.
 16. *δήνηται*, from *διαφίρω*.
ὅποτε, whenever, so often as, with the optative.
 19. *ἢ τις, ἢ τ. λ.* and if any other one should dare to commit an offence against them.
 24. *ἀκούσας*, with the genit. hearing his brother say. B. p. 295. F. p. 177.
 25. *Ἀπολοίμην*, from *ἀπόλλυμι*.
 26. *ἡμᾶς*, instead of *ἐμεί*.
 30. *ἀνακαύσεις ἄν*, thou canst stir up, kindle, like *accenderis* for *accendes* in Latin, with an idea of possibility.
 31. *ἀποσβίσεις*, from *ἀποσβίννυμι*.
 33. *τοῖς ἄλλοις πράττουσιν*, when others do them.
- 35 5. *λίγην διαφέρειν*, said that he differed.
 6. *ἴν' ἰσθίουν*, and *ἴνα ζῇ* see the first sentence of the last section, where these same words occur, but in the optative mode.
 11. *Τὸν οἶνε*, instead of *ὁ οἶνος ᾧ πίνῃ τις αὐτὸν μετρίως, δῖναι* (from *δῖναι*) *εἰς σῆμα*.
 15. *μίλλῃ τελευτᾷ*, (*moriturus esset*) was about to die.
 16. *τῷ θανάτῳ*, the gen. governed by the preposition in composition.
 18. *διασπέντων*, genit. absol. resolved with the conjunction *ὡς*.
 19. *μὴ γινώσκων*, without knowing.

- 26, 27. *μὴ πληγῶ, παῦ τούτο* understood. 35
30. *πτάειν*, from *πταίω*. Sneezing was thought auspicious or ominous according to circumstances.
- ἢν ἴσῃ κακῶς*, when any one utters an ill-omened word.
1. *Ἐδιδάχθη*, from *διδάσκω*. 36
5. *πληγῆς*, from *πλήσσω*
ἀπύθαι, from *ἀποθνήσκω*.
12. *πρατιῦν*, with the genit.
κακολογῶν and *ἐπιγελῶν*, with the dative.
16. *τὸν Ἀγήνορος, υἱὸν* understood.
17. *ἀποσταλῆναι*, from *ἀποστέλλω*.
18. *ἰστολὰς λαβόντα*, receiving commands.
20. *ἀνυρεῖν*, from *ἀνυρίσκω*.
22. *γῆμαι*, from *γαμῶ*.
26. *ινάλασθαι*, from *ινάλλωμαι*.
27. *ἴτι γιγόναι*, translated like the ind. act.
29. *ἰθίετε*, from *ἰθίζω*.
- 31, 32. *τὸ δὲ συμβουλευῖναι*, but the advising, to advise, used like a substantive.
3. *ἀναδοῦναι*, from *ἀναδίδωμι*. 37
6. *ἀναβιβαστηνέιναι*, from *ἀναβλαστάνω*.
7. *τραφῆναι*, from *τρέφω*.
8. *γιγονίαι*, from *γίνομαι*.
- 10, 11. *πρὶν φανῆναι*, before he appeared.
12. *φανίντες τοῦ Θεοῦ*, when the god appeared.
ἀναδραμεῖν, from *ἀνατρέχω*.
14. *κρίθαι*, from *κρίνω*, with the genitive.
15. *ἀπολογησαμένῳ Περικλῆει*, genit. absol.
19. *ἡδύνατο*, from *δύναμαι*. for use of the augment, see B. p. 96.
- F. p. 73. But he could not answer him; he was too weak to answer him.
20. *ἐμὲ*, instead of *καὶ ἐμὲ*, that I also.
ἰλθόντι, if you come (to me understood.)
21. *τραφῆναι*, from *τρέφω*.
24. *ἐκύβητε*, from *κυβάνομαι*.
ἰζύχθαι, from *ζεύγνυμι*.
25. *διεσκάφθαι*, from *διασκάπτω*.
27. *ἀποσθέναι*, from *ἀφίστημι*, with the genitive.
ἀσχυροσύνης, τῆς μίτης understood.

- 37 29. ἡ φεῦλα. The *outheria*, ἡ φεῦλας ποδήφορος καὶ ζῶν καὶ θανάτῳ.
 30. ἐκείνου, from ἐκείνη.
- 38 2. πατισσάμεθα, from πατισσάμενοι.
 ἄλλωθεν, from ἄλλωθεν.
 3. διαβιβασίνα, from διαβαίνα, *outstretched, separated, as they are in walking.*
 4. διαταμίνας, from διατίνα.
 7. πατιμίνας, from πατίνα.
 10. Βασάνου ἰσχυροσπανίοντες, gen. absol. resolved with the conj. when.
 12. πρὸς τὸν, to one.
 15. πειροσπινίνα, from πειροσπινίνα with the genit.
 17. ἐγρηγορένα, from ἐγρηγν, *waking, while awake.*
 ὀνειδιένα, *while sleeping.*
 18. ἀμφότερα, καὶ understood, *they do both.*
 20. τοῦ δὲ φάσκοντος, *and when he said.*
 21. Οὐκ ἔστιν, it is not permitted.
 23. εἰς ἀγῶνα, τῆς λαοφίας understood.
 τοῦ κακῶντος, governed by κρίνεται.
 25. ἐνὶ βίῳ. The order is, ἐνὶ βίῳ ἐν ἔσθῃ αἶμας τριπλότατος τοῦ
 (βίῳ understood) ἐν ἀγῶνι.
 28. αἶν, (*quale sit*) that is, *how pleasant is it!*
 30. αἶν Δίαμα, *what a pleasant sight!*
 32. μᾶλλον πρὸς, *nothing in comparison.*
 ἐν ἅπ' αἰνῶν ἡδονῶν, *the pleasure arising from these things.*
- 39 2. κατὰ τὴν Αἴτην, instead of τῆς Αἴτης.
 3. ἐκτελεῖν, from ἐκτελέω.
 8. κλαπεί, 2. aor. part. pass. of κλέπτω.
 ἐκτελεῖ, from ἐκτελέω.
 10. τασάντες, from τήνω, τοῦ πηροῦ understood. *Dædalus had made wings of wax for Icarus, in order that he might fly over the sea.*
 11. περιπλύνεται, from περιπλύνω.

NOTES ON ÆSOP.

ÆSOP'S FABLES. Æsop is supposed to have flourished about the year of the world 3433, the first year of the 52d Olympiad, and 57 years before Christ. He was born a slave, at Cottyseum, a town in

Phrygia. His first master was Xanthus, a Lydian; but he finally came into the possession of Iadmon, a Samian, who gave him his freedom. On receiving his manumission he set out to visit foreign countries, and in his various travels he became so celebrated as a wit and philosopher, that Cræsus, king of Lydia, invited him to his court at Sardis. He remained at Sardis some time, until he was sent by Cræsus to Delphi with an offering to Apollo. Here a quarrel arising between him and the Delphians, they contrived against him an accusation of sacrilege, on which he was cruelly and unjustly put to death by being thrown from the Phædrion rock.

The popular account of the life of Æsop, written originally by Maximus Planudes, a Greek Monk, is to be regarded as a mere romance; and what is there said of the deformity of his person, though probably not without some foundation in truth, is rendered absurd by exaggeration. Many ancient writers mention him as the author of Fables; but whether those which bear his name at the present day are his genuine productions is a very doubtful question; nay, they have been rejected as altogether spurious by some of the most learned modern critics, and especially by the famous Dr. Richard Bentley. [See his celebrated "Dissertation on the Epistles of Phalaris, Themistocles, Socrates, Euripides, and others, and the Fables of Æsop," printed at London, A. D. 1697.] [See also a "Disertation on Babrius," by Thomas Tyrwhitt, London, 1776, p. 25.] In the larger collections of the Fables of Æsop, there is a great variety of style, which forbids the supposition that they are all the productions of the same pen. Many of them, however, are characterized by a wonderful simplicity, which savours of a very remote antiquity, and is eminently calculated to engage the attention of the young student. Of this description are the few selected for this volume. There have been numerous imitators of the Fables of Æsop, of whom the most distinguished amongst the ancients was Phædrus, the freedman of Augustus; and amongst the moderns, La Fontaine. They have expressed in poetic numbers what Æsop wrote in prose; often introducing, however, and generally with bad effect, their displays of wit in place of the simplicity of Æsop. For the benefit of such as are desirous of obtaining a complete collection of the Fables of Æsop, we mention the following editions. ΜΥΘΩΝ ΑΙΣΟΠΕΙΩΝ ΣΥΝΑΓΩΓΗ. FABULARUM ÆSOPICARUM COLLECTIO, QUOTQUOT GRÆCÆ REPERIUNTUR. *Accedit Interpretatio Latina.* OXON.

- 43 1718, in 8vo. 2. *FABULÆ ÆSOPICÆ GRÆCÆ*, quæ *Maximo Flaccidi* tribuuntur. Ad veterum librorum fidem emendatas, cum Joachimi Camerarii interpretatione Latinâ, Joannis Hudsoni suisque annotationibus, et indice omnium verborum, edidit Jo. Michael Heusinger. Icenaci et Lipsiæ, 1741, 1755. Vel cum præfatione Klotzii, omisâ Camerarii interpretatione, 1770 et 1775. 3. *FABULÆ ÆSOPICÆ GRÆCÆ*, cum variis lectionibus, et notis Joh. Christoph. Gottl. Ernesti. Lipsiæ, 1781, in 8vo. 4. *ΜΥΘΩΝ ΑΙΣΩΠΕΙΩΝ ΣΥΝΑΓΩΓΗ*. [An edition, with a preface in modern Greek, by Coray. Paris, 1810.] 5. The most complete collection, is that entitled, *ΑΙΣΩΠΙΟΥ ΜΥΘΟΙ*, or, *Fabulæ Æsopice*, a Francisco de Furiâ, with Critical Notes, and an Index by Car. Ern. Christoph. Schneider. 8vo. Lips., 1810.

2. ἤν, *there was*, εἰ ἤν, *there would be*. The particle εἰ gives to the imperfect of the indicative (ἤν) the force of the subjunctive mode; and the Greek idiom does not require the repetition of the particle with another imp. ind. in the same sentence.

4. ἐν τὸ τίκτιν, *for bringing forth, because she brought forth*.

διὰ παντός, χρόνου understood, *in her whole life time*.

5. Ἔνα, σῶμνος understood, *one young*.

6. ἐκείνη, from ἐκείμαι.

8. ἤλθεις, from ἔρχομαι.

ἴγων, 2. aor. ind. of γινώσκω.

10. ἰδὼν, 2. aor. act. part. of αἰδέσθαι.

πιστηγόντα, from πύγνυμι.

11. Θερμαίνεις, *being warmed, becoming warm*, from θερμαίνω.

14. περιμένους, from περιμένωμι.

15. ἰπειῶντο, *was trying, kept trying, tried*, from πειράμαι, πῶμαι. Πολλὰ, *much*. It is taken adverbially; from πολλός, *many*.

καμῶσα, *having labored*, from κάμω.

καὶ μὴ δυναθῆσα, *and not having been able*, from δύναμαι.

44

1. παραμυθεύειν, from παραμύθωμαι, πῶμαι.

Ὅμφαις, *your grapes*, from ἔμφαξ.

3. ἰσὼς, the same as ἰσηγός; from ἰσῆμι.

παρόντα, from πάριμι.

9. Ἀλλὰ, in the beginning of a sentence, shows that one is willing to acquiesce in what another says.

σώζοντι, from σώζω, the dative governed by μέμφομαι.

12. ἐπισταφίς, from ἐπιστάφω.

15. ἐπὶ στήναι, from ἐπισθίω.

17. λύων, genit. absol.

44

20. διαφθεῖναι, from διαφθείρω.

21. ἰσιδούεις, from ἰσιδύω.

24. ἐπιδραμόντης, from ἐπιτρέχω. B. p. 228. F. p. 136, τρέχω.

3. εἴξεται, from εἴκτω.

45

5. ἠδύνατο, from δύναμαι.

6. βουλομένης, genit. absol.

ταῶς, the peacock. Attic S. Gen. ταῶ, D. ταῷ, A. ταῶν, V. ταῶς. Dual. N. A. ταῶ, G. D. ταῷ. Plur. N. ταῖ, G. ταῶν, D. ταῖς, A. ταῶς, V. ταῖ.

ταυτὸν ἡξίου χειροτονῶς, deemed himself worthy to be chosen. The infinitive active in Greek is used in cases, where the passive supine in Latin would be employed. Καλὸς ἰδῆναι, pulcher videre, i. e. *visu*, beautiful to behold; so in French, beau à voir; and beau voir. Viger. Ch. 5. § 3, r. 4. In some English phrases either the infinitive active or passive is employed; thus, a house to let, or to be let. In Latin it would be, *ædes locandæ*. The primitive meaning of χειροτονίᾳ is to stretch forth and raise the hand, or to vote by extending the hand; as was the custom of the ancients in their public assemblies for the purpose; from χεῖρ, the hand, and τίνω, to extend; ἡξίου, from ἡξίω.

12. Εἵμαρτο, from μείραμαι.

δαρῆναι, governed by εἵμαρτί σοι understood. The apology which slaves made for any fault committed by them, referred itself to the philosophy of their master, viz. "that all things depended on an immutable fate."

13. Περὶ τί. The definite article is here used instead of the indefinite τις, τί. This is sometimes done in narratives, where a previous acquaintance with the subject is, as it were, thereby taken for granted.

16. συνιῆναι, from σὺνίω.

21. ἀπαγγέλλων. The subjunctive is used after questions expressive of doubt.

2. Οὐ τὸν τρέπον. We here observe the similarity of sound between τρέπον and ἀθροῶν.

46

3. ἴσασιν, from φημί.

4. χρεῖσθαι, from χρέωμαι, with the dative.

6. εἴη, he was. In indirect or conditional speech we use the Opt. mood. B. p. 283. F. p. 61.

13. αἰοῦ, that is, τοῦ ἀλλότρου, the babbler frequently saying; genit. absol.

- 46 13. Οὐ θαυμαστόν, τὸῦτο ἐστὶ understood.
 14. Ἰ τις, instead of ἴτε τις. After expressions of wonder, the Attics use ἰ instead of ἴτε.
 17. καταφρονῶ. For the use of the participle for the inf., see B. p. 297. F. Rule XXXII.
 19. πιστάνας. This may be resolved into πρὸς τὸν πιστάνατα Ξανκράτη Ἴφν.
 24. αὐτοῖς, here expresses *herself, her husband, and their children*. By αὐτοῖς, persons are opposed to things.
 κατασχοῦσάν, from κατήχω.
 47 4. εἰς πάντα, for every kind of occasion.
 5. ἰσηρίστα, from ἰσηρίδω.
 7. Ἐπιστίλας, from ἐπιστίλλω.
 8. βραδύνοτες, ἐκείνου understood, the person requested by Diogenes to prepare him a hut.
 ἴσχει, from ἴχω, *he occupied*.
 9. σινώπη, Sinōpe in Asia Minor on the Euxine Sea.
 11. ἀπίδρα, from ἀποιδράσκω.
 17. κατήλας, from κατάγωμαι with respect to the augment of this word, see ἄγνωμι. B. p. 211. F. p. 125.
 19. ἁλοῦς, from ἁλίσκομαι.
 21. κήρυκα, the crier, who sold the slaves by auction. Captives and prisoners of war were usually sold as slaves.
 23. εἴη, see note above, p. 46, l. 6.
 24. αὐτῷ. The order is, γὰρ διὸν πεισθῆναι (καὶ ἰατρῷ ἢ κυβερνήτῃ), εἰ καὶ δούλος εἴη or καί τις δούλος εἴη. For we ought to obey a physician or a pilot, even if or although they be slaves.
 26. εἰρίσω, from εἰρῆμι.
 27. Ἐ, used with the optative, expresses condition.
 29. τῷ δὲ, πειθαίμεν understood.
 ἔχλας, λαῶσαι understood.
 48 2. ἴχῃ, when you can, that is, when you can get it.
 ἰρημαίνω, when Plato defined; from ἰρίζω.
 3. εὐδοκίμοῦντος, and when he had gained applause for this definition.
 4. τίλας, from τίλλω. Diogenes understood.
 εἰρήνηται, from εἰρῆμι.
 11. γὰρ, here refers to some such phrase as "no wonder," understood.

13. *μετάβασις*. Diogenes lived alternately at Athens and at Coriath. 48
14. *ταῖς*, agrees with *διατεριβαῖς* at the end of the sentence.
βασιλείας. The king of Persia is here intended, often called by the Greek writers simply "the king."
ἱεροῖς, the genitive of time.
18. *εἰργασμαι*, from *ἐργάζομαι*.
22. *ψηφισασθαι, εἶναι* understood, *to vote the asses (to be) horses*.
23. *ἡγουμίνωι*, 'Αθηναίων τοῦτο understood.
24. *χιμεροσηβήτας*. There were yearly chosen at Athens ten officers on whom devolved the affairs of war and sometimes also the state concerns.
25. *ἱμνιστῶν*, from *ἱμνίστω*.
26. *ἀποθανόντες*, from *ἀποθνήσκω*.
1. *βιώσειν*, that is, We, the philosophers; *ὁμοίως*, *in like manner*, 49 as if the laws existed.
2. *εἰν*, *wherein*, *in what*.
4. *εἶσθ*, from *εἶδω*.
εἶν, see note above, p. 49, l. 2.
5. 'Ω, *τις*, *διαφέρει* understood.
8. *εἰ*, *in what*, governed by *κατὰ* understood.
10. *καθίσθηνται*, from *καθίζομαι*.
λίθῃ. The seats in the theatres were of stone.
11. *ῥήτοι*, from *αἰρίω*.
12. *Τοσούτων*, *for so much*, *for that price*. The genitive of the price.
13. *Πρίω*, pres. imperat. of *πρίομαι*.
ἔξω, 1. fut. of *ἔχω*. The present of this verb should be *ἔχω* but as the Greeks seldom suffer two aspirated syllables to come together, the first is changed into a soft. That reason ceases to operate in the future, which ends in *ξω*, and therefore resumes the aspirate in the first syllable. Such is the case with *τρέχω*, *τρίβω*, and *τύφω*.
δύο, ἀνδράποδα understood, viz. the purchased slave and the illiterate son.
21. *ταῦτα*, that is, the vegetables.
23. *ἑσπυις*, from *πλύω*.
24. *παρεχθῆναι*, from *παράσσω*.
25. *διδόικαμν*, from *δίδω*.
27. *ἡμῶν*, *each of us*, that is, We the philosophers, and ye the unlearned.

- 49 28. ἐκλαουσιν, from κλαίω.
 30. τοῦτο. The order is, δι' αὐτὸ τοῦτο, for this very reason.
 31. ἡαίτη, dative governed by χρεώμιος.
- 50 8. ἀδελφῷ, representing *Death* as the brother of *Sleep*.
 11. ἐφῆκεν, from ἐφίημι.
 τιμωρίας, governed by ἀμύνων. B. p. 269. F. Rule XV.
 12. τὸ δὲ, τὸ τιμωρεῖσθαι understood.
 15. ἴσισι, from κρίττω.
 16. ἰστιμμένον, from στέφω.
 18. γιναίμης, ἀπώδαν understood.
 ἐπιδόσθαι, from ἐπιτίθημι.
 19. εἶπῃ, said; from ἴπω.
 20. γιγνηνῶς, that I begat him.
 22. δύοις νυκτῶν, for two nights, or during two nights.
- 51 1. ἀσιβείας. He was accused of having betrayed the Eleusinian Mysteries, in one of his tragedies.
 4. τῆς χιμῆς. B. p. 268. F. p. 163.
 ἀριστιύων ἵπυχι, instead of ἀρίστισσι. B. p. 297. F. p. 178.
 6. ἵπυχι, he was the first who gained the prize for bravery.
 7. τὸ πάθος, the mutilation.
 ὑπεμνήσθων, from ὑπομνήσκω.
 10. ἀνακλήσις, from ἀνακλήω. Ἰστω is inserted to give the apodosis greater force.
 12. τινος, χρόνου understood.
 13. Ποῦ δὲ σύ; whither art thou going?
 15. ἀνίγνω, from ἀναγιγνώσκω. The *Œdipus Coloneus* is among the tragedies of Sophocles still extant.
 17. τὸν νῦν, governed by κατὰ understood.
 ὀγιαίνω, he was sound.
 21. αὐτῷ, that is, for Philemon.
 24. ἀκράτου, οἶνου understood. It was the practice to drink undiluted (ἀκρατον) wine after eating.
 26. τὸ σῶμα, governed by κατὰ understood.
 ἀνατραπῆναι, from ἀνατρέπω, infin. governed by ῥήθιος.
 27. μολίβδου, genitive of the material.
 φασί, they say, in Latin, dicunt, narrant.
 31. μεταδῶ, to make one a partaker, requires a genitive in Greek as well as in Latin and English. ΣΤΑΘΗ. Τίνος σοι (εἴτι) τῶν ἰμῶν [σπαραγμάτων] μεταδῶ, Of which of my possessions shall I make you

a sharer? (ἡμεῖς ἴση, Μισαδὲς τοῦτου τοῦ πράγματος) οὐ βούλει. 51
and he replied, Make me a sharer of whatever you please; from
μιταδίδωμι.

31. τῶν ἰμῶν, πραγμάτων understood, of my possessions.

32. βούλει, ἰθου wishest, 2. pers. of βούλομαι. The formation of
this person was originally in ἰσαι, thus τύπτ-ομαι, ἰσαι, ἰται. The
Ionians, who delight in a concourse of vowels, dropped the σ, and
made it τύπται. The Attics, who, on the contrary, love contractions,
shortened it into τύπτει, which the common language of Greece
changed into τύπη. The Attic form is always used in βούλει, οἶμι,
ἔψω.

2. Ἔτα, μισθὸν αἰτίω understood.

52

4. ἀναγινῶς, from ἀναγινώσκω.

8. οὐχ ἄσταξ, that is, ἄρα πολλάκις, καὶ οὐχ ἄσταξ μόνον.

οὐχ μίλλεις λγιν, will you not recite it?

16. τρέφειν, that he supported, or nourished.

20. μακαρίζειν, he blessed, or he pronounced happy.

21. εἰ, used for εἴ in cases like this. The Athenians chose ten
commanders annually, not only to lead in war, but occasionally in
civil affairs.

25. Τοὺς μίλλοντας, those that will betray me, that is, those who
have not yet. Philip referred to traitors among the nations with
which he was at war; and regarding all his partizans in those nations
as treacherous at heart, he made no distinction among them, but that
in the text.

7. τῇ ἱξῆς, ἡμέρᾳ understood.

53

8. ἱβήμινον, perf. pass. part. of ἵπτω. Neoptolemus supposed
this change of fortune to be a tragical event, and more remarkable
than any which the great tragedians, Æschylus, Sophocles, and
Euripides had ever introduced upon the stage.

10. νίκησιν· νικᾷ Ὀλύμπια, ἀγωνίσματα understood, to conquer
in the Olympic Games.

14. εἴφικον, is wont, is accustomed.

16. Ἐπαρθὲς, from ἐπαίρω.

ᾤστα, from ὀσμαι.

17. ὑπομνησέσθαι, to be reminded.

22. κατισπλάγη, from κατασπλάσσω.

23. αὐτοῦ, governed by μνημονεύων.

24. ἤμην, instead of ἦ. The following ἤμην is the same as εἶναι ἤμισιν.

- 54 4. *Δόξας*, governed by *εἰς* understood.
 8. *τοῦτοι* for *τούτοις*, but with an expression of pointing to the thing; *this here*.
 11. *ἀκούσας*, with the genitive. B. p. 269. F. p. 164.
 The perfect *δίδωκε* has the signification of the present; hence it is followed by the subjunctive and not by the optative.
 15. *ἀπὸν ἔχιντο*, *he departed*. For this construction of the participle, see F. p. 178.
 16. *σολίντας*, 'without emotion,' understood.
 22. *μὰ ἰσχυρόμενους*, that is, *εἰ ὁ ἦλιος μὰ ἰσχυρόμεν· μὰ* is a conditional negative.
κίνδυνος, agrees with *τοῖς* understood, *there is danger, there would be danger*.
 25. *ἀνέσχεοντο*, a milder expression instead of *ἀνέβησαν*.
- 55 3. *ἦ*, instead of *ἐξῆν*, *was possible*.
 12. *Ἦδου*, from *εἶδω*. This word is the same as if it were written *ἦδω* · the *ι*, instead of being subscribed, may be written at the side of the vowel, when this is a capital letter.
 16. *ἰδοῦμαι*, *renowned*.
 17. *μήτ' ἂν γίνεσθαι*, instead of *ἵτι μήτι ἐκείνους γίνοντο ποιητὴς ἀγαθοί, εἰ ἦδαι παρὰ μίλος*. The ancient lyric poets chanted their own compositions, accompanying themselves on the lyre or harp.
 20. *ὑποτρέχουσι*, *ἀδρωσιν* understood.
 27. *Ἐλεγε*, *he advised*.
 28. *ἀγοραῖς*. All public and private business was transacted in the market place: See Acts of the Apostles, xvii. 17.
- 56 4. *διαβληθίντες*, from *διαβάλλω*.
 7. *συντιθέσθαι*, from *συντάσσω*.
 11. *ἀνδριώτατα*, in a manly manner.
 14. *Εἴτα*, gives emphasis to the interrogation; we say in like manner, in English, 'Wouldst thou not then wish.'
 15. *ἀποθήσκων*, the nominative of the participle used for the infinitive.
 18. *Ὅσα*, *so many as*.
 19. *εὐς κακούς*, *towards*.
- 57 4. *σφαύτην*, *πάλιν* understood.
 7. *λίγουςιν*, *ἀπρώπους* understood; the Lacedæmonians being trained up from youth to speak but little.
 10. *Εὐρώτα*, the Cephissus and Eurotas were rivers respectively in the neighbourhood of Athens and Sparta.

15. Ἰωανῆς, B. p. 283. F. p. 188.

57

18. μή, *lest*, φανῶσι μοι αἰσχροί, that is, from the contrast with the beauty of the garment.

19. καταπιλτικὸν βίλος, a *catapulta*, or *weapon thrown by the catapulta*.

21. ἀρετῇ, for ἀρετῇ, according to the Doric dialect, which dialect the Spartans used.

23. μιμουμένη, governed by ἀκούσαι.

Αἰτῆς, the *nightingale herself*.

27. κατασκευάσαντος, *of having disposed*.

28. τιτρωμένοι, from τιτρώσκω.

31. τὰ μὲν ἄλλα, *as for the rest*.

32. ᾄδῃτο, instead of αἰδούμενος.

34. καί, is often thus used after the relative giving a kind of emphasis, not to be imitated in a literal version.

5. ἤρπον, that is, with Laconic brevity and point.

58

7. Εἰλώτων. The Helots were slaves of the Spartans, and tilled the lands. The reference is here to the poem of Hesiod on husbandry, entitled *Works and Days*.

10. ναιίσκον, who had deprived Lycurgus of his eye.

11. τούτου, that is, τοῦ τιμωρήσασθαι.

12. Σίατρον, where the people used to assemble.

18. προδιδόναι, *to betray*.

20. συμβιβηκότων, from συμβαίνω *hearing of these circumstances*.

21. Ἀθηνᾶς. Minerva, under the epithet of χαλκίαικος, had a temple of brass at Sparta, which enjoyed the privilege of asylum.

23. ἀνίλει, from ἀναίρειν. A traitor could not be buried in his native land.

24. ὄρους, is distinguished from ὄρος, a *mountain*, by the breathing, as well as by the gender of the article joined with it.

26. δηχθῆς, from δάκνω.

30. Πύλαις. Thermopylæ, so called from its warm saline springs, where Leonidas and his band met the Persians.

34. βαρβάρων, the Persians. The Greeks called all foreign nations barbarians.

οὐδὲ ἔστιν, *it is not possible*.

3. ὥς, *as being to sup*. The participle often follows ὥς in this manner, in the accusative case, without agreeing in case with the noun to which it refers.

59

- 59 6. ἀφικόμεναι, coming, to the field of battle.
 7. καὶ τὰ ἐπισθιν, *ἐπτα* understood.
 8. τὰ ἑναντία, on the breast, literally, the opposite.
 10. τραυμάτων, instead of εἰ δὲ αὐτῶν τραύματα ἰδέσθαι ἔχει.
 16. ἐπομνησθήσῃ, from ἐπομνήσκω.
 19. ταῦται, ταῦτε, Doric, instead of ταῦται and ταῦτε. *Either* bring this back, or come back slain upon it.
 20. ὥς, instead of ὅτι, because.
 21. Μίνοι, we alone.
 24. οὗ ἐξ Ἀμφιπόλειος, of the inhabitants of Amphipolis, where Brasidas fell in the Peloponnesian war.
 27. Μὴ λίγισι, τοῦτο understood.
 31. οἵνε ἐνταί, of whom there were five.
- 60 1. ἀπαθήσεται, the optative mode, in sermone obliquo. B. p. 283.
 2. ποσειδώνος, αὐτῆς understood.
 4. Φήσαντος, αὐτοῦ understood.
 5. Αρμίνη, equivalent to ἀρμίνης.
 ἴσχωμαι, I hear of, literally, I receive.
 7. τραυτίς, from τιτρώσκω.
 12. Ἴωνες. The Ionians were remarkable for their effeminacy and love of show.
 17. αὐτὸν, that is, Cleomenes.
 18. βασιλῆα, referring to Darius.
 19. ἴσῃ, that is, ἴσῃ πλείονα ἐκείνης ἀντίλεγι, ἴσῃ.
 20. τάχιον, the comparative instead of the positive or the superlative ὥς τάχιστα.
 26. καὶ γὰρ, for, (etnim.)
 εἰς πολλὸν, χρεῖνον γράφω understood.
 ἴφοροι, Spartan magistrates, so called, charged with the preservation of the constitution and the censorship of manners.
- 61 3. τοῦ λοιποῦ, χρεῖνον understood, for the future.
 6. ληφθῆναι, from λαμβάνω.
 7. συσταθῆναι, from συνίστημι.
 8. σιμυνομένῳ, καὶ λίγοντος understood, these words in effect being included in σιμυνομένῳ.
 10. Ἀθηναίων, genitive governed by verbs of commanding.
 13. βασιλῆος. Pausanias was strictly a general, and guardian of the king, a minor.
 15. χλυσασμοῦ. The construction is πλείοντος μὲν χλυσασμοῦ.

24. ἀπιγινώσκεις, from ἀπογινώσκω, in some desperate cures, 61
as is also said in English, instead of cures of desperate maladies.

ἱσικλήθη, from ἱσικαλίω.

27. ἀναγινῶς, from ἀναγινώσκω. The infinitives χαίρειν and
ὀγαίνειν, are explained by the addition of εἶχμαι.

29. εἰς τοσούτον τύφου, to such a degree of conceit.

62

1. τὰ μὲν πρῶτα, at first.

2. κατὰ μικρὸν, by degrees.

3. καὶ ταῦτα, and that too, and besides.

7. τὸ ἄστυ, the city of Athens. B. p. 297. F. p. 178.

12. συνικῶν, instead of ἔχων τὸ ἐξέσσημα, or οὕτως ἐξέσσηται.
ἀναχθεῖς, from ἀνάγω.

14. ἐπαύσατο, ὁ Θεόφυλλος understood.

Ἐμίμνητο, from μιμνήσκω with the genitive.

20. ἄλλους, παριελθὺν καὶ ἐκπλῖναι understood.

21. αὕτη, you will cause.

22. ἄσπετι τοῖς, to all these, who now surround and admire thee.

24. ἐπὶ τῇ εἶναι, for being.

29. ἐμοῦ. The order is, ὡς ἀκριβοῦν ταῦτα μᾶλλον ἐμοῦ.

63

3. προῖθηναι, that is, προῖθηναι.

περὶ ταλάντου, in which the prize was a talent.

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5. πλάτος. B. p. 265. F. p. 174 and 184.

9. φασί, ἀνθρώποι understood.

τοὺς, ὅτε understood, which were in the army, with Pyrrhus,
king of Epirus.

14. ζῶων, alone of all animals.

18. θαυμάστων ἔσιν, to admiration.

19. διαποσίων. The comparative degree governs the genitive.

6. ἰσσεσθαι, κ. τ. λ. to go through complicated movements.

64

8. ἐκάστοτε, on every occasion.

9. οὐκ ἐστὶν. B. p. 267. F. p. 183.

13. ἦν, it seemed, (videbatur?)

15. τηλικούτη, that is, for a child.

17. ἄλλα, ἄλλα τι.....καὶ, other wonderful things, and those which
concern, &c.

- 64 18. *ἐκ τῆς ποταμῷ* understood.
 19. *ἀποθεωρεῖσθαι*, that is, *ἀπὸ τῆς γῆς θεωρεῖσθαι*, from the bank.
 21. *ἀσφαλείας*, a great abundance of security, that is, entire security. With respect to *ὅς*, thus used with the accusative of the participle, see B. p. 299. F. p. 180.
 22. *Ἀναβάντες, θεωρεῖσθαι* understood.
 24. *ἐκλύσσει*, that is *τοὺς ἀγρίους* understood.
 27. *Ἐπιβιβηκότες*, from *ἐπιβαίνειν*.
 28. *οἱ μὲν, περὶ τὸς ἰσιν* understood.
 31. *σημειβηκότες*, from his peculiarity.
- 65 6. *Θαλίη*, viz. the elephant.
 12. *Ἰπποι, ποτάμιοι* understood, the river-horse.
 15. *ὅσα, ἔχουσιν* understood. The datives *ἰπποῖ* and afterwards *ἐλπίφροντι* are used elliptically, the whole being placed for the particular parts in question; *ἐλπίφροντι* instead of *τῷ κύντι τοῦ ἐλπίφροντος*, and *ἰπποῖ* for *τοῖς ὡς καὶ κίρκῃ καὶ φωνῇ ἰππου*.
- 66 2. *φωναῖς*. These words are inserted only to make an antithesis with *ταῖς μὲν σάμασι*.
 8. *μύγθος*, equivalent to *πάντα καὶ τὰ μίγθοντα ὅσα καταποθῇ*, swallowed, from *καταπίσσειν*.
 10. *παγίοντα*, from *πᾶν γινωμι*.
 12. *ὕπαινοντα, ἢ ἀλώπηξ* understood.
 13. *αἰσθάνεται*, from *αἰσθάνομαι*.
ὀποφειρόμενον, for *τὸ μῦθος ἐγγὺς ὀποφείρεσθαι*. After verbs signifying to know, remark, experience, &c. the participle often follows.
 14. *διὰ βάλους*, that is, *βαθύνειν*.
 15. *κἂν ἢ τις*, if any one permit her, i. e. if no one hinder her.
 16. *ψοφῶν*, that is, *εἰ δὲ ὁ ποταμὸς, τῷ μὲν ψοφῶν, θάλασσα ἡ ποταμὸς αὐτῷ*, instead of *εἰ δὲ μὲν ψοφῶ ὁ ποταμὸς*.
- 67 1. *ἀναλαμβάνει, τὰς βῆρας* understood.
 3. *ταμινυμένους*, that is, *καὶ ταμινύσθαι*, dividing them with each other.
 7. *ἄνθρωποι, ὅσους ἔσθαι* understood.
 10. *ἐκείνη, ἥτις (the dog) remained for this the third day without food, &c.*
 13. *πέρατος*, a passing in review.
 15. *ἐξῆραμι*, from *ἐκτρέχω*.
 18. *γινώσκει*. The construction is, *ὥστε τοὺς ἀνθρώπους μὴ μόνον λαίην (τῇ βασιλῇ), ἀλλὰ καὶ πᾶσι τοῖς παρῶν δι' ἐστρίας (ὀπίσσω) γινώσκει*.

23. ἐπὶ ἡμῖν, ἐπὶ πυρὸς understood. 67
26. ἐκφιερόμενον, τοῦ νεκροῦ understood.
27. συγκατακαύει, from συγκατακαίω.
31. φανερὸν ὦναι, it was manifest.
15. ὑπάρχει, ζῶον understood. 68
16. συνηγμένον, from συνάγω, gathered to a point.
1. χερῆμα, a periphrasis for τίτται θάυμασίως πολύφωνον. 69
6. ὡς περὶ ἱσθί, as was the custom. The funeral processions were accustomed to halt in the market-places.
12. ἤσαν. They believed that other barbers from jealousy had made the magpie dumb, by means of sorcery.
15. ἀφῆκεν, may be rendered as governing φωνήν understood; or also (and this is preferable) as governing the accusatives εὐδήν and οὐδὲ μίλην, in which case αὐτὰ will be understood after φησιγγαμία.
19. τίκτοντες. The construction is, τοῦ ζώου τίκτοντες ὡς παραπλήσια τοῖς χηνίοις, to which, in the apodosis, the words τοῦ δὲ γιννηθίντος αὐξομένου correspond.
23. μερῶν, in either jaw; the upper and the under jaw.
2. βοήθημα, assistance; κατὰ τῶν ἀνθρώπων, to the injury of man. 70
7. κατὰ λόγον, in proportion.
8. τὴν κάτω, the lower jaw; τὴν ἄνω, the upper jaw.
15. συνομένῳ, governed by ἅμα, an adverb of accompanying.
18. τὰ, the practice.
20. ὥστε τοῦ μὴ, in order not to be.
22. διδαικότες, from δίδω.
23. ὡς, as it were.
24. λάθουσι, they may be concealed.
26. διγόντας, from διγγάνω.
3. ἐκπίση, τοῦ ὕδατος understood. 71
4. τοῦ πάθους, the numbness.
5. τροπομένου, the water being changed in nature, and assuming the property of the animal. Plutarch, from whom this extract is taken, was ignorant of the simple conducting agency of the water in this phenomenon.
6. προσηκόντες, part. perf. mid. of προσάσχω.
8. παρασκήμιος, keeps watch over the muscle, sitting before it. ἀνισγμένον, from ἀνίσγω.
- διακτεχνηῶν, from διακταίνω.
15. ἐσχευέσθαι, from ἐσχύω.

- 71 17. παραγίμινον, i. e. καὶ παράγεται.
 19. διόφθαται, from διαφθείρω.
 20. ἐκὺν δὲ, τὸ ζῶον, τὸν ἡγούμενον.
 21. ἐντὸς, as the anchor, when weighed, is stowed in the vessel.
 22. ἀνασταυμένον, τοῦ ἡγούμενου, understood.
 δὲ, αὐτοῦ understood.
 24. ἢ, or else.
 καὶ πολλὰ, πύση understood.
 διαφθαρη, from διαφθείρω.
 25. ἐκτεχθέντα, from ἐκτείρω.
 ἀκυβέρνητα, like vessels without a pilot.
- 72 7. ἐν ταυταῖς, ἡμίταις understood.
 10. ἀνδρωτος, as a man opens a treasure or deposit of gold.
 14. ταῦτον, that is, τὸ αὐτό.
 16. ἤρτηται, from ἄρτάν.
 19. καὶ, instead of καὶ ἰὰν with the subjunctive following.
 20. διαπίπτει, from διαπίπτω· αὐτὰ understood.

MYTHOLOGY.

21. τὰ ἔξω, as to the parts without, that is, externally; τὰ agrees with μέγα understood, and is governed by κατέ.
 Ἰταυβάοντι, to him who entereth, that is, on entering.
- 73 5. εἰχνη, of every species of art.
 μετὰ δὲ, further on.
 8. ἐνυχοῦνται. The order is, Οἱ δὲ θῆοι ἐνυχοῦνται κατὰ μέγεθος παρὰ Ζηνί. These words are borrowed from Homer; hence the poetical form of Ζηνί for Διί.
 15. παρατίθεται, from παρατίθημι.
 ἀμβρασίαν, for its government, see B. p. 272. F. p. 174.
 ἰκταρος, governed by μέδουσενται, see B. p. 268. F. p. 166.
 17. αὐτῇ κρίσει, for ἐν τῇ κρίσει.
 ἀνηγιμίον, part. perf. pass. of ἀναγίω.
 19. ἄλλαι ἄλλαι, some, one sacrifice, and some, another.
 25. ἀνζωμίον, from ἀναζώνυμι· with respect to the accusative αἰγίδα, see B. p. 272. F. p. 174.
 28. διαβιβημένα, part. perf. of διαβαίνω.
 74 17. λαβύν, μυθολογῶσι understood.
 18. κακοσταυμένων, that is, γυναικῶν.

25. *εἴη*, an employment corresponding to her name. These 74 names are the same which are afterwards mentioned. *Εὐνομία, Δίκη, Εἰρήνη, Right, Justice, Peace.*

33. *τῶν*. B. p. 261.

2. *ἀφ' ὧν*, equivalent to *καὶ ἀπὸ τούτων*.

75

9. *ἴσα*, instead of *ἀπάντων ἄ*.

16. *γινώμηναι*, in diseases which were regarded as the effects of the displeasure of the gods, and of course could only be cured by consulting them.

17. *τυγχάνειν· ἐνίβαιναι τυγχάνειν* is a paraphrastic expression; the phrase is equivalent to *οἱ ἀρρωστοῦντες ἐνύγχαιον Θεραπείας*.

19. *τοξίαν*. B. p. 256. F. p. 154.

28. *τὰ τῶν ἄλλων*, that is, *τὰ ἀλλότρια*.

30. *λύραν, the lyre*; a musical instrument, supposed by poets to be the instrument, to the sound of which poetry was sung.

32. *πολλοὺς τῶν καρτῶν*, instead of *πολλοὺς καρτῶς (τῆς ἐπάραις)*.

4. *σφιν*, instead of *αὐτῶν*.

76

7. *ὀπιλήφασαι*, from *ὀπολαμβάνω*.

9. *κυκλημῖνοι*, from *καλίσω*.

11. *καί, even* (fearful or terrible.)

12. *τὰ τοιαῦτα, ὁνόματα* understood.

13. *μάλιστα*, used absolutely, *but what is the greatest (thing)*.

B. p. 266. F. p. 143.

14. *ἦν*, that is *ἴσσει*.

16. *βασιλῆς, Πλούτωνος* understood.

16. 17. *τὴν φρουρὰν ἐπιστραμμένους, being entrusted with the guard*; as if it were, *ᾧ ἡ φρουρὰ ἐπιστράπται* · perf. pass. of *ἐπιστράπτω*.

MYTHOLOGICAL NARRATIONS.

4. *τὰ περὶ Θέραν, the chase, and whatever regards it*.

77

8. *χάσμα, the hole* in the rock, over which the sacred tripod stood.

ἀνλόν, i. e. αὐλὴ καί. The following present tense *ἐπελαμβάνει* is used instead of *παρίλαβη*.

14. *πατέρες*. This word, being in the singular number, must be coupled with *μητέρες*, which together are put absolutely with *ἀνλόντων* · the two substantives in the genit. sing. being constructed in the same manner as a substantive in the plural.

- 77 15. *ὑπεραπείθαν*, from *ὑπεραποθνήσκω*.
 16. *ἡ Κίχη*, that is, *ἡ Πιεσιφύνη*.
 19. *ὑπείχοντο*, from *ὑπείχνομαι*.
 20. *τιχίῳ*, future of *τιχίζω*. B. p. 117. F. p. 293.
- 78 1. *προὔθηκε*, instead of *προείθηκε*.
 4. *λήψεται*, from *λαμβάνω*.
 6. *βουλομένου αὐτοῦ* understood.
 10. *κατ'ἔχει*, from *κατακίω*.
 12. *ἐπὶ πλείον*, *exceedingly*.
 13. *παρρησίας*, *boldness*, or *liberty of speech*.
 17. *ἀσιβίης*, that is, *the abode of the impious*.
 19. *τὰς ἰσας*, *the same number of daughters*. Her spouse was Amphion the Theban.
 26. *γινέσθαι*, *that she was*.
 28. *κακῷ*, that is *καὶ ἐκῷ*.
 32. *κυνηγὲς*, instead of *τὴν κυνηγετικὴν*. The English idiom conforms with this, *was brought up a hunter*.
καταβρώθη, from *καταβρώσκω* or *καταβιβρώσκω*.
- 79 1. *εἰς ἱλαφον*, instead of *εἰς ἱλάφου μορφὴν*.
 13. *ἐπὶ πολὺ*, *very zealously*.
 15. *μὴ*, *lest*.
 16. *ἀλλήλοις*. He feared lest they might aid each other, instead of resorting to the gods.
 18. *ἐμίλλησε βίωται*, *was about to precipitate him*.
 19. *ἐνιαυτὸν*, *yearly*, *every year*.
 29. *μεμηνώς*, from *μαίνομαι*.
- 80 6. *διαφθερὺς*, from *διαφθείρω*.
 10. *εὐληφώς*, from *λαμβάνω*.
 18. *ἐπιμνωλήσονται αὐτὸν* understood. The future participle indicates design.
 20. *οἱ δὲ, ναῦται* understood.
 24. *αἰνοποιεῖν*, *the making of wine*.
 28. *τοήσαντες, τὸ πτερυγμίον* understood.
 31. *κακίην*, that is, *καὶ ἐκίην*.
- 81 4. *πενί, τῶν βεῶν* understood.
 7. *ἐκπαθέρας*, from *ἐκπαθίζω*.
 9. *ἀνίκερται, εἰ τοὺς βίους ἴδουσιν* understood.
 10. *οἰσῶν*, *they could not say*; literally, *they had it not to say*.
 11. *ἐλάττησαν*, from *ἐλαύνω*.

11. δύνασθαι. The construction is, διὰ τὸ μὴ δύνασθαι ἐνέειν ἔχουσ. 81
12. κισλοφόρα, from κλίσσω.
16. ἡγεῖται, ἔχουσ αὐτὰς understood.
17. λύρας. B. p. 269. F. p. 164.
18. βίαις, that is, in recompense for the lyre.
19. παξάμενος, from πάγνυμι.
21. ἐκίπτεται, from κτάομαι.
ιδιόαξατο, from διδάσκω.
27. τούτου, under his reign.
1. ἱμιλλον, *habituari essent*: ἱμιλλον in the plural agrees with 82
ἱκαστος in the singular as a collective.
3. Σάλασσα. What is here called a sea was properly a salt
spring.
5. Πανδρόσιον, a chapel in one of the temples of Minerva, in the
Athenian Acropolis.
14. ὀφθαλμούς. B. p. 265. F. p. 174.
17. ἤθιλον, αἱ θηαὶ understood.
20. ἀποκαταστήσαι, αὐτῇ understood.
22. ἀπαῖς, τοῦ Τιμεισίου understood.
23. ἰσχυροὶς τοῖς βλίσκουσιν, as well as those who see. B. p. 270.
and 299. F. p. 161 and 187.
27. ἐπὶ ταῖς, that is, ἐπὶ τούτοις ταῖς ἄλλαις.
3. ἦλασι, from ἑλαύνω. 83
6. Ἀῖδω, for ᾤδω by the ancient epic dialect.
7. ἤριγκιν, 1. aor. act. of φέρω. F. p. 77.
23. ὄντα, from the circumstance that the arrows did not penetrate.
With respect to this use of the participle, see B. p. 296. F. p. 177.
28. ἰστιάξιν, Εὐρυσεύς understood.
8. συνίβη γίγνισθαι, instead of ἐγίγνετο ἰσχυρότατος, ὥστε ψαύει 84
τῆς γῆς.
10. διεξήμι, from διέξιμι.
14. ἰπιστήμην, governed by κατὰ understood.
21. κατισθίνεις, from καθίζω.
23. λίγοντες, i. e. κλισύοντες.
25. ὑπείστησαν, instead of αἱ Ἀθηναῖαι εἶναι ἑξιδεσθαι, ἀλλὰ πάλιν
ὑπείστησαν.
2. μητρεῦς, Ino. Ἀπὸ τῆς μητρεῦς instead of τῆς μητρηῶς, the 85
signification being strengthened by the preposition.
3. αὐτῶν, Phrixus and Helle.

- 85 5. ἀποσιεύω, from ἀποσίστω.
 6. ἢ, for καὶ ταύτην, instead of ἢ ἀπ' ἐκείνης 'Ἐλλήνωντος ἱσμο-
 σθῆναι λίγεται.
 7. κατινιχθῆναι, from καταφίρω.
 12. ἀπινίγκωσι, from ἀποφίρω.
 15. τολμήσαι. The learner will distinguish between τολμήσαι and
 τολμῆσαι.
 19. ἴγω, from γιγνώσκω.
 26. τί ἂν ἐποίησιν, what he would do.
 ἔχω, instead of εἰ ἐξουσίαν ἔχει. In case he had the power
 therefor.
 27. πρὸς πολίτων, to be slain by one of his countrymen.
 28. ἂν προστάτατος, I would command.
- 86 4. 'Αθηναῖς ὑποδείκνυσι, at the suggestion of Minerva.
 8. χρωμίνῃ, 'Ἰάσον understood.
 14. προὔλεγι, instead of προέλεγι.
 16. μητρεῖα, his second spouse, Idea, called here, in relation to his
 children of the first marriage, μητρεῖά.
 21. προεινίγκασθαι, from προσφίρω.
 25. καταστῆσαι, from καθίσταμαι.
 30. καταλάβωσι, τὸ διακρίνειν understood.
 34. 'Ἀπελλώιος, author of a poem on the expedition of the Ar-
 gonauts.
- 87 2. δύσας, from δίδωμι.
 12. ἀπολομένην, ἴδωσιν αὐτὴν understood.
 17. συλλαβομένης 'Ἡρας, with the assistance of Juno.
 ἄρα, instead of τῶν ἄρων περικονίσταν.
 24. ἐπιταγίντα, from ἐπιτάττω or ἐπιτάσσω.
 25. ἐπίσχιτο, from ἐπισχίσταμι.
 29. ζεύξαντι, after he had yoked them.
 31. ὅν, instead of τούτων οὗς.
- 88 3. ἐγχειρῖν, from ἐγχειρίζω.
 6. μίλλοντα, (*jugum lauris impositum*.) for καὶ ἐκείνου αὐτὸς
 μίλλοντα καταζινγύναι τοὺς ταύρους τούτῃ χρίσαι, &c.
 χρίσαι, to anoint, χρίσασθαι to anoint one's self.
 18. ἰρώ, from ἰράω.
 19. ἀλλήλους. They fell into a dispute with each other about the
 stones, not knowing who cast them.
 23. νικτὸς. B. p. 267. F. p. 183.

23. ἀπογορεύς, from ἀπογορεύω. 88
 1. ἀδικήθη, i. e. περι τῶν ἀδικημάτων, ἀ ἀδικήθη ὑπὸ τοῦ Πιλείου. 89
 4. ὑπεσχῆ, from ὑπέχω.
 15. δηχθείης, from δέκνω.
 16. φῶν, δῶμα understood.
 22. ἡλείπει, κατὰ understood.
 25. ἡνῶν, governed by κρατεῖν.
 26. ἱερίχθηναι, from ἱερίζω.
 27. τὸ πρῶτον. B. p. 257. F. p. 146.
 13. ῥέθηκι, a reed with a porous pith, used as tinder. In 90
 such a reed Prometheus was fabled to have concealed the fire from
 heaven.
 ἥσθητε, from αἰσθάνομαι.
 16. ἀρμόν. B. p. 266. F. p. 183.
 διατίλισι, from διατίλω.
 19. κλασίντος, from κλίστω.
 29. τὰ πλυσίον, ὅσα understood.
 31. ἴσας, as many, an equal number.
 4. ἀνομασθέντων, οἱ οὕτως γιγνημένοι understood. 91
 8. ἱεραμμένας, from ἱεραίνω.
 20. αὐτοὶ is equivalent to in like manner.
 34. Ἰδοικι. Danaus appointed games, in which his daughters
 were assigned as prizes to the victors.
 8. ποδῶν. B. p. 270. F. p. 166. 92
 12. τὸ αὐτό. This might be imitated in English, *what one and the
 same animal is?* &c.
 17. προβληθῆν, from προβάλλω.
 21. μυστέρα, i. e. Jocasta.
 τῇ λύσαντι, to *whomever should solve* the riddle.
 26. ἰδιδόικι, δίδωκα has the power of the present; ἰδιδόικι of the
 imperfect.
 34. ἱκερυβοῦσα, from ἱκερύπτω.
 1. πατερῶν, i. e. τὸ θετὸν αὐτοῦ μέρος, τὸ ἀπὸ τοῦ πατρὸς. 93
 8. δῆπνικι, from διαφίω.
 16. Ἑλλήνων, that is, in behalf of all the Greeks.
 19. Κίεγ, that is, τῇ Περσιφόνῃ.
 22. ἑριοντίων. The prize was Hesione, the daughter of Laomedon.
 27. φεθῆναι. The construction is, καὶ φασὶ μένου τούτου τῶν
 προγιγνημένων ὑμῖναισι φεθῆναι ὑπὸ τῶν θεῶν ἐν ταῖς γάμοις.

93 28. Οἱ, instead of οὗτοι stands like *qui* in the beginning of a clause, instead of the demonstrative pronoun.

33. ἑκατέρωθεν, on each side, i. e. on the part of the Greeks and of the barbarians.

3. συζητῶν, from συζητῶμαι.

9. τὸ γένος, τῶν κινταύρων.

11. οὗς ἰδὼν, instead of ὡς εἶδε τούτους.

15. φύσιν, here signifies *monster, creature*.

MYTHOLOGICAL DIALOGUES.

Lucian was a native of Samosāta, a city of Syria, from which he derived the name of Samosatian. He is said to have lived about A. D. 164, in the reign of the emperor Marcus Antoninus. Being born in humble circumstances, he applied himself at first to the trade of a sculptor. He was soon dissatisfied, however, with this employment, and devoted himself to liberal studies. For a considerable time he practised at the bar, at Antioch, and afterwards gained great reputation for eloquence, in journeys which he made through Gaul, Macedonia, Ionia, and Achaia. Disgusted at length with the legal profession, he gave himself wholly to philosophy and literature. The emperor M. Aurelius appointed him register or clerk to the Roman governor of Egypt. He was a man, "nullius addictus jurare in verba magistri," in respect to his opinions and sentiments he would acknowledge no master. He thought with freedom, and wrote what he thought. The boldness with which he exposed to ridicule the gods, as well as men, drew upon him the general censure of his contemporaries, and gained him the appellation of Atheist and Blasphemer. But however impious his sarcasms upon the heathen deities may have appeared to the good men of his time, they may be read with interest and delight by us, who attach no sacredness to the Pagan religion. Hence the best instructors have recommended portions of Lucian to the attention of the young, as being an engaging and useful subject of study.

For, as Erasmus remarks, such is the beauty of his diction, the felicity of his invention, the playfulness of his wit, the keenness of his sarcasms; so happy is his combination of the gay with the serious and the serious with the gay; there is so much truth in his pleasantry and so much pleasantry in his expression of truth; such is his power

of exhibiting, as with a pencil, the characters, passions, and dispositions of men; such his art in presenting things, not to be read merely, but to be seen by the eyes, that, whether you regard pleasure or profit, no comedy or satire will bear a comparison with these dialogues. His writings are numerous, but it is not necessary to enumerate them here. The reader is referred to the following editions. 1. Luciani Samosatensis Opera, ex versione variorum, cum J. Bourdelotti, Theodori Manillii, et Gilb. Cognati notis. Lutetiæ Paris., 1615, in fol. 2. Eadem Gr. et Lat. a Joanne Benedicto, 2 tom. Salmurii, 1619, in 8vo. (Harles calls this a very excellent and correct edition.) 3. Eadem Gr. et Lat. ex versione Johannis Benedicti cum notis variorum, et Isaaci Vossii scholiis ineditis. 2 tom. Amst. 1687, in 8vo. [Harles calls this a very bad edition.] 4. Eadem, cum novâ versione Tiberii Hemsterhusii et J. Matth. Gesneri, Græcis scholiis, ac notis variorum, ac præcipue Mosis Solani et J. M. Gesneri. Curantibus Tib. Hemsterhusio et Joan. Friderico Reitzio. 3 tom. Amst. 1743, in 4to, (which has been republished at Deux Ponts [Bipont], 8vo.) A fourth volume has been added which contains an Index, by Car. Conr. Reitz. Utrecht, 1746, 4to. Various parts of Lucian's works are frequently found published separately. For example. 1. Colloquia Selecta et Timon: Cebetis Thebani Tabula, &c. cum notis Tib. Hemsterhusii. Amst. 1708, et Basil, 1771, in 12mo. 2. Nonnulli e Luciani Dialogis selecti — ab Edvardo Leedes. London, 1721, in 8vo. For more information respecting this author, see Fab. Bib. Gr. Lib. IV. c. 16, and Harles Introd. ad Hist. Gr. Ling. p. 405.

19. *οἶσθα*, by syncope for *οἶσθαι*, and this Æolic for *οἶδας*.

23. *τῇ τρέσῃ*, i. e. *ἐν τίνι τρέσῃ*. *τῇ* Attic for *τίνι*.

ἠηλλάγῃ, was she changed? from *ἠηλλάσσῃ*.

24. *μετίβαλιν*, changed; from *μεταβάλλω*.

1. *ἐπιμνησθέντας τῇ κακοδαίμονι*, she has contrived against the unhappy female, viz. Io; from *ἐπιμνησθήσμαι*.

2. *τοῖσιν*, i. e. *κατὰ τὸ ὄνομα*, by name; *ἵστησεν*, has placed over; from *ἵστημι*.

5. *Καταπνέμεις*, having flown down; from *κατίσπνυμι*.
σου, somewhere.

8. *τοιοῦτός*. The article in the neuter gender is used absolutely in the accusative case with all parts of speech excepting the conjunction. In most instances, however, *κατὰ* is understood, and the article is so united with the word to which it belongs, as to form with it appar-

95 entirely but one word. Thus *εἰς αὐτὸν* is the same as *μετὰ τὸ λεγόν*, *hereafter, in future, from this time.*

8. τοῖς ἰσὺ, i. e. τοῖς ἀνθρώποις ἐκεῖ ὄντι, *to the men who are there, i. e. to the inhabitants of the place.*

καὶ τὴν Νύλιν ἀναγίστω, *and let her raise the Nile; that is, ἀναβαίνειν ποτίτω.* The inundation of the Nile, on which the fertility of Egypt depended, was ascribed to Isis.

11. ἤκω, *I am come.*

12. εἰ καὶ. The phrase is elliptically expressed; and the following clause strictly requires ἄλλις ἔξιν ὄντα (instead of ἔξύντατον), *sharp enough, even if it were necessary; εἰ καὶ, even if.*

13. διατιμῶν, from διατίμω.

14. διίλι, *divide; from διαιρίω.*

15. κατινγκῶν, αὐτοῖς, viz. τὸν πῖλινον, *bringing it down, fetching a stroke with it; from καταφέρω.*

16. Πιρῶ μου, εἰ μίμηνα, *are you trying if I be mad? from πιρῶμαι and μαινομαι.*

Περίσταται δ' οὖν τᾷληθις, *command in earnest; τᾷληθις, for τὸ ἀληθές.* The οὖν refers to a gesture or motion on the part of Jupiter, by way of negative to Vulcan's question.

22. ποιήσωμιν. According to the received rule that μὴ, ἴσως, and ἴσως μὴ require the indicative future after them, we ought here to read ποιήσωμιν. But the passages where the Aorist subjunctive follows these particles, are so numerous that the rule must be received with limitation.

23. ὅτε κατὰ τὴν Εἰλείθυιαν μαιώσινται σι, *nor will deliver thee after the manner of Lucina; from μαιόμαι.*

27. κατόισω, from καταφέρω.

96 7. κίρως. Bluish green eyes like those of the lion. The text indicates that this color has something terrible, but in unison with the polished helm.

15. ἀ μὴ θάρης ποιῶντα. He was struck with lightning because he restored Hippolytus to life. See Virgil, *Æn.* VII.

16. μετέβληθης, from μεταλαμβάνω.

17. Ἐπιλίλησαι γὰρ καὶ σύ. Γὰρ refers to something understood. Why do you say so? *you have you forgotten; ἐπιλίλησαι, 3. sing. ind. pass. in the middle sense, from λήθω, for which λελόθω is used; λελόθωμαι, mid. I forget; ἐπιλίλησαι — καταβλογίς, have you forgotten that you were burnt? The verb is here joined with the*

participle, as is often the case ; ἐν τῇ Ὄντῃ on mount Œta, celebrated 96 for the death and sepulchre of Hercules.

19. Οὐκ οὐν ἴσα καὶ ὅμοια βιβίωται ἡμῖν, we have by no means lived upon an equal footing and after the same fashion ; οὐκ οὐν, with the acute accent, is a negative particle ; ἴσα καὶ ὅμοια, are used adverbially, and βιβίωται impersonally.

20. τοσαῦτα δὲ πεισένηκα, have performed so great labors.

23. ἐπιδέσιν τῶν φαρμάκων · before τῶν, ἐκ or μέρος τι is understood.

24. ἐπιδιδυγμένος, from ἐπιδύκνομαι.

26. διεφθαρμένος τὸ σῶμα, i. e. ἐν τῷ σώματι, having your body wasted.

27. τοῦ χιτῶνος τοῦ πυρός. These words agree in the genitive with ἐμφεῖν. Lucian here refers to the garment which Hercules received from Dejanira, infected with the poison of a hydra ; and to the pile which he raised and ascended, on mount Œta.

28. οὐτε ἔβαινον ἱμά, nor did I card wool ; from ζάινω.

1. παρφυρίδα ἰνδεδυκώς, having put on a purple garment ; from 97 ἰδύω.

ὁπὸ τῆς Ὀμφάλης, by Omphale, the queen of Lydia, to whom Hercules was a slave three years.

2. οὐδὲ μιλαγχολήσας ἀπίστυνα τὰ τέκνα καὶ τὴν γυναῖκα, nor did I, in a fit of phrenzy, slay my children and my wife. He here reproaches Hercules with the murder of his wife Megara, and the children which he had by her ; from μιλαγχολίω and ἀπιστεύω.

4. Εἰ μὴ παύσῃ λοιδορούμινός μοι, unless you cease to reproach me.

12. καὶ. This phrase is elliptical ; at length it would be ἀντὶ καλὴ οὐσα καὶ τέκνα καλὰ ἔτεκας · ironically spoken. The γὰρ refers to something understood, as εἰκότως ὑπερέφαινος αὐτὸν. The reply of Latona is still more ironical.

18. παῖδες. The nominative is often thus used before distributive clauses instead of the genitive, as here instead of τῶν δὲ οὖν παιδῶν, ἢ μὴν ἀγγέλῳ.

19. τελευταῖον. B. p. 257. F. p. 155.

20. οἷα ἰσθίω, quali (quam nefando) victu utatur. Juno would say ἰσθίω κρία ἀνθρώπινα, but expresses it by a circumlocution, as if through horror.

24. ἐργαστήρια τῆς μαντικῆς, oracle shops, in derision.

27. πολλοὶ, εἰς understood.

1. τιρατιύμενος, that is, εἰ συνεθέμενον οὐκ ἀγνοῦντι ὅτι τὰ πολλὰ 98 τιρατιύεται.

98

2. *ἰσώμενος*, that is, *Hyacinthus*.4. *καὶ ταῦτα*, *quoniam*, *idque*.10. *Ἐγίλασα*, *I must needs laugh*.13. *ἄδλις*. The adjective is thus used for the adverb by a poetical idiom.*ἀλός*, that is, *κηθείς* · the aorist *ἰάων* and the perfect *ἤλων* have a passive signification.15. *ἔξαγορεύσῃ*, from *ἔξαγορεύω*.16. *κύνας*. See the history of Actæon above, p. 78. § 6.21. *Ἐγὼ μὴν* · we may understand this as opposed to the clause understood, *οὐ δὲ οὐκ αἰσχύνη*.23. *κόμην*. B. p. 272. F. p. 174.*τὰ πλελλὰ*, *for the most part*.

99

9. *κλήμασιν*, like *Lycurgus* in *Thrace*.10. *μητρὸς*, like *Pentheus* in *Thebes*.12. *οὐδὲις φένοις*, *it must not be grudged him*.13. *ἴος*, *how brave*.15. *Ἔστι γάρ τις* · *γάρ* refers to something preceding in their conversation. Perhaps Mercury had asked, "*Do you pity me,*" or something similar. *For is there any one, &c.*18. *Τί μὴ λίγω*, i. e. *διὰ τί, &c.*21. *διαστρώσαντα τὴν κλισίαν*, *after having arranged the couch*; from *διαστρώννυμι*.23. *καὶ ἱκανιθόντα ἔτι κικουμένον*, *and after I have returned, all over dust*; from *ἱκανίχομαι* and *κουίζω*.24. *Πρὶν δὲ τὸν νύνητον τούτου οἰνοχόον ἦκεν*, *and before this newly bought wine-bearer came*, i. e. *Ganymede*: "*rapti Ganymedis honores*." Virgil, *Æn.* I.

100

3. *ἄλλ' ἔτι νεκρικὰ συνδιαπράττειν μεμριμένον*, *but I must moreover manage the affairs of the dead, distracted as I am*; from *μερίζω*.4. *τὰ μὲν τῆς Ἀθήας τέκνα*, *Castor and Pollux*. Castor having fallen in battle with the Athenians, Pollux shared his own immortality with him, and obtained from Jupiter permission for both to live alternately. *LEEDES*. See Virgil, *Æn.* VI. 121. and the note of the learned *Ruæus* upon the passage.5. *ἐν ἔδου ἰσθίη*, *δῶμα* understood.6. *Καὶ οἱ μὲν Ἀλκμήνης καὶ Σιμίλης*, i. e. *Hercules and Bacchus*. Hercules was the son of Jupiter and Alcmene; Bacchus, the son of Jupiter and Semele, the daughter of Cadmus. *LEEDES*.

8. Ἀτλαντίδος. Maia, the daughter of Atlas, one of the eldest 100 gods, is here proudly contrasted with common mortal women.

10. Συγκαίρεις, Europa.

πίστομφι, for πίμπει.

11. ἰφόμενον. The participle of the future expresses design.

15. πιπρᾶσθαι, from πιπράσκω.

16. δουλιούντις. Allusion is made to a law at Athens, by which slaves who were treated with too great severity, could demand to be sold to another master.

22. ἐφ' οὗ, χρόνον understood.

24. τὴν πομπήν, instead of εἰς ἱόντι αὐτὴν ἢ πομπήν, ἢ λίγους ; or περὶ τίνες πομπῆς λίγους ;

26. ἀπειλιφόβης. B. p. 267. F. p. 164.

28. γὰρ, here refers to some such phrase as Οὐκ ἰδυνάμην ἰδοῖν αὐτό.

1. παράλια, that is, τὰ παράλια μίση τῆς Ἰουδαίας χώρας. 101

7. γὰρ, refers to a phrase understood, like "Thou hast no need to tell me this."

15. δραμαῖος, equivalent to δρόμος.

17. ἐκπληγῆται, from ἐκπλήττω or ἐκπλήσσω.

18. κίρατος. B. p. 270. F. p. 182.

21. ἡδίω, instead of ἡδίονα.

25. ἡμίνας, from ἅπτω.

29. ἄλλα, instead of καὶ τὰ ἄλλα τῶν θαλασσίων ἵσα μὴ φοβιρᾶ ἵεντι. ἰδῆν (Latin *visu*) to be seen.

2. ἰφαίνετα, i. e. ἠφανίσθη.

102

4. θίαις. B. p. 269.

γρόπαις, fabulous animals supposed to exist in India and on the sea-shore.

6. σίπειθα, from πείσχω.

9. ἀνικάλι. Compare Homer's Odyssey, IX, 365.

18. ἀνίκανα, from ἀνακαίω.

23. φέρεμακόν τι, wine, with which the Cyclops were till then unacquainted.

26. ἤμην, for ἦν.

27. μυχλόν, the stake, the trunk.

1. ἐκείνου, χρόνον understood.

103

2. σοί. This use of σοί corresponds with the English idiom, I am blind for you.

- 103 3. βελόν, *επειον* understood.
 5. ἰδυμένη. The construction is εἰς αἶθρα γὰρ ἵτι οὐκ ἰδυμένη δὲ ἀποκρινῆσαι.
 10. περιῶ. Compare Homer's *Odyssey*, IX, 447.
 12. ἐκείνους, that is, τοῖς παραβάταις. The construction is, ἵτι ἔλαθον ὑπεξιλθὼν ὑπ' ἐκείνους, that is, περιμυμνίους.
 15. ἤρουντο, from ἤραμαι.
 16. πάγῳ, i. e. καὶ ἐγὼ.
 17. οἰθίνεσσι, from οἶμαι.
 19. μι, ἵστι τοῦτο understood; *that which is that*.
 23. πλιόντων, τὰ τῶν πλιόντων, *the fate of navigators*.
- 104 1. ἐν τσεούτῃ, χρεῖν understood.
 3. ἀπιγλήύθισαν, from ἀπέρχομαι.
 10. κατεκλίνοντο, alluding to the custom of reclining at table.
 11. Κἀπειδὴ, i. e. καὶ ἐπειδὴ.
 13. ἐκείνων, the goddesses above named.
 ἐκάστη, as in English, *they each claimed it*.
 18. εἰ, for οὗτος.
 20. Στοι, ἐποίησαν understood.
- 105 1. Διξαι, from διχομαί. Concerning this story, see Homer's *Iliad*, XXI.
 πισυνότα, from πᾶσχω.
 κατὰσβισσι, from κατασβίννυμι.
 3. κατίκαυσσι, from κατακαίω.
 4. ἀπηθρέσκωμαι ἔλωι, *I am reduced quite to a cinder; from ἀπαιθρέσκω*.
 8. ἰ.... ἰσαύσατο, ἀπὸ understood. *Did not cease from his rage*.
 ἰκίτυσα. Compare Homer's *Iliad*, XXI, 214, and the following lines.
 9. ἀτίφραττι,...ῤῥῳ, *was damming up my current*; from ἀποφράττω.
 10. Σίλωι, τὸν Ἀχιλλεῖα understood.
 11. ἐπίσχωται, i. e. σχέωτο ἀπὸ τῶν ἀνδρῶν, *might hold himself from the men*, i. e. *might abstain from the men*; which is the evident signification of the 2. aor. opt. From ἐπίσχω.
 ἵτυχι γὰρ, *for he happened to be somewhere near*; *συγγχάνω* is often joined in this manner with a participle; thus *συγγχάνω ὦν, I happened to be*; *ἐτύγγχωντο ὦν, I happened to be*; *ἐτυγγχάμεται ὦντις, we happened to be, &c.*

12. *Λημνῇ, Αἴτῃ*, Lemnos and Etna, the workshop of Vulcan. 105

13. *εἴ ποτε ἄλλοθι*, every where else.

15. *αὐτὸν δὲ ἔμει*, i. e. *ἑμαυτὸν δὲ ὑπερμαχλάσαι παύσας*, and having made me boil over.

16. *μικροῦ δύν*, he has almost made me quite dry; *μικροῦ δύν* and *ἀλίγου δύν*, are put absolutely, signifying almost. Hoogeveen upon Viger. cap. v. sec. 3.

19. *Θολιερὸς*, supply *ἴ*.

ὡς αἰεὶ, as it seems.

τὸ αἶμα μὲν ἡ Σίσμην δὲ, supply *ταῦτο ἰσχύει* or some similar phrase.

21. *εἰκότως, εὖτω διάκτισμα* understood.

ῥ. The relative pronoun thus used expresses the ground or reason.

νιότην. The sea was the mother of Thetis.

22. *ἦ*, instead of *οὐκ αἰδέσθης αὐτὸν Νηρηίδος υἱὸν ἔντα*.

106

1. *Τί ἄγχυς*, i. e. *Διὰ τί*, &c. *Why art thou strangling Helen, after having made an attack upon her? Why hast thou attacked Helen, as if thou wert going to strangle her? περιτίσσω*.

2. *ἡμισιλῇ μὲν τὸν δόμον*, see Homer's Iliad, II, 701.

4. *γυναιῖκα*, Laodaomia.

5. *Αἰτιῶ*, 2. sing. pres. imp. for *αἰτιάου* from *αἰτιάομαι*.

7. *αἰτιατίος, ἔστί μοι* understood, or *ἐκινός μοι αἰτιατίος*.

8. *Οὐκ ἔμει*, i. e. *οὐκ αἰτιατίος ἔστί σοι ἔμει*, you ought not to blame me.

9. *ἕξου*. Menelaus was the host of Paris, when he formed the design of carrying off Helen.

13. "*Ἀμεινον, ἔστί* understood.

Δύσταρι, ill-starred Paris, an epithet borrowed from Homer's Iliad, III, 39. and Dr. Clarke's note upon the passage.

14. *ἂν τῶν χειρῶν*, supply *μου*.

15. "*Ἄδικα ποιῶν* for *ποιῶν* · the participle must be conceived of in connexion with the preceding sentence, i. e. *Εἰ οὐκ ἀφῆρται ποτ' ἔμει ἂν τῶν χειρῶν, ἔσθ' ποιῶν ἄδικα*. *If you will not release me from your hands, you will do injustice*.

καὶ ταῦτα ἐμπίχνηται ἔντα σοι · καὶ ταῦτα in the middle of a sentence followed by a participle, may be translated *although*, and also especially. Thus Plato, in Gorg. p. 508. *Σὺ δὲ μοι δευσις' οὐ φρεσὶ χυὸν τὸν νῦν τούτους, ΚΑΙ ΤΑΥΤΑ σφῶς ἂν*, *But you do not appear*

106 to me to give your attention to these things, AND THIS being a wise man; i. e. *although you are, &c.* The word *σοῖς* must be understood, to render the sentence complete, *and this you do, who are a wise man.* Hoogeveen upon Vig. cap. iv. reg. 16. *Καὶ ταῦτα, ἐμότηχισι ὄντα σοί.* This sentence may be thus supplied; *Καὶ σοῖς ταῦτα ἐμότηχισι ὄντα ἐμότηχισι εὖν σοί.* [Where, it may be observed, the verb, *σοῖς*, has after it two accusatives.] *and you do this to one who is of the same trade with yourself:* or, it may be expressed elliptically in English, as in Greek, *and that too to one who is of the same trade with yourself.*

16. *καὶ τῷ αὐτῷ Διὶ παρίσχημαι, I am bound to the same god; from παρίσχω.*

17. *Οἶσθα δὲ, ὡς ἀκούσιόν τι ἐστί.* Lucian here seems to allude to the conversation on love between Cyrus and Araspes, in the *Cyropædia*. See the history of Panthea, in *Coll. Græc Maj.* p. 65.

23. *Φήσει γὰρ αὐτὸς τοῦ ἑᾶν γιγνησθαι αἵτιος.* This Greek idiom is generally rendered in English by *that* and the indicative of the verb. *For he will say that he was the cause of the love.*

25. *ἐλαδόμενος, having forgotten, forgetful of;* from *ἐλατθάνω.*

27. *προσπῆσας τῶν ἄλλων, i. e. ἐπὶ ὤμων, πρὸ τῶν ἄλλων, you leaped before the others;* from *προσπῆσθαι.*

ἄλκις ἐρασθεῖς, enamoured of glory.

107 2. *καὶ τὸ οὕτως ἐπιτεκλῶσθαι, and its being so ordained by fate;* from *ἐπιτεκλῶ.*

4. *ὑμῶν, for ἐμότηχισιν.*

5. *οὕτως* naturally requires another *οὕτως* in the following clause; instead of which an affirmative clause follows here with *καὶ*, as also, in Latin, sometimes *neque* is followed by *et*.

8. *ἐπίτιτιμι, αὐτὸν* understood.

12. *μητρογάταρες, Acrisius.*

13. *αὐτοὺς, i. e. τὴν μητέρα καὶ τὸ παῖδιον.*

15. *ἰδῆν, to be seen, in appearance.*

19. *Ἑσπέρην, from ἐσπέρω.*

20. *βασιλεῦ. Polydectes, king of Seriphus, where he had been saved.*

22. *ἴστω, αἱ Γεργόνες* understood.

26. *διγνώστω, dwell;* from *διατῶμαι.*

108. 1. *ἄλλατι κίον, i. e. οὐ θίγεις αὐτὰς Διῶσθαι.*

5. *ὁ Ἀθηνῶν δὲ Μινέρτα, I say.* A sentence, broken off by a parenthesis, is renewed by *δὲ* with a change of construction.

8. *πύρης*. B. p. 270. F. p. 164.

9. *ἀνιγρίσθαι*, from *ἀναγίρειν*.

13. *καθιμίνην*, from *καθίμην*. The participle is, by a particular idiom, made to agree, not with the thing, but the person; the phrase in the text is used for *καθιμίνης τὰς κόμας ἔχουσαν*.

17. *καταπαίμινον*, from *καταπαίω* - the future indicating design.

18, 19. *τῇ μὲν* *τῇ δὲ*, *χειρὶ* understood.

19. *Γαργύνα*, i. e. *τὴν Μιδεύης πεφαλάν*.

21. *πολλὰ*, *μῆρη* understood.

24. *Κηφίως*, *εἰκῇ* understood.

25. *εὐχόντα* - *ὃ τὸν εὐχόντα*, ἀλλὰ *τὸν κάλλιπτον καὶ δοιμάτῃαν*.

28. *καλλίων*, *ἡμῶν* understood.

29. *Θυγατρί*, for her daughter becoming a prey to a sea monster.

31. *ὃ τι*, the indefinite pronoun instead of *ἄττω* - so in Latin *quid* instead of *quæ*.

GEOGRAPHY.

3. *τοῖς*, *οὖν* understood. Instead of *ἀμαξιτοῖς*, Prof. Oertel 109 supposes *ἀμαξιτοῖς*, living in wagons.

6. *ἡμεροῦται*. The construction is, ἀλλὰ καὶ τὰ φαύλους οἰκούμεναι ἡμεροῦται, λαβόντα (i. e. ὅτι ἔλαβε) ἐπιμιλητὰς ἀγαθούς.

Καθάπτε, as for instance.

10. *ἀγριωτέρους*. The masculine here agrees with *ἀνθρώπους*, which is involved in *ἔθνη*.

11. *πολιτικῶς ζῆν*, to live in organized political society.

12. καὶ ταύτη, διότι, in this also, that . . .

16. *ὑπερφυμένους*, instead of *ὃν ἢ τις σπανίζεται οὐδὲν χεῖρον αὐτῷ δ βίος ἔστιν, ἢ τι ὑπερεῖται*.

Ὡς δ' αὖτως, instead of *ὡσαύτως δὲ*.

20. *τῇ πολλῇ*, for the most part.

21. *πρὸς τῇ τραχύτητι*, in addition to the unevenness of the soil.

22. *στηλῶν*. The portion which lies on the Atlantic ocean. The 'Pillars of Hercules' are the modern straits of Gibraltar.

3. *ῥιζοφαγῶντις* - *οὗτοι* *ῥιζοφαγῶντις*. The masculine gender is 110 used, though referring to *λαγυδίων* which is neuter. This, strictly speaking, is ungrammatical, but very common in the case of animals

110 which are naturally masculine or feminine, though their names, in the diminutive form, are grammatically neuter.

6. *οὐδαμῶ τῆς γῆς*, (*nuquam terrarum*.) The genitive serves to complete the idea expressed by the adverb.

29. *κατακαῆσαι*, from *κατακαίω*. F. p. 79, 9.

111 2. *χρυσίους*, that is, *ἐμπόρους ὄντας*.

3. *ἀντιδόσις*. As the value of this metal was unknown to these tribes, the Phœnicians purchased it for trifling articles of merchandise.

23. *διὰ... φύσιν*, *by their own nature*, that is, without artificial aid.

25. *διαβαίνουσι, τοὺς ποτάμους* understood.

στρατοπέδων μυριάδεις, instead of *ἅλα στρατόπεδα μυρίων ἀνδρῶν*.

32. *Θάλασσαν*, the Mediterranean sea.

112 3. *ἱερὰν*, that is, *ἐν τῇ ἰσθμῷ θαλάσσης εἰς τὸν Ὀκεανόν*.

9. *ἴσθ' ὅτι*, i. e. *ἴσταν ὅτι*, sometimes.

11. *καὶ αὐταί*, which also in like manner.

19. *κρείσσαν ἰστικὴν*, the most efficient portion of the cavalry.

26. *διόκητα, τὸ ξανθὸν* understood.

31. *ἐπὶ τῇς κατεργασίας*, *by this treatment*.

113 8. *Ὅταν τὴν μάχην*, *when any one accepts the challenge*.

13. *ἡμαγμία*, from *αἰμάσσω*.

20. *Ἑρυνίαν δρυῶν*. The *Hercynian woods*, an indefinite name for an immense forest, north of the Alps. In the text, the woods and mountains of the north of Germany are referred to; and in this region the *Hartz* mountains are still supposed to derive their name from the old Hercynian forest.

27. *παρεδίδονται*, i. e. *λίγονται*.

33. *διαλλάττονται*. B. p. 267. F. p. 165.

114 6. *ἀγωνάς*. B. p. 265. F. p. 174.

9. *ἔρινά, μέλη* understood.

17. *γωνιμῶν*. B. p. 268. F. p. 158.

Πολλοί οἱ δρυμοί, instead of *Τοῖς δρυμαῖς χρεῖνται ἀντὶ τῶν πόλιν*.

31. *θυσιαρίζιν*. They lay up no stores of any kind, but live on what the present moment supplies.

33. *τοιῦτον* is used for *τοιούτε*, as *ταῦτ' ἐν* is often used for *ταυτέ*.

115 4. *καταστρέψασαι*. The victims were crowned with a garland.

7. *ἱκαστον, τῶν αἰχμαλώτων* understood.

11. *περιτεταμίας*, from *περιτείνω*. The sides of the wagons were formed by skins strained over the wagon frame.

21. *Αἰτωλίδος*. Juno was an object of particular veneration in **115**
Argos, and Diana in Ætolia. Diomed, through his father, was of
Ætolian descent; but, by right of his spouse Ægialea, he reigned in
Argos.

24. *ἀνίχισθαι*, permitted; from *ἀνίχνω*.

25. *διῦρε*, that is, *εἰς τοῦτο τὸ ἄλσος*.

31. *λατομῶναι*. The labor of cultivating consists rather in break-
ing and reducing the stones, than in tilling the soil.

34. *τῇ συνιχίᾳ*, *πίων* understood; more distinctly, *καὶ οὖν τῇ
φυσικῇ ιδιότητι τῆς χῶρας, τῇ συνιχίᾳ τῶν πίων*.

3. *ἀνδράσιν*. B. p. 270. F. p. 161.

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8. *Ἐμπαριυόμενοι*, i. e. *ἱμπαρίας χάριν*.

22. *διγίγχαντες*, from *διαφίχω*.

31. *κεραυνοσκοπία*. The interpretation of thunder and lightning,
and various other phenomena, which were superstitiously believed by
the ancients to regulate human affairs, constituted an important part
of the science of augury, (*τερατοσκοπία*.)

10. *εἴπα*, equivalent to *ἔτινα*.

117

22. *Ὡς δ' αὖτως*, instead of *ὡσαύτως δὲ*.

24. *ταύτων*, above the towns of Pompeii, Naples and Herculaneum.

31. *Ἰλη*. The first eruption of Vesuvius, of which there is any
account, took place A. D. 79. As this was in the reign of Titus, it
was of course unknown to Strabo, from whom the extract in the text
is taken and who lived under Augustus. Marks of older eruptions
however were visible on the mountain and in the whole circumjacent
region.

5. *Σάχρε*. The citizens of Crotona were defeated in a great **118**
battle by the Locrians at the river Sagra.

16. *τοσούτων* *μόνον*, his strength went so far only.

17. *ἀπολεφθίνα*, l. aor. part. pass. of *ἀπολαμβάνω*.

21. *Τοσούτων*, for *τοσούτο* (as above *ταυούτων* for *ταυούτο*.)

22. *ἐν παλαιῇ*, formerly, anciently.

28. *ἰόντες*, *οἱ Κροτωνιάται* understood.

29. *ἐπήγαγον*, *τῇ σέλι* understood. After *κατέκλυσαν* also, *εἰς τὰ*
must be supplied in thought.

33. *ᾶν*, from *εἶμι*, to be.

1. *Τίμαιος*. Timæus, the author of a history of Italy and Sicily, **119**
which is not extant.

2. *λαβὼν*, with the verb *ἔφα*. In Latin, *dixit ac accepisse*.

- 119 3. *πρὸς δὲ*, i. e. *καὶ πρὸς τοῦτον*.
 7. *μὲν' αὐτῶν, τῶν Λακιδαιμονίων* included mentally in *Λακιδαιμόνα*.
 8. *γνωσάντων*, while he knew it only by report.
 10. *δὲν ἐλίσθαι*, would prefer, (*προσφιτῶν ἐσσε*.)
 13. *ἐκτερυφῆσαι*, i. e. *εἰς τερυφὴν*.
 16. *ῥηθῆναι*. The infinitive *ῥηθῆναι* is governed by *δοκῶ* above.
 18. *Ἐς σπουδαῖον τερυφῆς*, to that or to such a degree of luxury.
 22. *καὶ ἄμα*, and as soon as.
 24. *ἔχοντες*, that is, *ἐν αὐταῖς τοῖς ἀναβάταις*.
 34. *παριλήφασιν*, from *παρελαμβάνω*.
- 120 4. *ταύτην, τὴν νῆσον* understood.
 5. *Καὶ Κόρην*, periphrastically for *Καὶ τῆς ἀρπαγῆς Κόρης*.
 14. *αἰσθῆναι*, instead of *τῆς φυσικῆς αἰσθητικῆς ἐμπειρίας*.
 31. *διέληπται*, from *διαλαμβάνω*.
- 121 5. *πολλὴν ἔχει*, instead of *τὰ πολλὰ ἐκείνη ἰστίς*.
 9. *δὲ πρὸς ἀλλήλους*, instead of *πρὸς ἀλλήλους δὲ*, that is, as respects their conduct to each other.
 14. *καὶ*, instead of *καὶ ἰάν*.
 23. *σχῆμα*, as to its form. B. p. 265. F. p. 174.
 30. *καὶ αὐτὴ*, also in like manner.
- 122 2. *ἐκείνου ἐκλυφέντος*, when oracles ceased to be given here.
 8. *ἵσται*, i. e. *τὴν πολλὴν καὶ εὐγνωστον αὖξιναι*, the well-known present reputation.
 8. *αὐτῶν, τῶν ἀναθημάτων* understood.
 10. *χερσὺ*. B. p. 268. F. p. 182.
 11. *οἱ*, instead of *αὐτῶν*. The more common phraseology would be *τῇ αὐτῇ κίθαρι*.
 17. *τῇ θύῃ*, instead of *τοῦ θύου*.
 18. *καὶ τῶν ἀνθῶν τὰ κρίνα*, and of flowers, the lily.
 23. *ῥαδίαν*. B. p. 288. F. p. 175.
 30. *ἀνιῆται*, from *ἀνίσταμαι*.
 31. *πελοπίδαν*, an undertaking, promoted by the luxury of the Romans, who attached a great value to the marble of Laconia.
- 123 13. *Ἐφόρων*, magistrates at Sparta, first created by Lycurgus. They were five in number, and had power to check and restrain the kings, and even imprison them, if guilty of irregularities.
 17. *Καρύκειον*, a cave in Cilicia, with a grove which produced excellent saffron.

27. *ἔμπερα, Σισυρίατα* understood: The oracles began to an- 123
swer in prose, from the time of their decline.

33. *παμφορωτάτη*. This apparently refers to the multitude of fish,
which are caught on the coast of Attica.

4. *λίθος, marble*; alluding to the white marble quarries of Pen- 124
telicus.

7. *γῆ, i. e. μέρος τι τῆς χώρας*.

8. *πολλαπλασίους*, that is, *πολλῶν πλῆσιονας*.

15. *ἀκροπόλει, the citadel* of Athens, at the bottom of which was a
temple of Minerva.

16. *δήμοις, τῆς Ἀττικῆς* understood. Attica was divided into one
hundred and seventy-four *δήμοις* or districts; *ἡ πόλις*, that is, *Ἑλευσίς*.

19. *προσιληφύια, from προσλαμβάνω*.

31. *πολλοῦ, χρόνου* understood.

2. *μιμνησκίμαι, from μνησάνω*.

125

3. *φοιτῶν, from φοιτέω*.

13. *διίζωναι, from διαζώννυμι*.

16. *Οἱ πταμοί*, the nominative absolute before distributive clauses,
of which some cases have been already noticed.

18. *ὧς*, is often thus pleonastically used with prepositions express-
ing direction, as *ἐπὶ* and *πρὸς*.

2. *λίγνται χυμάβρους*, the same as *οἱ χυμάβροι λίγνται χρο-* 126
νὸν καταφύειν.

4. *κατατιτρεμίμαις*, perf. pass. part. of *κατατιτρεμίω*, commonly
used by the Attics for *κατατιτρείνω*. We also find *τιστράω*, a redupli-
cated form for *τράω*, from which are formed the fut. *τρήσω*, perf.
τίτρηκα, and perf. pass. *τίτρημαι*.

5. *ἀφ' οὗ δίρες*. This clause would be more fully expressed
thus, *καὶ ἀπὸ τούτου ἀρχὴν λαβίσθαι τὸν μῦθον τὸν περὶ τοῦ χρυσομέλλου*
διῆς · the fable of the golden fleece derived its origin.

13. *Τῆς τὰ μὲν*, one portion of the region.

20. *ταύτη δὲ καὶ*, and for this reason also.

28. *πρὸς τῷ βίῳ*, in respect to the other parts of the economy of life.

30. *ἀκριβίς*, instead of *τῶν ἀκριβῶν*.

33. *διύληπται*, from *διαλαμβάνω*.

10. *ἀλλοιθιῖς*, nominative absolute for the genitive; see above, 127
p. 125, line 16.

15. *ἀδούλωται, ἔντις* understood.

27. *φύσις ἰώδης*, odorous substances.

- 128 1. *καὶ*, with *δεν* instead of the indicative. B. p. 289. F. p. 175.

κοσμημάτων. The jewelers set precious stones in Arabian gold, in order to improve their beauty.

8. *οἱ* *πειλάγῃσι*, instead of *οἱ πλείοντι*.

πρὸς *παιῦνται*. To find the paths out of these deserts, it is necessary, as at sea, to observe the stars.

16. *ἐξιδύοντι*, *οἱ ἐγχόρῃσι* understood.

25. *αἱ* *εὐτεράσι*, those which are shorter and more delicate in their forms.

- 129 1. *κληίζεται*, that is, *ἡ χώρα πρὸς τῶν ἐπιχωρίων Μισσοποταμίας καλιῖται*. The accusative *ἔομα* might be omitted, and the sense would be uninjured.

11. *ἰδιῶς*, that is, *ὁσέτι* (as often as) *οφίειν ὕδατος ἰδιῶς γίγναιτο*.

23. *ἄρκτων*, from *ἄρκτος*, literally, a bear; the northern constellation called the Great Bear or Seven stars; it is here put for the north.

- 130 1. *ἄσπερα*, *ἱσμὶν* understood.

2. *ἱμα*, cotton.

6. *ἴσα* *λαμβάνουσιν*, i. e. *ἴσα πρὸς τὸ κάτω νύοντα αἰχάνονται*.

9. *ἄλλην* *παιῦσιν*, they form another layer, or shoot. The tree here described is the Rizophora or Banyan tree, each of which of itself, often forms a whole grove.

17. *πολλὴ μὲν ἐν τῇ παραλίῳ*, i. e. *ἥς πολλὸ μέρος ἐν τῇ παραλίῳ κῦνται*.

18. *πέλσου*, τοῦ Περσινοῦ understood.

26. *τῶν*, *πίλων* understood.

- 131 5. *κασσιγαμμένη*, perf. pass. part. of *κασαζαίνω*.

9. *ταφάς*. As there was no door-way into the tombs, the bodies of the deceased monarchs in their coffins, being raised up by machines on high (*ἰξαιρέμιναι*), were let down into the sepulchres prepared for them.

14. *διεπύρηνσαν*. This happened in the second Persian war. *Thais*, out of revenge, prevailed upon Alexander, while intoxicated at a banquet, to burn the palaces of Persepolis, the ruins of which are to be seen at this day. The city of Persepolis stood several centuries after Alexander's death.

26. *εἰσὲς*, i. e. *ἄλλων τεινόντων*, *ἃ δὲ γίγνεται εἰσὲς ἐστὶν*, or *δωρεὰς εἰσὲς*.

33. *πρὶ* *ἴχιν*, instead of *τοῖς ἐχρηστούς Διὶν ὃ μίλιν*.

- 132 6. *πνῦ*, for drinking.

9. *τούτου, χρόνου* understood. 132
17. *ἐξήλογαι*. The smaller outlets were more numerous, the larger ones were reckoned nine.
23. *ὅν* *καρπαῖς*, i. e. *ὅν ταῖς καρπαῖς δι' αὐτῆται*.
24. *συστίλλεται ὕδασι*, instead of *αἱ αὐτοῦ ὕδασι συστίλλονται*, i. e. *μιούται ὁ ποταμός*.
7. *τῷ Σίρῳ*, in summer. 133
21. *τὸ καὶ γινῆναι*, i. e. *ἵτι καὶ ὦν ἵτι ἢ ἐν τῇ Θηβαϊδὶ χώρα μὲν γινῆναι*.
26. *βώλου*, genit. absol. with *μειούσης*.
27. *προελλόντι*, is connected with *ἔστιν* · *to one who goes farther, a mountain opposes*; instead of *if one goes farther*.
30. *ἑπτὰ θαύματα*, the seven wonders of the world so called.
8. *αὐτῆς*, is used as if *πάλαι* had preceded, which is included 134 virtually in *Θήβας*.
10. *Ἐν τῇ παραίᾳ*, on the other side of the Nile.
13. *τὰ . . . παλῶντας*, the part from the seat upward.
32. *αὐτοῖς*, for *μόνοις*.
5. *καύσαντες*. The vein of rock containing the gold is made 135 brittle and softened, by kindling fires against it.
12. *μαρμαρίζουσιν*. The ore in those mines had a lustre like marble.
13. *ὁ* . . . , *παραγάγουσι*, i. e. *ὁ εἰς τήν τε καὶ ἀλλὰ βίη μόνον χράσονται*.
24. *ὄντων*. The pounded ore was placed in a series of hand mills, and in them more finely reduced.
32. *τὸ* . . . , *ἔχον*, that which contains gold.
10. *ἄλλων*, of the other substances thrown in as a flux, to promote 136 the fusion of the metal.
27. *ὁν, ὁ περιβόλος* understood.
λίμνης, the lake Mareotis.
6. *τῶν, πάλιν* understood. 137
17. *χρῶνται*, use for food.
9. *κύοντα*, inclining, literally, nodding. 138
17. *ὅν* *ἄγχιον*, i. e. *ἄγχιον ἰσχυροτάτα*.
7. *Σίτας*. The whole region extending inward presents to the 139 eye a continued series of sand hills.
ὅσον σπανίζει, so great is the scarcity.
8. *ποσῶτον πληθύει*, so great is the abundance,
13. *ἰσχυροτάτα, αὐτοῦς* understood.

- 139 15. περιγραφόμενος, i. e. *ἐχόμενος*.
 16. ἔχοντα εὐχες, i. e. *εὐτυχισμένον*.
 24. ἀπειρία στήλων, the colonies founded by the Phœnicians in Spain, not only on the Mediterranean, but on the Atlantic, without the pillars of Hercules.
 27. τῇν οἰκίῳ, that part of Lybia which admitted any other than the wandering mode of life; οἶον ε' ἦν for ἔξῃ.
 30. αὐτοῖς, i. e. τοῖς Ῥωμαίοις contained in Ῥώμῃ.
 31. αὐτῶν, τῶν Καρχηδονίων understood.
- 140 1. ἐν τῇ πόλει, in the capital.
 4. παλιμνησμένοι, in the hope of escaping a war.
 Κεσίπτος ἀπαπαλιμνῶν, an attempt was made to renew the war, viz. by the Carthaginians.
 8. ἐρίχῃ, on account of a wart of hemp, the women gave their hair, in order to make of it the necessary ropes for the Catapulta.
 16. ἰάλλω, from ἰάλλω.

HISTORY AND BIOGRAPHY.

Plutarch was born at Chæronea, in Bœotia, A. D. 50. He went to Rome, and there taught philosophy. Having received the office of consul from the emperor Trajan, he became prefect of Illyricum; and was afterwards appointed by Trajan governor of Greece. In his old age he was a priest of Pythian Apollo, and died in his native country about A. D. 130. He has left many monuments of his great learning and fertile genius; but in style he did not acquire the elegance of the great masters of antiquity. His writings, however, constitute a large and valuable treasure of learning, from which the old, the middle-aged, and the young may derive the greatest pleasure and profit. The works of Plutarch are commonly divided into two classes; the one comprehending his *LIVES*, a very excellent and useful work; the other his *MORALS*, &c. all of which are enumerated by the learned Fabricius in his *Bibliotheca Græca*. The following are some of the editions of his works. 1. *PLUTARCHI CHÆRONENSIS opera quæ extant, Græcè, ex vetustis codicibus emendata per Henricum Stephanum, 6 tom. apud ipsum Steph. 1572, in 8vo.* 2. *Eadem, Gr. et Lat. ex versione Hermanni Crusæi et Gul. Xylandri, cum notis Xylandri et H. Stephani, &c 2 tom. Francof. 1620, in fol.* 3. *Plutarchi*

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 1795, &c. in 8vo. For further information respecting Plutarch,
 consult Fab. Bib. Gr. Lib. IV. cap. XI. & Christoph. Theoph.
 Harles Introd. in Hist. Gr. L. p. 331.

1. *ἄστυ*, the city of Athens, which is always understood by the 141
 word *ἄστυ* in speaking of the concerns of Attica.

2. *πελιμῦντις ἔξκαμον*, a stronger expression than *ἔξελίσσων*,
fought through.

3. *γράφει* and *ἔπειν* express the one a *written proposal*, the
 other a *verbal recommendation* of a law.

6. *ἀρχῆς*, equivalent to *προφάσις*, *pretence, occasion*.

9. *παραινητικῶς ἔχων*, is equivalent to *παραινῶν* in its neuter
 signification, *to be insane*.

10. *ἀπὸ στόματος*, *by heart*.

11. *ἐξικήμεν*, as if he had just arrived from a journey; for on a
 journey only, the Greeks wore caps.

12. *ἡρώκεος λίθον*, an elevation from which the heralds were wont
 to address the people.

13. *ἐν ᾧδῃ*, equivalent to *ᾄδων*, *singing*.

14. *ἤλθεν*, instead of *ἐλήλυθα*, as also in prose the aorist is often
 used instead of the perfect.

15. *ἰσίων*, to be pronounced in scanning as two syllables — used
 instead of *ἵππ κοσμίως συντιθέντα*.

ᾧδον θύμινος, instead of *ᾄδων*, as *τίθεσθαι* is used instead of
τιθέναι.

ἀντ' ἀρχῆς, i. e. *ἀντὶ δημαγορίας*, a song instead of an ha-
 rangue; or, *ἀντὶ τῶν πεζῶν λόγων ὡς αἱ δημαγορεύσεις ἐς ἀρχῆς*
χρῆνται.

17. *στρατημίον*, rather than *στρατημένηον*.

21. *προσσητάμεναι*, being in the middle voice, here indicates, ap-
 pointing as commander over themselves.

142 1. Τὰ μὲν οὖν δυνάμει τῶν λειτουργίων for τὰ μὲν δυνάμει λειτουργία, and that equivalent to τὰ μὲν ἐπὶ αὐτῶν πλείστον λειτουργίαι. The τὰ μὲν is opposed to ἄλλα δὲ in the last sentence of this section.

2. καταλαβὼν, instead of ἰδὼν.

5. κληύμενος, future participle, expressive of design.

7. τὸν ταχίστην, instead of ὡς τάχιστα. Vigerus. S. ii. note 15.

10. πωτίων. The order is, προσίταξι τοὺς μηδὲνα γινώσκοντας τῶν πωτίων παίζειν καὶ χοροῖσιν.

16. ὡς ἐπὶ, i. e. νομίζοντες ἐπὶ γυναικας ἱκνηδῆν.

17. ὅστις, i. e. ἐν ταύτῃ τῇ ἀμίλλῃ, ἐν ταύτῃ τῇ θορύβῳ, τῶν πλεονεκτημάτων ἐπ' αὐτούς. — ἐν νῆσῳ, i. e. Salamis. — ἔχων, i. e. καταλαβὼν.

20. φυλῆς. The citizens of Attica were divided into ten tribes (φυλαί), and these again geographically into 174 δήμοις.

21. δῆμον. The name of the *Demos*, to which Aristides belonged, was *Allopede*.

Ἀλωπεκίην, F. p. 183.

22. εἰ μὲν, instead of being followed by εἰ δὲ, a varied expression is introduced, πρὸς δὲ τοῦτοι τὸν λόγον Δημήτριος, &c.

25. Φαληρεὺς. Demetrius Phalereus was a distinguished and opulent rhetorician and statesman, under Alexander's first successors, who doubtless would consider poverty a great evil.

143 4. χρημάτων. The genitives χρημάτων and δόξης add emphasis to πρῶτα and ἄμισθι, and the whole phrase is equivalent to οὔτε χρημάτων οὔτε δόξης μισθὸν ἐκδιζήμενος. Adjectives and adverbs compounded with a privative frequently govern the genitive, when the idea of privation (ἀνυ) is predominant.

8. Οὐ γὰρ. These lines are from the play of Æschylus called *The Seven against Thebes*. They are a description of the genius and temper of Amphiarus.

9. Βαβύαν. The character of Amphiarus is here compared to a deeply ploughed and therefore fertile field; περπαῦμενος, that is, ἔχων περπορήαν βαθύαν ἄλοκα.

14. λοχμέμενος ἢ ἀντιβῆναι πρὸς, &c., that is, τῶν δικαίων ἱνα, δυνατός ἢ καὶ ἔχθρας ἀνημποῦν, καὶ δι' ὅντων μὴ χαρίζεσθαι.

16. μετὰ τὴν κατηγορίαν, after the accusations, or charges were made, or exposed.

οὐ βουλευμένων, on account of the great esteem which was entertained toward Aristides.

16. *καθιστάμενος, the defendant; the plaintiff was called δάσων.* 148

17. *ψῆφος.* The most ancient way of giving sentence was, by black and white pebbles called *ψῆφοι*: the black were used to condemn, and the white, to acquit.

18. *ὅπως ἀποσφίγη.* The optative is placed after a conjunction, which expresses design, if preceded by a verb of the past time.

21. *ἀλυσηνός.* Sometimes that word which by its signification would be the principal verb, is made a participle, and depends on another verb.

25. *αἰσθάνει παρῖχι, i. e. αἱ πολλαὶ τῆς δικαιοσύνης αἰσθάνονται μάλιστα.*

26. *ὀπάδχων,* used with the article τὸ as a neuter noun, and governed by διὰ.

26. *δημοτὴς, ὡς understood, — the mere private man and citizen, opposed to βασιλικωτάτην.*

28. *Δίκαιον,* in apposition with *προσηγορίας*; or as if it were, *ὅτιν ἀντὶν, ἄνδρα πίνετα καὶ δημοτικὸν ὄντα, προσηγόρευσαν τὸν Δίκαιον.* The amendment adopted by Reiske (*τοῦ Δικαίου*) is a more convenient, than correct reading.

28. *Ὁ, (id quod,) referring to the preceding clause.*

29. *Πολιορκηταί.* Alluding to Demetrius Poliorcetes; Ptolemy Ceraunus, king of Macedonia; Seleucus Nicator of Syria; Pyrrhus the Eagle of Epirus; and Antiochus Hierax.

1. *νίκη, the victory over the Persians.*

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4. *ἔνμα θίμιναι.* That is, *giving the 'fear of tyranny' as a name to their envy of glory.*

6. *κόλαισι, check or restraint.*

7. *ὀστράκων, the shells on which the voters wrote their decision.*

9. *τυχόντων, as to a casual bystander.*

11. *μή* is often, as in this place, only an emphatic particle of interrogation.

14. *ἀπεσφίσθαι, λίγισται understood.*

19. *καί,* refers to other events related previously. — *Λακεδαιμονίων ἡγουμένων, while the Lacedæmonians were at the head of the Grecian confederacy.*

20. *ταχθῆναι, to be assessed; κατὰ πόλιν ἑκάστῳ for ἑκάστῳ τῶν πόλεων. — τὸ μίτριον their proportion.*

23. *δύναμιν.* The construction is, *ἰξίαι ἑκάστῳ (for ἑκάστῳ τῶν πόλεων) τὸ κατ' ἀξίαν καὶ δύναμιν.*

24. *τρέπον τινα, in some sense.*

- 144 32. καὶ *εὐπλοῦς* *αἰσθητός*, and especially when, soon after, their power was doubled, and again tripled, by other rulers; *φίρειν* understood.
33. *ὡς τὸ ἄρχεον*, inasmuch as Aristides procured to Athens to take the lead, or possess the Hegemony, in Greece.
- 145 2. *ἑλκυστός*, torch-bearer, one of the greatest dignities at the Eleusinian mysteries.
4. *περὶ δὲ*, with respect to the things charged; *μυρίαις κατηγορίαις*, they accused him faintly.
5. *λέγουσιν ἔξωθεν*, (opposed to *περὶ δὲ*) a point not included in the indictment.
9. *ῥιγνύμενα φανερώς*, that shivering from cold in public, i. e. *ἐν τοσούτῳ φαῦλῳ τριβώνῳ ἐμπιχόμενον*.
17. *διδόντες* may be rendered *offering*. It is what the old grammarians called "*conatum sine effectu*."
18. *ὡς*. The construction is, *ὡς αὐτῇ μᾶλλον προσέειπεν μίγνα φέροντες διὰ τὸν πνύοντα, ἢ Καλλιπὰ διὰ τὸν πλοῦτον*.
26. *τοὺς βαρβάρους*, i. e. *τοὺς Πέρσας*, the Persians.
27. *ἐόντους ἰσχυροτάτοις*. The nominative is here used with the infinitive referring to Themistocles.
- 146 3. *ἐφ' ἣν*, optative mode in *sermone obliquo*.
7. *ἁλειψας*, anointed himself, that is, prepared himself, a figure borrowed from the palestra.
9. *Λαυριευστικήν*, so called from *Laurium*, a ridge in Attica abounding in silver mines.
11. *σπερμίδων*, a word peculiar to Orators when mounting the rostrum.
15. *H, see note above p. 55. l. 12.
17. καὶ διος *παρεῖχον*, instead of καὶ τὸ περὶ τοῦ αἰνῶν ἀφίξασθαι διος ἀμφίβολον ἦν.
17. *ἐπιστάμενον*, holding up before them, like a scarecrow, for example, a Gorgon on a shield.
22. *τὴν πόλιν*, equivalent to *τοὺς πολίτας*, with which *ἀξιομαχούσης* in the next clause must be considered as agreeing.
23. *ὡς*, thus used with a participle expresses ground or reason.
27. 28. *δέμα, ὡς τῆς*, the implements of free citizens.
31. *καθερὸν*. The strictness and purity of republican government requiring that the citizens be exempted from all servile labor.
- 147 4. *εἶναι*. The construction is *κατέλειπον Μαρδόνιον ἱκανὸν εἶναι*, he left Mardonius to obstruct the Greeks in the pursuit.

8. *ἑλπιόντας*. The construction is, *καὶ ἵκυσιν (ἀντοῖς) ἑλπιόντας* 147
τῆς πόλεως.

ὡς *Ἑλλάδος*, with the superlative, *as far as possible from Greece*.

9. *Προεχόντων, τὸν νῦν* understood.

11. *τῶν μὲν Ἑλλήνων, ἄλλων* understood, *the other Greeks*.

13. *ὁμοῦ τι*, equivalent to *σχιδόν*, *nearly*.

16. *ὀπισχυόμενοι*. The construction is *ὀπισχυόμενοι παρῆξιν τοῖς Ἑλλησιν ἐκόντας παιδόμενοι αὐτοῖς*.

ἄνδρες ἀγαθοὶ, *gallant warriors*;

22, 23. *Αἱ μάχαι* viz. the battles at Artemisium.

6. *ἐκπύει*. The construction is, *οὐ κακῶς εἶπεν ἐκπύει*.

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ὧς, for *οὗ*, *where*: *φαινήν* Doric for *φαινήν* ' *κρηπίδα*, *base*, ' *foundation*, a favorite trope with Pindar.

14. *περιεχόμενον*, *being wholly occupied* with the Peloponnesus: *ἐντὸς Ἰσθμοῦ*, *within the Peloponnesus*.

19. *σερατοῦ, τῶν πολέμων* understood.

20. *ἐμψύειν*, *to trust* to.

21. *ὡς ἐπιστάμενοι* *προΐμεινον*, *nor did they acknowledge that as a preservation whereby men were obliged to desert the temples of the gods and the monuments of their fathers*. *Προΐμεινον* agrees with *ἀνδρῶν* understood, and that is governed by *σωτηρίαν*.

25. *αὐτοῖς*, in reference to the collective noun *πλήθος*.

27. *μυδιούση*, i. e. *ἀρχούση*.

ταῖς ἐν ἡλικίᾳ, *those of age*, i. e. able to bear arms.

33. *πανταχόθεν*. The construction is *καὶ ἔξιναι (ἐψηφίσαντο) τοὺς παῖδας πανταχόθεν λαμβάνειν τῆς ἐπώρας*.

1. *τὸ θάλαμα*. The construction is, *τὸ θάλαμα τῆς ἐόλης τοῖς μὲν* 149
καρῶν ἐκτεν, τοῖς δὲ θανάμ.

2. *προσιμπόντων, τῶν πολέμων* understood, included in *πόλεως*.

4. *καὶ τίκων*. These words have been conjectured to be interpolated. But Plutarch, in his description of the separation, could hardly forget the children; it gives also to the sentence a roundness and finish.
ἦσαν, that is, *Salamis*.

6. *ἔλιν ἔχον*, i. e. *ἐκείνον*. So, *φίλον ἔχον*, *to inspire fear*.

7. *γλυκυθυμία τις ἀπὸ τῶν ζώνων ἦν*, *ἐπιπλῶσα (τὸν θυμὸν), moving the feelings*.

14. *λίγουν*. The construction is, *οὗ τὰ φρονεῖν εἶναι λίγουν τὸ δύνασθαι*, *do*.

- 149 15. Ταῦτα, *the following*.
 17. αἰεῖν, *τὰς ἀγκύρας* understood; *to weigh anchor*.
 21. τοῖς ῥασιζέουσι *they chastise those who start before the signal*.
 26. ἀνῆγον ἐπὶ, instead of ἐπανῆγον.
 27. ἄπειλις, because Athens was deserted by its inhabitants and in the possession of the Persians.
 30. καταλιλοίπαμι, perf. mid. of καταλείπω.
 32. αἷ. The construction is, αἱ νῆς παρεστῶσι βοηθεῖ ὑμῖν βουλευόμεναι εὐζείνῃσι δι' αὐτῶν.
 34. τις Ἑλλήνων, *every one of the Greeks*: more forcible than οἱ Ἕλληνες. Themistocles threatened a removal in the Athenian fleet, in order to settle in a new country.
- 150 3. ἴδες τῶν Ἀθηναίων instead of ἴδες μὲν οἱ Ἀθηναῖοι. The genitive shows the object of the fear.
 5, 7. μὲν δέ, sometimes indicate that two circumstances are contemporaneous, in which case the first clause may be expressed by *while*.
 6. ἀπὸ τοῦ καταστρώματος, *from or upon the deck*.
 γλαῦκα, the *owl*, sacred to Minerva, the protectress of the Athenians.
 13. δυνάμειον, πῆς πικτικῆς καὶ τῆς ναυτικῆς understood.
 ἔξήρῃσαν Ἕλληνας, *the words of Themistocles escaped from the minds of the Grecians*.
 18. εἰ, for ἵνα, by a frequent idiom.
 19. βόθθειαν, *advantage*.
 20. τῇς στραγματείαν. The article indicates that the circumstance was well known; *the notorious stratagem with Sicinnus*.
 25. τὰ βασιλῆος, *the cause or interest of the king*.
 27. ἐν φ. χρόνῳ understood.
 29. εἰλος, is here equivalent to ἐντολὴ *command*.
 32. στεῖνον, the strait between Salamis and the main land.
 διαζῶσαι, from διαζώννυμι.
- 151 2. Φανόδημος. Phanodemus wrote a history of Attica, which is lost: of Acestodorus nothing is known.
 3. ᾧ, dat. sing. of ἦ, ἡ, ἦ. It is also used adverbially for ᾧ ᾧ, *in what manner*; and also for ἵπου, *where, in which place*.
 5. Κεφάλαιον, two mountains, opposite Salamis and near the boundary between Megara and Attica.
 6. παρεστῆκεν αὐτῷ, *placing near himself*.
 10. Ἐξέτη, governed by ἦν. F. p. 166,

11. *ἀντίμαχον*, i. e. *αἱ ἐκχρησθέντες ἔχουσιν ὅσων*. 151
12. *λόγος*, the computation.
13. *ἐν πλείοσι*, governed by *κατὰ* understood.
15. *ὧν*, of whom; governed by *εἰσπαρεῖς*.
17. *φειδέξας*, instead of *τηρήσας*, watching, observing.
19. *ἐν πνεύμα λαμπερῷ*, a fresh, strong wind; *ἔρρει καθόρουσαν*. At a certain hour in the morning, a wind from the sea always prevails in these regions.
23. *προεσώπων*, this participle agrees with *ἡ* the relative pronoun at the beginning of the sentence.
24. *πλεγαίαι*. The winds and waves brought the Persians' ships round broadside to the Greeks and thus exposed them to the latter.
28. *Θυρίαιον*. The Thriasian field of Eleusis was traversed by the procession of the initiated when they bore the image of the young Iacchus from Athens to Eleusis.
30. *Ἰακχον*, the name of Bacchus in the Attic Mysteries.
1. *ἄπ' Αἰγίνης*, coming from Ægina. 152
2. *Διαιπίδας*, i. e. Peleus and Telamon, who were worshipped in Ægina.
6. *ἐν πλείοσι ἰξισούμενοι*, equalling them in numbers, because, in the narrow strait, a part only of the Persian vessels could be brought into action.
10. *ισόλιον ἔργον*, i. e. *ταυμαχία*.
13. *Πόλειον*. To *πόλειον μὲν* in the protasis, *ἀνδρῶν δὲ* in the apodosis ought to correspond. Instead of *ἀνδρῶν δὲ*, however, *Θιμιστοκλειῷ* stands, which is equivalent.
16. *ταῦ βωμοῦ*. From the altar of Neptune the commanders received each two ballots (*ψῆφοι*) in order to vote, who was entitled to the first and who to the second prize.
17. *διότιον*, literally *second*; it here signifies *next*.
28. *αὐτῷ*, instead of *ὡς αὐτοῦ*.
1. *λιπώμενος inferior to*.
4. *ἐμήχανον ἔσεν*, in Latin, *immane quantum*.
6. *ἔπειθε*, endeavoured to persuade, exhorted.
8. *ἐὰν ἑαυτὰς σίσθαι*, to put themselves in battle array.
9. *τῶν πολλῶν*, (*plerisque*,) See Hermann. ad Viger. p. 723, 96.
10. *Κεραμεικῷ*. The name of a street and ward in the western part of Athens.
11. *χαλόν*. It was the custom to consecrate in a temple whatever one foreswore the use of, thenceforward: *διὰ χειρῶν* for *ἐν χειρῶν*.

- 153 21. Μαράωνος, i. e. τῶν ἐν Μαράωνι ἀρχόντων.
 'Ορμήσαντα πολιτίαι, *engaging with zeal in political life*.
 23. μιστοὶ δὲ, i. e. κορεσθεὶς, *being satiated, weary of doc.*
 25. Οὐκ ἤμιστα, instead of μάλιστα.
 26. εἰφυῖαν ἐνερῶν τῷ ἤθει, for ἐρῶν τὴν εἰφυῖαν τὴν ἐν τῷ ἤθει.
 27. οἷον, as if, (quasi).
 ἀντίπαλον, a figure borrowed from the games, in which antagonists of equal strength were matched together.
 29. Μήδων, instead of Περσῶν. The names are often interchanged.
- 154 1. ἀρχὴν, the general command, ἡγεμονία.
 8. ὑπολαμβάνων, i. e. Κίμων.
 9, 10. ἔλαθεν παρίδμενος. B. p. 297, Rem. 5.
 20. ὅθεν, whence, the antecedent of this relative adverb is Θερᾶσαι, as whence in English may have for its antecedent either persons or things.
 22. τοὺς πολιορκουμένους, that is, the Persians shut up in Eion.
 26. ἀφιλήθη· ἀφιλιῦσθαι τι is to profit by a thing: πλείων agrees with χρημάτων.
 30. καλῶς, honorably gained in war.
 32. Τῶν ἀφίλει, he removed the fences from his fields.
- 155 2. ἐφ' ᾧ, that is δύναντο. Cimon provided a table at his house for the poor citizens, that they might live without working and be able to devote themselves exclusively to politics.
 5. Λακκαδῶν. According to Aristotle, Cimon provided these public suppers not for all the Athenians but for the members of his own tribe, the Lacian.
 9. τὰ ἱμάτια, the outer garment, which, being a simple cloak, was easily removed.
 11. κομψοῖς τῶν πνέτων, the more respectable of the poor: for κομψότης, see B. p. 267. F. p. 166.
 14. Οὐ ἔλλησεν. For he did not so much send him routed from Greece, but pursuing him closely, before the barbarians could rest and halt, he sacked and subverted, &c.
 18. ἄχρι, as far as.
 20. Ἡγεῖται, and other verbs of the same kind govern the genitive, ἄρχω has the same force as ἄρχων ἐμὶ, I am commander, of an army, for instance. They are also sometimes followed by the dative, as, ἡγίμαι αὐτοῖς, i. e. ἐμὶ ἡγίμων αὐτοῖς, I am a leader to them, I lead them.

81. Ἐφορος, Καλλιθέας, Ephorus and Callisthenes, celebrated 156 historical writers, whose works are now lost.

25. προσπλιούσας, part. pres. of προσπλίων.

28. βιασθῆναι, instead of βιασθίσαναι, 1. aor. opt. pass. of βιάζω.

90. ὡς δ' Ἐφορος, *scilicet* understood.

33. ἐξέπασσαν, they escaped.

34. παρανταγμίδων, *drakon* up, in battle.

1. Τῶν δὲ πεζῶν genit. absolute; the land forces, literally, *foot 156 forces or infantry*.

1, 2. μίγα ἔργον ἐπέεσσιν, it seemed to Cimon an arduous undertaking to force a landing.

8. διζαμίνων, τοῖς Ἕλλησι understood.

9. συνέστη, from συνέστημι, ensued.

10. ἔπειτα, 2. aor. act. of πίπτω.

12. χρημάτων, governed by γαμουσας, B. p. 268. F. p. 163.

15. περιηλυθῶς, equivalent to *διεβαλλόμενος* : *τρέπαιος*, equivalent to *νίκη*.

ἐπαγωνίσασα, from ἐπαγωνίζομαι, added another combat or victory; ἄλλοι γὰρ ἔργα μετὰ τὰς νίκας ἐπαγώνισατο.

17. Ὑδρην, Hydrys. As no place of this name is to be found, Lubinus thinks that we should read Σιδρην, (*Sydra*) a maritime town of Cilicia. Hydrys however may be only a corruption of Cyprus, as Cimon sailed to that island immediately after his victory.

διὰ τῶχους, instead of τυχίως.

19. στρατηγῶν, τῶν νῦν understood. The order is, τῶν στρατηγῶν αὐτῶν οὐδὲν βίβαιοι.

μετιόχους ἐχόντων, being in anxious expectation.

22. ἔργον, i. e. μάχη.

23. εἰρήνην, this peace, if it was actually concluded, was not an immediate, but remote consequence of the victory of Cimon.

23, 24. ἑκατὸν δρόμον, four hundred stadia, according to the computation of Plutarch at the end of the life of Cimon.

25. Κυανίαν. The Cyanean rocks were at the entrance of the black sea, and the Chelidonian, opposite the south coast of Lycia.

1. ἀνισότητες, inequalities. See Corn. Nep. Vit. Alcib. 1. 157 "Omnes admirarentur, in uno homine tantam inesse dissimilitudinem, tamque diversam naturam."

5. πεζόμενος, or according to some manuscripts, *πνεόμενος*, corresponding with the following *πνεόμενος*.

- 157 6. τὰ δῆματα, a technical term in wrestling, signifying the opponent's arms around the neck.
7. αἰς ἥ, See Viger, p. 121.
10. Ἦτι μικρὸς ὢν, being yet small, or while he was yet a boy.
13. τῇ παραδῶ τῆς ἀμάξης, in the track or passage of the wagon; the way in which the wagon was going.
- Μὴ κυδομένου, τοῦ ἀνθρώπου or φαρμαγοῦ understood.
15. κατὰβαλὼν, ἑαυτὸν understood.
16. οὕτως, equivalent to αὐτοῦ οὕτως κυμίνου.
23. σχῆμα, in reference to the appearance of the whole body, μαρὰ, to the countenance or face.
- διαφθεῖρυν, ἴλιγῃ understood.
24. αὐλοὺς δι. The construction is, αὐλοὺς δι φωνῶντος ἀνθρώπου τῷ στόματι τὸ πρῶτον καὶ (even) τοὺς συνήθεις πᾶσι μέλις ἂν διαγινώσκαι.
26. λύειν.....σφάζειν, that the lyre spoke and sang with him who used it.
27. ἀποφθέγγειν, τὸν αὐλῶντα, understood, i. e. τὸ τοῦ αὐλῶντος ῥήμα.
- 158 2. θαλίγησθαι. The Boeotians were derided by the Athenians, as inferior in capacity.
5. ἀλυστή. Marsyas, who found the pipes which Minerva had cast away, and challenged Apollo to a trial of musical skill with him.
9. ἰξίταις, a technical expression, used of players who were hissed from the stage. It is here synonymous with ἐξιβλήθη.
- τῶν ἐλευθέρων διατριβῶν liberal pursuits; (artium liberalium, ingenuarum.)
13. καὶ ἑαυτόν. See Viger, p. 638.
15. Ἐἴτα, strengthens the expression of a question, and shows sometimes astonishment and sometimes indignation.
20. τραύματι περιπιόντες, equivalent to τραβήκτες.
22. μετὰ τῶν ἴσλων, whereby he escaped the disgrace of losing his shield.
24. περιβύσαι, a tropical expression taken from the act of crowning.
26. ἐν ταῖς καλαῖς, in what was honorable.
27. πανοπλία, the armour, of which the prize of bravery consisted.
29. ἐπιδόσιος, a voluntary contribution to the state.
39. ἕτερος. Quails were, like cocks, trained to flight.
- 159 4. Αἱ ἱπποτροφίαι.....δεμάτων, his zeal in the rearing of horses for the games was famous, especially (καὶ) in the number of cars, or spans.

8. Ὀλυμπιάδων, at Olympia, at the Olympic Games. 159
7. ὡς Θουκυδίδης. See Thucyd. Lib. VI. 16.
10. ἐν ἔσματι, in a triumphal song, on the victories of Alcibiades.
11. ἁ νῆα for ἡ νῆα and Ἑλλάνων, are Doric forms, used often by the Attic lyric poets. See B. Introd., last paragraph.
- ἡ μηδὲς, ἴλαχε understood.
18. αὐξάνεσθαι, δόξῃ understood; to increase, in fame.
19. τοῖς ἄλλοις, in reference to his abilities and splendid accomplishments.
- περὶ τὸν λόγον, i. e. τῇ τοῦ λόγου διόσκειν.
20. ἄγωνες, public contests, in the forum.
21. Εὐπολῆς. Eupolis, a writer of old comedy.
22. Λαλῖν, governed by ἔριτος. F. p. 175. obs. 2.: λαλῶν and λῆγιν are opposed to each other; as Pliny in like manner says, *aliquid esse eloquentiam, aliud loquentiam*.
23. Περθιδᾶς. Perithcdæ was one of the Attic δῆμοι.
25. αἰ παρῴχιν. Hyperbolus, constantly derided in the theatre, afforded sport to almost all the comedians.
26. κακῶς ἀκούειν, (male audire.)
28. ἐπιθυμῶν, that is, ὅτι ἐπιθυμοῖτο.
29. εἰ ὀστρακκον, instead of εἰ ὀστρακισμὸν.
31. παραμυθούμεναι, soothing, hence diminishing.
33. ἐν τῶν τριῶν. Either Nicias, Phæax, or Alcibiades.
1. τὰς στάσεις, the parties. 160
9. ἀγνοίαις. The sense of this sentence may be seen in the following paraphrase: ἀπολωλότων ἦδη τῶν πραγμάτων (τῆς πόλεως δουλοπείας) λογισμοῖς χρησάμενοι, ὡς πάλαι, ὅτι σώζεσθαι ἔτι ἰδύμενοι, οὐκ ἐχρήσαντο, συνέσαν ἦδη τὰς αὐτῶν ἀμαρτίας.
10. ἐργῇ. Alcibiades, after his first banishment, had been placed in command of the navy. He was deprived of the place, because he had failed to fulfill all the expectations of the people, and thereupon betook himself to Bisanthe in Thrace.
11. Ὀνησίῳ, Antiochus, who in the absence of Alcibiades, and against his order, engaged the Spartan fleet and suffered a defeat.
14. ἐκ τῶν παρόντων, i. e. τῶν πραγμάτων οὕτω κακῶς ἰχίντων. ἀνίφρι, ἱαυτὴν understood; the same as ἀνιέλλειν, like a blazing light, alternately growing dim and renewing itself.
16. πρῶτον φεύγων, for ἐν τῇ πρῶτῳ φυγῇ.
20. ἱσθῆι, equivalent to ἰσθῆλι.

160 23. *ὡς οὖν*. The construction is, *ὡς οὖν ἴσται* (ἔστιν) *Δαριδαμῶντος ἀσφαλὺς ἔχειν τῆς Ἑλλάδος*, 'Athens being the safe possession of Alcibiades'.

161 1. *τῶν κατιστάτων*, the existing organisation.

2. *ἐλλῶν*, magistrates.

4. *ἐκείνου*, i. e. *τῶν ἐλλῶν*.

5. 'Αγὼς, Agis, the personal enemy of Alcibiades and king of Sparta.

6. *Φαρνάβαζον*, Pharnabazus, the Persian governor in Phrygia.

15. *ἔβηται*, issued out; from *ἐκπίπτω* 'έβηται, he fell or rushed out, would be a more correct reading.

16. *τὰ ἱμάτια*, which he had cast into the fire.

21. *ἐκ τῶν παρόντων*, as well as circumstances permitted.

22. *ἐκένθη*, 1. aor. act of *ἐκθίζω*. She buried him in a town called Melissa; and we learn from Athenæus that the monument was in existence in his time. The emperor Adrian, erected a marble statue, and ordered an annual sacrifice to be made at the place, in honor of his memory.

25. 'Αχαρνὰς, a δῆμος of Attica near Athens, about fifteen hundred paces from the city.

162 1. *ὡς ἀνέμελλον*, that is, *ἐμελλόντος τοῦ 'Αθηναίου οὐκ ἀνέμελλοντος*, &c.

5. *ὥτις τῆς πόλεως*, to the danger of the city, if the battle should prove unsuccessful.

τοῦς δὲ, i. e. 'Αθηναίους.

12. *τὰ ὕψλα*, τῆς πλοῦς understood; the tackle of the ship.

χρεῖται τῇ τέχῃ, i. e. *τὰ δόντα κατὰ τέχνην ποιῶ*.

13. *λόγος*, that is, *ἀμιλῆτος*.

20. *τὰ πράγματα*, i. e. the public property.

21. 'Επιφύετο, (*adoriebatur*) that is, *κατηγόρει*. Cleon took advantage of the unpopularity of Pericles to gain an influence over the people himself; the same Cleon that Aristophanes satirized.

26. *οἰκουρῶν*, an expression borrowed from the prudent care of the mother of a family.

29. *ἀντιλέμενοι*, i. e. *ὀφίλοι*.

αλαφροχρίας. It was the custom of the Greeks to divide the conquered lands by lot among the citizens.

163 2. *ἔρυντες* i. e. *οἱ Πιλοσυνόμοι*.

3. *ὅτι δὲ, ἀρῶβηται*, i. e. *τὸν πόλεμον οὐκ ἂν εἰς τοσοῦτον χρόνον μῆκος ἔξειναι*. The war lasted more than 26 years.

8. *οἱ πικρόντις*, i. e. *ἐκ τῶν λοιμῶν* those who survived the plague.

10. ἀμνηστεύοντα, recalled.

18. Οὐδὲν, is connected with the genit. τῶν Ἰσταν Ἀθηναίων.

μίλαν ἱμάτιον, the black garment worn in mourning and on occasion of a prosecution.

22. εἰ, instead of ἔτι.

24. ἀπὸ τηλικαύτης θυμίας, i. e. καίπερ τηλικαύτην ἔχον δύναμιν.

25. ἔχθρῶν, from ἔχθρα, not ἔχθρῆς ἔχθρα ἀνέμιστος, an irreconcilable enmity.

1. Ἐκ τούτων, after the battle at Ægospotamos in which Ly- 164
sander, in the twenty-sixth year of the Peloponnesian war, wholly destroyed the fleet of the Athenians.

2. οἷς πιστεύχαι. The order is, οἷς Ἀθηναίων πιστεύχαι, τούτους πάντας ἐκίλει· or πάντας Ἀθηναίων οἷς πιστεύχαι.

3. φρίσσειναι, λίγων understood.

ἐν ἐν λάβῃ, (quemcumque deprehendisset.)

7. εὐνόμους, that is, πάντα τὰ ἐπιστάδια ἔχοντες.

τοὺς δῆμους, the democratical forms of government.

12. ἑαυτῷ, emphatically —for himself, not for the Lacedæmonians.

13. ἀρεστήνδην, πλουτήνδην, (adverbial forms) i. e. οὔτε ἀρετῆς, οὔτε πλοῦτος λόγον ἔχων.

14. ἱσταιρίαις, the political associations which he had mustered together.

15. ξυΐαις, the associations or clubs alluded to above.

19. Ἀλλὰ καὶ, but rather, on the contrary.

21. γίνοντες, like deceitful wine-sellers, who give good wine as a sample to taste, but measure out that which is bad and sour, (ἔξως).

Εἰδὼς, i. e. ἀπ' ἄρχῃς.

22, 23. οὔτε καὶ, as we sometimes use neque et.

23. τῶν στραγγμάτων, i. e. τῆς πολιτείας.

9. τοὺς φυγάς, the oligarchists, who had been banished from Samos. 165

τὰς πόλεις, i. e. τὴν τῶν πόλεων διοίκησιν.

11. παριστήσαντο, i. e. ὤλι.

14. Μουνυχῖονες, Munychion, corresponding to the month of April.

15. ἐν Σαλαμῖνι, near Salamis. See Viger, p. 606.

17. φρίσσαν, that is, τῶν Ἀθηναίων.

20. ἰστέον γνώμην, another opinion.

εὐθέσιν, ἐν τῇ τῶν συμμάχων συνουσίᾳ understood; ἰστέον ἀλυσέσθαι, and that he should now propose a different counsel (γνώμην) or opinion in respect to them as unfaithful to their engagements.

- 165 22. *ἀν*, strengthens the meaning of the advrb.
 27. *πρόδωκεν*, the name given to what was chanted by the chorus in entering the orchestra.
 28. *ἤλθεν*, instead of *ἦλθεν* the original form of *ἰλυίδης*.
 29. *Πρὸς πρὸς, εὖν* for *εὖν*, *πᾶλλον* for *αὐτῶν*, are Doricisms.
ἀγρίουρας πᾶλλον. According to Euripides, Electra was given in marriage by her mother to a needy peasant. This fortune of the princess and her royal house was compared by the hearers to the fate of Athens, once so renowned and now so fallen.
 30. *φανῆναι, αὐτοῖς* understood.
- 166 9, 10. *συναρμόνιος*, more correctly *ἀρμόνιος* or *συναρμόνιος*.
 10. *συναρμόνιος*, *Καλλιόχη* understood.
 16. *ἐνός*. It was considered a point of modesty or decorum to carry the arms wrapped in the cloak.
ἵτοι τόχῳ, because he seldom wore a cloak.
 17. *ἔτι*, (*siquidem*.)
 18. *γυμνός*, with under-clothing alone.
 18, 19. *εἰ μὴ εἴη*. The Optative sometimes expresses an action that may be repeated.
 22, 23. *ἀπὸ τοῦ προσώπου*, from the expression of his countenance.
 25. *Χάρεσι*. Chares, a general in ill repute: *ἰσχυρῶς*, like the Latin *supercilium*, supposed to be the seat of haughty disdain.
λίσσονται πρὸς, i. e. σπᾶνται εἰς τὰς τοῦ Φωκίαντος ἰσχυρῶς.
 2. *Σφηττικός, the Sphettian*; Sphettos was an Athenian *δῆμος*; *Polycletus*, one of the orators of the day.
 3. *ῥήτωρ*, expresses rather rhetorical skill, *εἰς αὐτὸν δυνάμειος* persuasive power, as a speaker.
 6. *ἀντίμα*, i. e. *ἡσυχῇ*.
 9. *ἀντίβλεπον*, equal to *ἵσταν*: *πίσταν*, i. e. *δύναμις εἰς τὸ πᾶν*.
 11. *ἱεῖναι*, such for instance as Chares. The rapacious conduct of the troops and their commanders was a subject of general complaint among the allies.
 14. *εἰ μὴ, i. e. ἐπὶ*.
 16. *ὡς αὐτοῖς*: *ὡς* is used for *πρὸς*, with persons.
κατῆγον, 2. aor. act. of *κατάγω*.
 17. *τῶν Ἀθηναίων*, genit. absolute.
ἰστυόλιμοις, i. e. *εἰς πόλιν καταστάντων*.
 19. *ῥημίζων*, perf. pass. part. of *αἰρίω*.
κατίπλινται, 1. aor. act. of *καταπλύν*. F. p. 76. Exc. 2.

19. πρῶτον μὴν : these words refer to 'Ως δ' οὖν below.

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21. ἰσχυρῶς, zealously ; τὰς διαλύσεις, the conditions of peace offered by Philip.

22. ἀντιπερὶσσεύοντες, i. e. ἀντιλιζαντες, or ἀντιπείναντες.
 εἰσδόντων, part. perf. mid. of ἴδω.

24. 'Εγὼ γὰρ ἄρξω : γὰρ affirms the question, strengthening the assertion of the interrogator. *I dare*, replied Phocion, *even though I shall govern you, in case of war, and you me in case of peace.*

28. Ω εἰ, see Gr. and Eng. Lex. under εἰ εἰν.

29. Οὕτω γὰρ, εἰαν κινῶμεν understood.

30. πᾶς δυνόν, that is, πᾶς κίνδυνος. The justness of Phocion's fears was confirmed by the events, as the fatal battle of Cheronæa followed these transactions.

31. 'Αλεξάνδρῳ. Phocion was sent ambassador to Alexander after the accession of the latter to the throne.

2. εἰπὼν. The construction is, καὶ εἰπὼν πολλὰ εὐσπέρως καὶ 168
 πρὸς τῶν φύσει καὶ βούλησιν 'Αλεξάνδρου.

3. τοῖς πράγμασιν, τῆς 'Ελλάδος understood.

4. ἢ τι αὐτόν, a euphemism for εἴ τι πάθει, as in English, *If any thing should happen to him.*

αὐτόν, i. e. 'Αλέξανδρον.

11. Τὸ ἴσται, what is admitted to be true with respect to the presents (χρημάτων), is, &c.

13, 14. εἰ δὲ ποτε, our tandem.

19. εἰ δὲ. There is a slight irregularity in the construction here. After τῆς μὲν γυναῖκα should have followed τὸν δὲ Φωκίωνα ἀνυμνῶσαντα.

24. εὐφημῶν, a strong expression of dissent ; in Latin, *bona verba*, *quæso* ; in English, *God forbid*.

25. Καὶ μὴν, and yet. Phocion would say, that to live contented with less was to be a better man.

26. Τὸ δ' ὅλον, instead of τὸ δ' ὅλον εἰπὼν, in a word.

27. κἀκεῖνον, 'Αλεξάνδρον : διαβαλῶ πάλιν, *I shall bring into suspicion with the city.*

After the death of Antipater, his son Cassander, and Polysperchon 169 the guardian of the Macedonian king Arrideus, strove to acquire generally the possession of Greece. Phocion being accused by the people, at the instigation of Polysperchon, of treasonable attachment to Cassander, was deposed from the rank of commander, and delivered over to the people for trial by Polysperchon.

- 169 1. *eis 'Athēnas*. They had been to the camp of Polysperchon to justify themselves.
5. *τὸ θίαστρον*. The public assemblies were often convoked in the theatre.
7. *δτιμοι*. Those pronounced infamous for certain crimes, lost all civil privileges, among others, that of voting.
- ἀλλὰ *παρεσχίντες*, but throwing open (*ἀναπισπασμένων παρεσχίντες*) the tribunal and theatre to all of either sex.
10. *ἐκείνοις*, i. e. *'Αθηναίοις*. Polysperchon here cajoles or rather derides the Athenians, by calling them free and independent.
17. *τῶν πολλῶν* the mass, the mob.
22. *μὴ ἀκούσαντες*, that is, *εἰ μὴ ἀκούσαντες*.
25. *τούτους δ'*, his fellow prisoners.
- 170 1. *'Αγωνίδης*. The person who had denounced Phocion to Polysperchon.
11. *στρεβλῶσμεν*. The rack, usually applied only in the case of slaves, was sometimes also made to precede the death of citizens.
14. *Ἐπικυρωθέντες ἀποδοθείς*. The decree being decided (that is, that it should be death without the torture) and the vote put.
16. *στυφαινωσάμενοι*, as after a victory.
22. *οἱ ἄλλοι*, i. e. *καταδικασθέντων*.
24. *τὸ δὲ Φωκίανος*. The sentence would have been more accurately expressed thus, *τὸ δὲ Φωκίανος πρόσωπον ἰφαίνετο ὡς ἐστὶ στρατηγῶν* (as a commander) *ἄσ' ἐκκλησίας προστάμενος* (escorted), *δ βλίσσαντες*, *ἰθαύμαζον*, &c.
28. *Ὅτι*, in the beginning of a subject instead of *ἐντί*.
- 171 2. *οὐκ ἴθην* (*negavū*), he refused.
3. *ἔλαβον*, a weight, and especially the weight of a drachm, which was the usual portion for those who were condemned.
5. *δωρεάν* (*gratis*), for nothing.
6. *τὸ κεφάλαιον*, i. e. *τὰς δώδεκα δραχμὰς*.
7. *τῷ Διί*, in honor of Jupiter.
9. *τοῖς στυφάτοις*, as mourners.
13. *μὴδ' ἱεράζουσαν* that the city celebrating a festival had not refrained that day and kept pure from a public execution.
15. *Ὅν μὴν ἄλλ'*, on the contrary.
- ἡγωνισμένοις*. The order is, *ἵδου τοῖς ἐχθροῖς, ὥσπερ ἰδιώταις ἡγωνισμένοις* (as if they had inadequately pursued the race of passion and cruelty), *καὶ τὸ σῶμα*, &c.

22. *χωρὶς πῦρ, a cenotaph.*
24. *παρὰ τὴν ἰστίαν, by the hearth.* 171
25. *αὐτοῖ, i. e. of Athenians.*
3. *μικροῦ διόν, almost, literally, wanting little.* 172
4. *εἰς τοῦτα, i. e. τὸ λέγειν, the art of speaking.*
9. *Εἰπόντες, ἥσιν τινα understood.*
- μεταλαβόντα, like φάναι above, is construed with λέγοντας at the beginning of the sentence.*
13. *πρίσσι. The construction is, πυσθίοντα δι' ἑσὺν πόρεον καὶ χέρις, πρίσσι τῷ λόγῳ ἐκ τῆς δυνάμεως.*
13. *μικρὸν καὶ τὸ μηδὲν, little or nothing, a hyperbolical expression.*
15. *Ἐκ τούτων, χρόνου understood.*
19. *συνέπαιεν, (continuasse) to have passed in succession.*
20. *ἐπεὶ αἰσχύνῃ, so that it should not be possible for him through shame to go out, even though he much wished it.*
21. *Ὡρμησι πορὰ, he engaged in public affairs.*
- Φωκικῶς. The Phocian war was waged on account of the plundering of the temple at Delphi, between the Phocians on the one hand, and the Boeotians, Locrians, and Thessalians on the other. Ol. cv. 4.*
25. *περιβλεπτος ἦρθη, a stronger expression for περιβλεπτος ἦν.*
29. *ἦν ἰστίαν, that they had to contend with an illustrious man.*
1. *Ἡ φασιγὰ, instead of φασιγὰ ἦν ἔτι ἡ πολιτεία Δημοσθένους ἦν* 173
(it was plain that it was the political system of Demosthenes) εὐδὲν ἴσθι.
3. *ἐφ' ἐκάστῃ, on every occasion.*
6. *δίκατος, i. e. αὐτὸς μὲν ἑνὶά ἄλλων, he himself with nine others.*
8. *Οὐ μὲν, (nec tamen) nor indeed.*
10. *τοὺς περὶ Αἰσχίνην, not only signifies, those about Æschines, but Æschines and his company.*
- Φιλοκράτης, or, according to some copies, Φιλοκράτη.*
13. *βασκαίνων, i. e. ἐνὸς βασκαίνων.*
19. *Ἐβόρμησι, equivalent to ἐκίνησι στόλον ἐκτίσσειν ὁ Δημοσθένης.*
24. *συνίστησι, united them all in one confederation.*
26. *πολιτικῶν δυνάμεων, municipal troops.*
27. *ταῖς ξίσις, mercenaries.*
31. *ὁ μίγιστος, i. e. χαλιτάτατος.*
34. *εὐδοκμοῦντας. The Thebans at this time enjoyed great military reputation in consequence of the battles at Leuctra and Mantinea.*
2. *εὐδελουμένοις. The Thebans had lately received great benefits from Philip after the Phocian war.* 174

- 174 5. διαφορῶν. The order is, καὶ μέγιστα τῶν πολεμικῶν διαφορῶν (the hostile feuds) ταῖς πόλιν πρὸς ἀλλήλας ἀναξαινεμένῳ ἐκόντοσι (being exasperated mutually) ταῖς ἀφισμαχίαις διὰ τὴν γειτνίασιν (by skirmishes arising from vicinity.)

9. ἐν μίᾳ, i. e. ἐν τῇ ἐκκλησίᾳ.

10. Θηβαίων ἵχυσθαι, to adhere to the Thebans.

μιστριόσας, i. e. ἐπάρκας, (ad spem erigens) encouraging.

13. Τὸ συμφέρον, viz. the advantage of avoiding war and remaining at peace with the Macedonians; the Thebans having suffered severely in the Phocian war before their union with Philip.

20. παλὸν, opposed to συμφέρον.

22. ἐλθῆν, in anxious expectation.

25. Βουλευτάρχας. The heads of the Boeotian deputies assembled in Thebes.

ἐκκλησίας. The order is, διακινῆσθαι ἐν οὐδὲν ἄντιον τὰς ἐκκλησίας τὰς Θηβαίων ἢ τὰς Ἀθηναίων.

30. ὁμολογούμενον, that is, ὅμοιον, corresponding.

31. ἔρχιντο λιπῶν. See Viger, p. 349. F. p. 178.

- 175 1. καμῆσας, marching insultingly.

2. ψαφισματός. These, the first words of the decree for the war proposed by Demosthenes, happen to form an Iambic tetrameter; hence πρὸς πόδα διαρῶν (dividing by the measure) καὶ ὀκταπόδων (and beating time with the foot.) — Παιωνίης, of Pæonia, a demos of Attica.

8. κίνδυνον. The order is, ἀναγκασθῆναι ὑπ' αὐτοῦ ἀναβρίψαι (to incite) ἐν κίνδυνον ὅτις τῇς ἡγεμονίας καὶ τοῦ σώματος.

9. ἀτυχίας, the defeat at Chæronea.

12. τιμῶν διτίλει, continued to honor him. B. p. 297. F. p. 178. obs. 3.

14. ἐπώνιον, i. e. τῶν ἐν τῇ μάχῃ πεπτωκότων.

15. ἱπταίον, the eulogy usually pronounced over those who had fallen in battle.

17. μεταμῆλισθαι, though here used without, is commonly used with a preposition, as ἐπ'.

19. Ἀντίπατρος καὶ Κρατερὶς, Antipater and Craterus, generals of Alexander, who succeeded him in the European part of his monarchy.

20. οἱ περὶ τὸν Δημοσθένην, Demosthenes and his friends.

22. γεφυράντος, τὸ ψάφισμα understood.

24. Φυγαδόδεγας, the Hunter of the fugitives.

Θούριον, Thurium, a Grecian colony in Lower Italy.

31. *πειθεῖν*, *endeavoured to persuade*. 175
32. *ὡς*, that is, *λίγαν, αὐτὸν οἶδεν δυσχερὲς πείσασθαι*.
τενυχάντι ἱερὰς παρὰ τοῦς ὕπνου, *he had seen in his sleep*.
 2. *κατέχων τὸ Θάτρον*, that is, *τοῦς Σιατὰς εὐφραίνειν*, so that he 176
maintained his place on the stage.
 3. *χρηγίας*, the wardrobe and other articles necessary for the representation, which the Choregus was obliged to furnish.
 4. *ἀναβίψας, Δημοσθένους* understood.
 5. *οὔτε ἔπεισας*, *thou hast never persuaded me* to think thee what thou appearedst in the play.
 8. *τὰ ἐκ τοῦ Μακεδονικοῦ τρίποδος*, *the truth as thou hast it from the Macedonian tripod*, the command of Antipater.
 9. *ἐπίσχες*, instead of *ἐπίσχισθι*, from *ἐπιχω*.
 12. *θάψον*. The pen contained poison.
 17. *ἀνακυκλῶν*, *repeating*.
 20. *Ὅν Κρίνοντα*, *Delay not now to play Creon in the tragedy*, who in the Antigone of Sophocles gives command to leave the body of Polynices unburied.
 22. *ἔτι ζῶν*. Because the presence of a dead body rendered a temple impure.
 23. *τῇ Ἀντιπάτρει*, i. e. *ὡς τοῦ Ἀντιπάτρου*.
 24. *ὁπολλίσινται*, perf. ind. pass. of *ὁπολίσσω*.
 25. *τῇ*, dat. sing. of *ἡ, ἡ, τὴ*.
πρὸς αὐτῇ, used as a substantive with *τῇ*, governed by *ἀμα*.
 F. p. 187. 1.
 26. *παρὰλλάξει*, equivalent to *παρὰμύψαι*.

LETTERS.

1. *Ἐπαῖνος*, from *ἐπαίνομαι*.
καταλαβῶν, here signifies to *find*.
 3. *παρὰ τοσούτων*, *almost*.
ἀσπάζω, from *ἀσπάζω*.
 4. *γῆς*, 2. aor. subj. of *γενέσθαι*.
δύναται, *can do, or avail*.

- 177 8. ἀποθνήσκω, *make fierce or savage*; the verb in the singular agrees with ταῦτα, neuter plural.
 9. ἀποθνήσκοντι, *make effeminate*.
 10. φάλλον, governed by πῶς understood.
 11. βούλι, Attic for βούλη.
 13. φιλοσόφου, εἶπας understood.
 ἵνα, *where*.
 15. κακία, ἐμφαίνει τῇ ψυχῇ understood.
Ammon and Philomachus names of Peasants.
- 178 1. ἐμπιστεύω, from ἐμπίστω.
 3. οὐχ ὅσον, *it is not possible*.
 4. πύρρον, instead of πύρρον, the ρ being added because the next word begins with a vowel.
 Δάμωρον, 1. aor. imperat. act. of δαμῆσαι.
 5. μείδμενος, from μείδμενος, a measure containing about five pecks.
 ἔχουμι, equivalent to δυναίμενος.
 7. λῑΐον, literally *better*, it here signifies *more*.
 8. σπινὴ τοῦ καιροῦ, equivalent to σπινὴ καιρῶν.
 10. ἀνέλοιτο, a form of malediction, (as in Latin, *male percat*;) *may he be destroyed*.
 11. ἀναβήσας, literally, *crying out*; it here signifies *crowing*.
 13. βαθύπλουτος, ἡθέρωντος understood.
 15. χεῖρι, governed by κατὰ understood.
 18. παριστάμεται, from παρίστημι.
 19. Σίαντρον, where the people frequently assembled to deliberate on public affairs.
 περιλθόντες, agreeing with δῆμος, a collective noun.
 20. Μισούσης τῆς χειροτονίας, *in the midst of the voting*, which was by the holding up of hands.
 21. φάσμα, *the dream, or vision*.
 23. ψυδίσματα. Dreams or visions seen during the Autumn months, in which the leaves were falling, were believed to forebode some evil.
 Ἀμπελιον and Εὐεργος names of Peasants.
- 179 1. Πολὺς, *severe, rough*.
 εἴ τις, see Gr. and Eng. Lex.
 4. Ἰνδοί, ἱερὶ understood.
 7. ἔξ, from ἔξω, distinguished from the verb ἔξω by the accent and breathing.

8. *ἴσον ὀψω*, immediately. 179
9. *κρίματα*, from *κρίμαννυμι*, or *κρίμαω*.
πτιχῶν, see B. p. 270. F. p. 166.
10. *ἰχόμεναι* being held or retained.
ὑλημμένοι, being caught; from *λαμβάνω*.
11. *ἀπίσταλα*, from *ἀποστίλλω*.
12. *ἀγαθόν, ἰστί* understood.
φθονούντων, instead of *φθονίτωνσαν*.
πονηροὶ τῶν γειτόνων, wicked neighbours, literally, the wicked of neighbours.
- Philocōmus* and *Thestylus*, inhabitants of the country.
13. *ποῖω*, contracted form of *ποίω*.
14. *τ' ἄλλα ἴσα*, other things in which.
15. *ἰσηθῆναι, μάλλον* understood.
16. *τὰ πολλὰ, ὥσω πολῶν*, i. e. *ἐν τῇ ἕσσει*.
Gamochæron and *Phagodætes*, names of parasites. 180
17. *Ἐδίδω, 1. aor. mid. of δίδωμι*.
ἡ, who (lives), *τῇ οἰκίᾳ ἴχων*, understood.
18. *κυρκαλισμένον*. It seems that barbers attracted custom to their shops by all kinds of buffoonery.
19. *περιθῆς, putting* around me.
20. *ἐν αὐτῇ τούτῳ*, in this very thing.
21. *παρὰ μέρος*, partly, in part.
22. *πολλαχού, in some places, πολλαχού, in other places*.
23. *κατὰ τὸ εἰθὺς*, according to custom, as usual.
Πασίνοιο, ὅποιον understood.
24. *εἰχῶν*, see B. p. 270. F. p. 166.
25. *ἀπορρίζωσα*, from *ἀπορρίζω*.
26. *ἀλιτῆριον, κούρια* understood.
27. *παίζουσι, i. e. παίζοντες ποιῶσι*.
ταῦτα, the same.
28. *ἐνέλευται, παίζειν* understood.

POETICAL EXTRACTS.

Homer, (from whose writings the four following extracts have been made) was, according to Plutarch, an Asiatic Greek, a native of

188 Smyrna, to whom his mother gave birth on the banks of the river Meles. The age in which he lived is not certainly known, though some suppose it to be about 168 years after the Trojan war, or according to others, 160 years before the foundation of Rome.

The best editions of Homer now extant are those of Clarke and Wolfe; the text of the latter being received as the standard.

The parting of Andromache with Hector, who was going to a battle, in which he perished, has always been deemed one of the best, most tender, and pathetic of all the passages in Homer's Iliad.

1. *φωήσας*: Hector had been conversing with Helen, in the house of his brother.

8. *Εἰ δ' ἄγε*. The precise signification of *εἰ* in this place is uncertain; the phrase is probably elliptical; *εἰ δὲ βούλει*, if you please.

10. *γαλῶν, θαλάμους* or *δόμους* understood.

11. *Ἀθηναίης, ναόν* understood.

18. *πύργοι*, one of the towers in the wall, from which a view could be had of the field of battle.

20. *ἀφικάνει*, the present tense for the aorist.

21. *Μαινομένην*, is used of any excessive passion; here of grief and care.

22. *Ἦ* for *Ἰφν* from *ἡμί*.

25. *τῇ* for *ταύτῃ*, there, on that spot: *διεζήμεναι* for *διεζίναι*; B. p.

193.

184 28. *Ἡσιῶν*, the nominative case is not strictly grammatical. The connexion requires the genitive, but such a license is common.

ὕπὸ Πλάκῃ. Πλάκῃς (feminine), the name of a mountain in Asia Minor. The city *Thebe* at its foot was called *ὑποπλακίη*, to distinguish it from others of the same name.

30. *Ἰχίθ' (ἰχθυο)* *Ἑκτορι*, equivalent to *ἄλοχος ἦν Ἑκτορος*.

35. *Ἀστυνάκτ'*, honoring the father in the name of the son. This manner of giving proper names to children, derived from any place, accident, or quality belonging to them or their parents, is very ancient, and was customary among the Hebrews. The Trojans called the son of Hector Astyanax, because his father *defended the city*.

38. *Ἐν τ' ἄρα οἱ φῦ*, for *ἐνίφην αὐτῇ*, she seized his hand, as it were growing to it, for this is the literal meaning of *ἰμφόμεμαι*.

43. *ἄφαμαρταύσῃ*, i. e. *σοῦ στερηθείσῃ*.

δύναι for *δύναι*.

44. *ἰπίσσης*, aorist of *ἰφίσσω*, see *ἴπω*, B. p. 217: *ἰπισσῶν τον σέμμεν*, to follow, to hasten after death; equal to *θανῶν* or *ἐλλίσθαι*.

46. Ἀχαιούς. In the first year of the war against Troy, Achilles 184 laid waste the neighbouring regions.

51. ἐφύτιυσαν. It was the custom to plant about tombs only such trees as *elms, alders, &c.* that bear no fruit, as being most suitable to the dead. Trollope.

54. οἱ μὲν, instead of οὗτοι μὲν. The seven brothers whom I had at home, they all (οἱ μὲν πάντες) in one day (ἐν ἡμέρῃ) entered within the realm of Hades.

57. Μητέρα, i. e. with regard to my mother; accusative absolute.

58. Τὴν instead of αὐτήν.

διῶρε', instead of διῶρε, into the Grecian camp, which was stationed before Troy. Troll.

60. βάλλ' Ἀετῆμιν. The Greeks ascribed all sudden deaths of 185 women to Diana. In the same manner, the sudden deaths of men are ascribed to Apollo. Troll.

62. Σαλιεὶς παρακοίτης means properly *blooming spouse, (virens, florens.)*

63. πύργῳ. This tower was built upon a part of the battlements, where the ascent to the city was less steep, and the wall more open to the attacks of the enemy: Troy, with its citadel, Pergama, was situated upon one of the lower ridges of Mount Ida, and fortified by a wall, fabled to have been raised by Apollo and Neptune. From behind, the city was overhung by the lofty promontories, Gargarus and Lectum; on the former of which was the altar of Jupiter. In front lay an extensive plain, gently declining towards the Hellespont, and watered by the Simois and Scamander. At a short distance from the Scaean gate, in the direction of the ships, was a little hillock or watch tower; and near it the ἰχινός, or *fig tree*; v. 65. Troll.

64. Σίης, subjunctive for Σίης, and this for Σῆς.

66. Ἀμεινός, *accessible.*

67. ἐπιμήσανθ' ἀνακαίνισιν καὶ ἐπιδραμῶν understood.

70. ἴνυσσι, second aorist of the irregular verb ἴισσι.

Προφροσίων ἰδὼς, *skilled in prophesying.*

75. Ἄττι, is equal to ἴττι.

ῥόσφι ἀλυσκάζω πολέμοιο, *if I wander far from the war.*

76. ἄνωγειν, ἀλυσκάζειν, understood.

ἴμμεναι, see line 25, in the note.

78. μὲν αὐτοῦ. ἴμόν supplies the place of a genitive (ἴμοῦ), with which αὐτοῦ is in apposition.

- 185 79. Ἐξ γὰρ. The particle γὰρ is here elliptical, and may be translated *although*. Troll.
81. ἰμμελίαι, Gen. ἰμμελίαις, Ionic -αι, Contr. -αι.
84. εἴ κιν πίνοι, (*qui forte occubuerunt.*) The optative here has a potential signification.
86. σῷ. F. p. 255. B. p. 83.
87. ἐλευθεροῖν ἡμᾶς, that is, ἐλευθερίαν ἡμῶν; see Lexicon.
88. πρὸς ἄλλης, (*aliā jubente,*) at the command of another.
91. Καὶ ποῖ τις εἴπῃσι (εἴπῃ), the subjunctive often thus expresses probability; *then, hardly, some one may say.* — καταχίονσαι δάκρυ.
92. ἀριστιότατοι, B. p. 155. F. p. 240.
- 186 95. δοῦλοι ἡμᾶς for δουλεία. The construction is, ἀνδρὶς τοιαύτῃ (capable) ἀμύνει, &c.
98. ἐρεῖται. This form of the middle voice is not unusual, in which the direct action is done on the agent himself, but in reference to another person. Troll.
106. πῆλ. We must understand εὐὸν δὲ υἱὸν ἱλας· πῆλ from πᾶλλαι.
108. δὲ. This is often used with the imperative to strengthen its force. The construction here is, δότε καὶ τόνδε παῖδα ἱμὸν γίνεσθαι ἀρεστήα, δεσπεῖ καὶ ἐγὼ (ἀρεστῶς ἐμὲ.)
110. ἀνάσσει, governed by δότε.
111. Καὶ ποτε, &c. See v. 91.
112. ἀνίστα, governed by εἴπωσι.
113. χερσίν, opt. aor. pass.
119. ὅτις αἶσαν, contrary to fate.
121. ἐπὶ τὰ πρῶτα γίνεσθαι. The idea was very generally imbibed, in early times, that the period of a man's life was fixed at the time of his birth. It may be proper here to observe, that the true Homeric notion of *Fate*, is that of an original purpose of the almighty power of Jupiter. Troll.
124. ἐσπίχνομαι, literally, *to approach*, or *to attack*, hence *to undertake* or *be busy about a thing*.
125. ἰγγυγᾶσαι, the poetical form for ἰγγυγῆσαι.
- 187 128. Ἐστροπαλιζομένη, repeatedly looking back.
131. γίεν in this verse is, according to some grammarians, a synecopated form of ἰγίαιεν, ἰγίεν: and according to others a 2d. aorist, ἰγέεν, with omission of the augment.

133. *μν*, though short, is made long by being in the *arsis* of the foot. 187

II. 3. *Οὐλύμῳσι*, the summit of a chain of mountains in Thessaly which the ancient Greeks made the abode of the Gods.

4. *σφ'*, that is *σφ*, for *αὐτοῖς*.

Οἱ δ' ὑπάκουον πάντις, a tmesis for *ὑπάκουον*, *they obeyed* (his summons.)

8. *διακίρσαι*, ancient form of the aorist from *διακίρω* (like *ἔρω* from *ἔρω*, *κίλω* from *κίλλω*.) *To cut off* (*διακίρσαι*) a command (*ἵπτος*) is to *disobey it*. Jupiter does not immediately announce his decree, but implies it in the punishment denounced. In the tenth verse, however, he proceeds *ὁ δ' ἔν' ἰγώ*, as if he had previously said *μή τις Διὶν ἄρηγίτω*, &c.

9. *Διὶν ἄρ' ἄρ' ἄρ'*, *acquiesce*.

10. *ἰβίλοντα*, must be construed with *ἰβλόντα*, in the next line; *voluntarily coming*.

14. *βίβλοντα*, an *abyss*; it was also written *βέβλοντα*, whence the Latin *barathrum*.

15. *πύλαι*, the gates which separate *Tartarus* from *Hades*.

17. *ἴπυσ'*, instead of *ἴπυτι*.

18. *Εἰ δ', ἄγχι*. See above, p. 183. v. 8. : *ἴδουσι* is here put by poetical license for *ἴδουσι* in the subjunctive mode.

19. *Συρῆν*. There are many different opinions respecting this chain 188 of Jupiter. The more general belief of the ancients was, that it meant the sun. It seems more probable, and certainly more consistent with the natural simplicity which pervades his writings, that Homer meant no more than the plain signification which his words convey. Troll.

21. *ἔξ ἐβρατόθεν*, a common pleonasm of the preposition.

23. *ὅτε δὲ καὶ ἰγώ*, *but when I, in my turn (καί)*.

24. *ἐρύσαιμ', συρῆν* understood. The preposition *ἐν* is often thus omitted before *αὐτοῖς*.

25. *πρὶν ῥίον Οὐλύμῳσι*. Olympus is here represented as detached from the earth, a separate celestial region.

28. *ἄκην ἰγίνοντο σιωπῇ*, equivalent to *ἡσυχίαν ἡγαγοι σιωπῆσάντες*. The expression *ἄκην ἰγίνοντο* is of uncertain construction, and was obscure even to the ancient grammarians.

29. *κραινῶσι*, *angrily, in a threatening manner*.

III. 6. *ὅν τιύχισι*, that is, *armed as we are*.

11. *ἄελαυτοι*, that is, not yet honored with the solemn lamentation over the dead.

188 12. *μερία*, for *μενῶ*, from *μίνωμαι*.

189 14. *καταλήθον'*, that is, *οἱ ἄλλοι*.

Ei κῆρ, Although others of the dead (τῶν θανάτων) are fown gotten in Hades, yet will I even there, &c.

16. *παίσινα*, a hymn of victory.

20. *μήτις*. *Μήτις*, like *καὶ*, *λίγισ* &c. governs two accusatives, one of the person and the other of the thing.

24. *τεύχε'*, the arms of Hector.

25. *ἵπ'*, the horses.

26. *Τῷ νοίσσαλος*, equivalent to, *ἦ* (*καὶ* τῷ) *νόη*, *τοῦ* (*Πατρὸς*) *ἱλασίου*.

27. *πίλιντο*, i. e. (*προσπιλάζοντο*) *ταῖς* *νοῖαις*.

30. *ᾠ*, &c. Hecuba, Priam, and many others had, from the walls of Troy, witnessed the battle between Achilles and Hector.

35. *Τῇ δὲ ἔπερς*, it was most like that (which would have arisen), if all Ilium had, from its summit, been wrapped in flames.

39. *κατὰ* *κίερον*, i. e. simply in the dust.

41. *Σχίσθε*, hold off, forbear.

190 43. *Δίεσμε'*, *ἵνα* understood, as in v. 75.

48. *τελεθίσσας*, (*οὐκέντες*), properly applied to plants, as in E. P. v. 55.

52. *Τῇ*, instead of *αὐτῆς γάρ*.

55. *Ἐπῆχι*. Here the lamentations of the mother of Hector begin. *γῆς*, lamentation, Ionic genit. of *γῆς*.

56. *τί το βίωμαι*, why do I live? *βίωμαι* from *βίωμαι*, which is equivalent to *βαίω*, go, that is, live. Some grammarians however explain it as derived from *βιόσσομαι*.

57. *Ἔμυ*, for *ἐς* *μοι*.

58. *πείλεις*, for *πείλω*, wert.

60. *Διδίσκον'*, from *δίσκομαι*, with strengthened reduplication; regarded, honored. The verb *ρίω* is often used in a similar sense.

61. *Ζῶς ἴδον*, hadst thou lived, *ἦνθα (ἦς) καὶ (ἦν)*, thou hadst been. *αἰχάνω*, not now pursues, but, having pursued, possesses, sines, oppresses you.

69. *λείτρά*. Warm baths were much used by the ancients, and were considered particularly refreshing after any exertion or fatigue.

70. *Ἔμυ*, instead of *ἐς* *μοι*.

77. *Στήθων*, is added, as a farther explanation of *ἡμὰς αὐτῶν*.

79. *Ἄλ γὰρ ἴσως*, far from my ear be the tale.

81. *πυλῶντι, to the battle-field.* 190
82. *ἀγνοεῖν*, that is, *τοῦ μῖνους*. Andromache calls Hector's 191
courage *ἀλειτουργία*, on account of its leading to his destruction.
83. "Ἡ μιν ἔχισεν", which possessed him.
84. *τὸ ἐν μίνος*, that is *ἐν ταυτοῦ μίνου*.
85. *μαϊνάδι ἴση*. Compare v. 21. p. 183.
92. *ἀπὸ δὲ ψυχὴν ἐκάπυσσεν*, (*animam efflavit*), literally, poured out his soul or life.
93. *Τῆλε*. In the violence of her fall, the ornaments worn on the head by Andromache were thrown to a distance.
94. "Ἀμπυκα, used to tie back the hair that grew on the fore part of the head; *κτερέφραλον*, a veil of net-work, which covered the hair when it was so tied; *ἐναδίσμην*, an ornament to tie back the hair that grew on the temples. *Κρηδίσμην*, a fillet, perhaps embroidered with gold, which bound the whole, and completed the dress. Troll.
95. *χρυσίνη*, the standing epithet of Venus, which may be rendered brilliant.
99. *ἀντιζομένην*, (*percussam, mente alienatam*.) i. e. *οὕτως ἀντιζομένην ὥστε ἀπολίσθαι*.
100. *ἤμπνυστα*, from *ἀνπνύνω*.
101. "Ἀμβλῆδην, with deep sighs,
105. *εὐτὸν*, for *εὐτόν*, by a poetical neglect of the gender.
106. *ᾤφιλλε*, for *ᾤφιλι*.
114. *ἀπαυξίσσουσιν*, from *οἶξος* (Ionic for *ἔρος*) instead of *ἀφοξίσσουσιν*.
115. *παναφήλικα*, deserted by all his equals.
116. *ὑπιμνήμυκε*, hangs down his head, is sad. 192
119. *εὐτόν*, is used adverbially with *ἐπίσχειν*. These aorists *ἐπίσχειν* and *ἰδίνεν*, indicate an oft repeated action.
121. *ἀμφιβαλὲς*, literally, *omni ex parte florens*; hence it generally signifies one whose parents are both living; (*patrimus, matrimus*.) Troll.
123. "Ἐπὶ οὕτως, go thus beaten.
125. "Ἀοττάναξ. Andromache here applies her observations more immediately to herself. Troll.
126. *ἴδιστε*, from *ἴδω*, as *εἰδιστε*, in the next line but one, from *εἶδω*.
127. *νηπιαχίῳ*, playing in the manner of boys.
129. *Θαλίῳ*, delicacies.
135. *κίονται*, for *κύνται*.
137. *κηλίῳ*, to be read as a dissyllable.
138. *σείγ'*. Costly garments burned with the dead body rendered

192 the obsequies more honorable. Hector, who has fallen into the enemy's hands cannot thus be honored; but the burning of his garments before the Trojans (*πρὸς, ἱμπεροῦν*) will do honor to his name.

193 IV. 2. Τῇ instead of ᾧ, *where: it* for *it* *αὐτῇ*, or absolutely for *ἰδοῦν*.

3. *καθίατα*, instead of *καθίοντα*, and this for the more common form *καθόντα*.

12. *ἀφρυσῷ, δῶμα* understood.

16. *Μνησαί πατρός εὐός*. This speech of Priam to Achilles has been admired in all ages for its affecting simplicity and pathos, and its natural representation of the sorrows of the afflicted father. Troll.

194 31. *αἰδοῖο θιούς*. The person of a suppliant was looked upon as sacred, and under the protection of the gods. Troll.

35. *πατρός*, genitive of the cause.

39. *ἄλλοι*. It would have been more agreeable to usage, if *ἄλλοι* had preceded *πατρίε'*, as well as *Πάτρουλον*. See v. 57.

41. *τιτάρετο*, *was satiated*. This verb was originally used of pleasant things.

42. *χειρὶς*, taking him *by the hand*, like *λαβεῖν χειρὶς*.

45. *ἄνσχιο*, for *ἀνσχου*.

47. *πολίας*, for *πολλούς*. See B. Anomalous and defective adjectives. Rem.

47. *ἔ; τοι ἱξανέριξα*. A transition from the third person to the first.

48. *σιδήρειον ἦτορ*, *an obdurate heart*, which is moved by no fear.

50. *κατακλιῖσθαι*, *to remain (quiescere)*.

51. *πρῆξις*, *avail* or *profit*.

53. *ἄχνημίνοις*, signifies rather *subject* and *liable to sorrow*; and not, *exposed to continual misery*.

54. *κατακλιῖσθαι*, for *κατακλιῖνται* · *οἶδεν*, from *οἶδαι*.

55. *κακῶν, ἱστῆρι μιν* understood.

ἰάων, that is, *ἀγαθῶν*, derived by some grammarians from *ἰδῆ*, *ἴω*, by others from *ἰδῆ*, *ἰᾶ*, *ἰῶ* · it here agrees with *δόσιον*.

56. *ἀμμιξας*, that is, *ἀναμιξας τὰ κακὰ τοῖς ἰσθλοῖς*.

58. *λαβητόν*, i. e. *ἀντιμιξίως τῶν ἀγαθῶν*.

ἱθύνειν, that is, *τοῦτον*.

59. *βούβρωστις*, properly, *excessive hunger, famine*, hence *consuming care*.

195 62. *ἔσ' ἀνθρώπους*, for *ἔς ἀνθρώπους*.

67. *πανάωρον*, *to perish by a premature death*.

71. "Ορρεν, ἀνδρῶν understood.

Μάκκαρος, genit. of Μάκκαρ, who founded Lesbos, which bounded the realm of Troy on the south, ἄνα, as Phrygia did on the east, and the Hellespont on the north.

73. Τῶν. "Ορρεν is not grammatically in correspondence with τῶν in this verse though they refer to each other: *of as many as the bounds of Troy enclose (ἔργου,) of them (τῶν), &c.*

76. Ἄνεχθε, for ἄνεχθε, imperat. 2. aor.

78. πρὶν, rather.

80. Μὴ μίπω, for μήπω μιν.

86. Μηνίετ' ἐρίδι, that is, by repeatedly urging thy request.

νόον, *I purpose*. Considerable surprise has been expressed by some of the commentators, at the sudden burst of irritability in Achilles upon this occasion. The most probable cause of his excitement seems to have been the impatience and importunity of Priam, who refuses his proffered hospitality, with an apparent distrust of his generous intention to give up the body. Troll.

94. Τῇ, *on which account*, viz. thy coming by divine guidance. 196

ἐν ἄλγεσι, *intra* understood.

95. Μὴ σε λίσσω, *lest I spare not even thee*.

96. ἁλίτωμαι ἱφιστάς, *is* understood.

98. ἄλτε, a syncopated aorist, ἡλάμην, from ἄλλομαι.

99. ἐγγε, governed by ἔμμε, an adverb of accompanying.

102. ζυγίφιν, for ζυγῶν.

104. Καὶ ἴσαν· κατὰ before δ is often thus, by epic license, changed into καὶ.

ἐπὶ δίφρην, simply, *on a seat*.

105. Ἐντορεῖς κεφαλῇς, for Ἐντορες alone.

107. πυκνάς, *having shrouded*. The verb πυκνάζω signifies to *cover thickly or closely*, from the adverb πυκν. Troll.

115. Ἀνδρὶς ἄσις, *Achilles, raising the body (from the ground) placed it on the bier, and his companions, &c.*

118. ἐνδμάνειν, the infinitive for the imperative.

121. τῶνδ'. Achilles promises to Patroclus a share of the ransom of Hector's body, intending to consecrate it at the sepulchre of Patroclus.

124. Τείχεω τοῦ ἱρίου, κατὰ understood.

τοῦ ἱρίου, that is, τοῦ ἱερῶν.

126. ἔμμε δ' αἰὶ φανμμενῶν, *at the appearing of the dawn*.

127. Ὀφθαί, see F. p. 236. II. Syncope of σ in 2. pres. sing. of verbs.

- 197 129. *ἑπτὰ*. Euripides mentions *seven* only, as the number of Niobe's children : Phœn. 161.

130. 'Εξ, is distinguished from the preposition by the accent and breathing.

131. *πίθων ἀπ' ἀργυρίου βιῶν* : ἀπὸ indicates *proceeding from*, and in this case alludes to the fatal arrows shot from the bow.

134. Φῦ, that is *ἔφη γὰρ ἡ Νιόβη τὴν Διὶ δούμῳν τινῶν, αὐτὴν δὲ πολλούς*.

136. *κίατ'*, for *ἔκιντο*.

οὐδὲ παρόψαι, *there was no one present to bury them*.

137. *λίθους*. The farther particulars here given by Homer differ from the common mythology, and are therefore imperfectly known.

141. *σινὸς νυμφῶν*, *the habitations of the Nymphs*.

ἑρμῶσαντα, *danced* ; from *ῥόομαι*.

143. *Θιῶν ἐκ*, that is, *Θιῶν οὕτως θιλόσταν*.

145. *κεν κλαίης δὲ*, that is, *κλαίης δὲ, thou mayest lament*.

154. *ἔξ ἔρον ἴντο* · *ἔξιντο*, from *ἔξιμι*, *to dismiss*, i. e. *to satisfy*.

156. *ἀντα*, that is, *ἀντιος ὦν*, *being opposite*.

161. *Δίξεν*, that is, *καίμουν*.

- 198 164. 'Εξ οὗ, *χρόνου* understood.

166. *κατὰ κόσρον*, *in the dirt or mire*.

174. *ἐγκονίσουσι*. The verb *ἐγκονῶν*, *to serve diligently*, occurs only in this place, and in the same line repeated in Od. H. 340. Ψ. 291. Troll.

175. *ἐπιστροφῶν*, *with jesting tone*.

176. *λίξ*, for *λίλιξ*, imperat. 2. pers. sing., as *δίξ* for *διδιξ*, Il. T. 10.

177. *ὄντι μοι αἰὶ*. The poet here shows the importance of Achilles in the army. Though Agamemnon be the general, yet all the commanders apply to him for advice ; and thus he promises Priam a cessation from arms for several days, purely by his own authority. The method that Achilles took to confirm the truth of the cessation, agrees with the custom which we use at this day ; *he gave him his hand upon &c.* Troll.

181. *ἀνάβλησις*, *a delay or impediment*.

183. *Προσῆμαρ*, for *πίνας ἡμέρας*.

πυριζέμεν, Doric for *πυριζέειν*.

186. *σιλίσαι*. This verb is properly applied to the performance of the last rites to the dead, Troll.

187. *Συῆς*, that is, *παιήσας*. 198
 188. *ἑλμυδα* from *ἔλλω*.
τηλὴ δ' ἔλκωμι, the wood is at a distance to fetch. The
 verb depends upon the adverb *τηλὴ*, with *ἔλκω* understood.
 189. *διδίασιν*, perf. mid. of *δίδω*.
 191. *δαίνυντο*, by Syncope for *δαίνυντο*. The imperfect *δαίνυντο* has
 the penultima short.
 197. *ἐπὶ καρπῶν*, by the wrist. 199
 199. *προδύμῳ*, the front hall or vestibule.

NOTES ON ANACREON.

ANACREON, a celebrated lyric poet, was a native of Teos in Ionia; 200
 whence he is often called the Teian. He is said to have flourished
 about 232 years before Christ. On account of his brilliant talents
 and agreeable manners he was invited by Polycrates, king of Samos,
 to repair to his court, and was received by him with distinguished fa-
 vor. He afterwards went to Athens, on the invitation of Hipparchus,
 the son of Pisistratus, by whom he was very much beloved. After the death of Hipparchus he returned to his native country, where
 he died in the 85th year of his age, being choked, as is said, by a
 grape-stone. He was of a lascivious and intemperate disposition. But the uncommon sweetness and elegance of his poetry have been
 the admiration of every age and country, and have gained him the reputation of being first in the lighter kind of lyric poetry. Only a few of
 his works have come down to us; viz. about fifty-six odes and some fragments. The principal editions are the following. 1. Anacreon
Græcè seorsim; ab Henrico Stephano, &c. Lutetiæ, 1554, in 4to. [N. B. Several Editions of Anacreon were published by R. & H. Stephens.] 2. Anacreon, &c. *Græcè*, adjectis exadversum partim Stephani, partim Andreæ metricis interpretationibus, et Tanaquilli Fabri notis. Salmuri, 1660, in 12mo. [Also in 1690.] 3. Anacreontis et Sapphûs Poëmata *Græcè*; cum Gallicâ interpretatione Annæ Daceriæ, ejusque ac Tan. Fabri notis, &c. Parisiis, 1662, in 12mo. item Amstel. 1699, 1716, &c. 4. Anacreontis et Sapphûs Opera; *Græcè*; cum Longopetræi [Longuepierre] metricâ versione Gallicâ et notis. Parisiis, 1682, 12mo. 5. Anacreontis Teii Carmina. Plurimis mendis purgavit, turbata metra restituit, notasque cum novâ interpre-

200 tatione adiecit Willielmus Baxter. Editio altera, &c. Londini 1710, in 8vo. 6. Anacreon Teius, Poëta Lyricus, &c. Operâ et Studio Josuæ Barnes, S. T. B. — Editio tertia, Londini, 1734, in 8vo. 7. Anacreontis Opera Græcè; cum Latinâ Versione, Notis, et Indices. Londini excudebat Gul. Bowyer, 1725, in 4to. 8. Anacreontis editio altera, cum novis versionibus, scholiis, et notis. Lond. excudebat Gul. Bowyer, 1740, in 4to. [N. B. These two are the very splendid editions of Michael Maittaire, of which only a hundred copies were printed.] 9. Anacreontis Ode et Fragmenta, Gr. et Lat. cum notis Joan. Corn. de Pauw. Traj. ad Rhen. 1732, in 4to. [Concerning this edition consult D'Orville's Vannus Critica. Amstel. 1737, in 8vo.] 10. Anacreontis Teii Carmina; cum notis perpetuis; et versione Latinâ, numeris elegiacis paraphrasticè expressâ. Lond. 1742. in 8vo. 11. Bis edidit Anacreontem Joh. Frid. Fischerus. Lipsiæ. 1754, 1776, in 8vo. [The second edition is much more full than the first.] 12. Anacreontis Carmina e MSS. Codd. et doctorum virorum conjecturis emendata. Argentor. 1778, in 12mo. Anacreontis Carmina. Accedunt Selecta quædam è Lyricorum Reliquiis. Editio secunda emendatior. Argentor. 1786, in 12mo. [These are the editions of Brunck, who had formerly published Anacreon in his Analeceta Vet. Poet. Græc. 3 vols. 8vo.] For further information respecting Anacreon, consult these editions, also Fabricius' Biblioth. Græc. Lib. II. cap. 15. and Harles' Introd. in Hist. Ling. Gr. p. 73.

I. 3. 4. Ἄ βάβυρος δὲ χορδαῖς Ἐρωτα μόνον ἤχι, but my Lyre with its strings, sounds only love; or, but the strings of my Lyre sound Love alone. Ἄ βάβυρος, my Lyre. "This instrument, according to an ancient commentator upon Horace, was 'an ivory lyre, having seven strings;' 'Lyra septichordis eburnea.'"

BAXTER.

5. Ἡμεῖς, &c. It is to be remarked that the ancients used to change the strings of their instruments, when they changed the subject of the song. Id. From ἡμεῖς.

7. Κἀγὼ μὲν ἦδον ἄδλους, and I began to sing — and I fell a-singing the labors, &c. The poets often omit the article where it would be used by prose writers; thus ἄδλους for τοὺς ἄδλους, and ver.

1. Ἀρεΐδας for τοὺς Ἀρεΐδας, and ver. 8. λόγῃ for ἡ λόγῃ.

10. Χαίρειναι λωπὸν ἡμῖν, Farewell henceforth for me; λωπὸν is used adverbially, like many other adjectives in the neuter gender, in the singular or plural number, with or without the article.

The verse in, which this ode is written, is called Iambic Dimeter 300
Catalectic, of which the first foot may be an Iambus, or Spondee, the second
must be an Iambus, the third an Iambus, one syllable closing the verse.

II. 1. 2. Τὸ μέδον μίξαμεν, *Let us mingle with wine the Rose of
the loves.* Διώνους, *Bacchus*, is here used for wine; as *Ceres* for corn, &c.

4. Κροτάφουσιν, Ionic for κροτάφους.

5. ἄερά, is used adverbially.

6. 7. 'Ρόδον, ὃ φέρισταν ἄνθος, *O Rose! exquisite flower,* 'Ρόδον 201
ἔλαρος μίλημα, *Rose; thou favorite of the spring.* Ἐλαρος for ἔλαρος.

10. Στίφεται παλοῖς ἰούλοις. Στίφεται τοῖς ἰούλοις μέδον, and στί-
φεται τοῖς ἰούλοις μέδα, may be used. BARNES.

11. Χαρίτισσι, for Χαρίσι, is governed by ἐν in composition.

15. 'Ρόδινοις στυφάνιστοις πιτυπασμένους, *adorned thick with rosy
chaplets; ρόδινοις*, Ionic.

This ode contains several kinds of verse, concerning which in-
struction must be given by the teacher.

III. The ancients, when they wished to send a message home
speedily, used to take doves with them on their journeys, and to let
them loose, when there was occasion to send home, with a letter, or
something else, attached to their neck or feet. The doves, on account
of their love of their young and their home, would return swiftly, and
convey the desired intelligence respecting the safety of the traveller.
The knowledge of this custom illustrates this ode; which seems to be
the production, not of man, but of the combined efforts of the Muses
and Graces. TAN. FABER.

2. πῶθεν πύσσαι, *whence art thou flying?* "Barnes without ne-
cessity adopts πύσσαι. Other editors read πύσσαι. But the true
reading is πύσσαι. For it is not formed from πύσσαι, πύσσαι, of
which the two first syllables are always short, but from πύσσαι, πύ-
σσαι, πύσσαι, πύσσαι. BRUNCK.

3. 4. 5. Πῶθεν μέγας, &c. The order is, Πῶθεν, ἐπ' ἥριος θύοντα, πύ-
σαι καὶ ψιχέζεις [ἐπὶ τοσοῦτον μέγας; *Whence, as thou movest in
the air, dost thou waft and diffuse odors from such a profusion of
ointment?* For, as the learned Madam Dacier has remarked, the an-
cients used to perfume their doves as the moderns do their lapdogs.

6. Τίς εἶ; — τί σὺ μέλου δέ; *who art thou? — and what is thy
business? thy errand? thy commission?* I agree with Brunck in prefer-
ring this reading. H. Stephens has, Τίς ἐστὶ, πῶ μέλου δέ. But he
has proposed in a note, Τί δ' ἐστὶ σὺ μίλημα; Barnes has it, Τίς ἐστὶ

201 *ov*, Μίαν δ', and Baxter Τίς ἐστι, οὐ μελλόν; and others differently.

9. 10. Τὸν δέρι εὖν ἀπάρων, *who now commands and reigns over the affections of all — who is now the universal favorite.*

11. Πίστευε. What could more clearly evince the poet's excellence than that he should obtain from Venus one of the doves, of which she was so fond, as the price of a single song. TAN. FARRER.

14. Διακονῶ τούτῳ, i. e. Διακονῶ τούτῳ πρᾶγματα ἔα τῶν διακονῶ, *I execute such (important) commissions as the present.*

15. Καὶ, οὖν, ἔρξῃ. This ingenious emendation of Stephens appears preferable to the common reading *ἄσῃ*. HARLES.

19. *ἄρ*, for καὶ ἰάν.

202 22. Ὅρα τι καὶ πατ' ἀγροῖς, i. e. πατ' ἔρη καὶ ἀγροῖς.

23. καθίζω, *to perch upon*, ἱμασμένον, understood,

26. Ἀφαιπάσσα χερῶν, i. e. ἀφάπασσα ἀπὸ χερῶν.

31. 32. Καὶ διατίττει, &c. H. Stephens has ἡ, καὶ διατίττει Ἀσπερίοντα πτεροῖσι συγκαλύψω. But the learned suppose Ἀσπερίοντα to be a gloss, which has taken the place of the true reading; ἱμαῖσι is also proposed by Stephens, and perhaps nothing better can be found; for *ἔδοντα*, which has recently been proposed is inconsistent with the measure. All the verses of this exquisite ode have an Iambic for the third foot; nor is *παιήσιν* an exception, the first syllable of it being shortened by the poets. "Instead of *συγκαλύψω*, one manuscript has *συσκιάσω*, not *συσκιάζω*, as Barnes erroneously asserts. The measure requires this to be changed for *συσκιάζω*, as Salmasius correctly observes; and thus we have the passage as it now stands. The particle *ἄν* should be rendered by *soleo*, *I am wont*, in which sense it may be joined with the pres. ind. БАУНЦК. R. Porson, however, denies that the particle *ἄν* is ever used with the present indicative. See Coll. Græc. Maj. vol. ii. p. 131.

33. Κοιμωμένη, *going to rest.*

IV. 5. Ἡ Νύκτος ἢ π' Μίμρῳ, i. e. ἢ ἐπ' Νύκτος ἢ ἐπ' Μίμρῳ.

8. 9. δὲ ἰ μὲν Πίλος πτεροῦται, and one Loveling is just fledging, ἰ δὲ ἀμμήν ἐστιν αἶον, and another is now an egg, ἰ δὲ ἥδη ἡμιλεπτος, and a third is just half hatched.

203 17. Τί μῆχος, &c. *What remedy is there?* Not, as Dacier renders it, *What end shall there be?* ΑΝΟΝ.

19. Ἐρωτας ἐκείνηται. "Commonly *ἔρωτας ἐκείνηται*; a very corrupt reading, which it is useless to attempt to defend; and no one has amended it happily before me." БАУНЦК.

V. 6. *Διόν.* The verb *Διόν* signifies 'either to come, or, to go away'. And here it seems to denote not only a return, or migration, but also a mode of flying peculiar to the crane. *ANON.*

7. *Ἀφελῶς ὁ Ἰλαμψὶ Τινὰς, and Tīan shines constantly bright.* See Coll. Græc. Maj. Vol. I. p. 19. n. 6. Edit. 2. 3. and 4.

10. 11. *Καρφαῖσι γαῖᾳ πρηνέσσω.* I regard this line as spurious. *ΒΑΥΝΚ.* So also *Tan. Faber.* *Καρφῆς ἱλαίης πρηνέσσω, the fruit of the olive bends forth.*

12. *Βρομίου στήφεται ᾠμα.* What the meaning of this verse is, I cannot tell; nor perhaps could the author, if he left it as it now stands. *ΒΑΥΝΚ.* The poet without doubt alludes to the wine, or cup, which used to be crowned with flowers at a feast; a circumstance which is often mentioned. In spring likewise the liquor of Bacchus was more pleasant; and the cup then begins to be crowned with flowers, because the flowers then begin to flourish. *ANON.* It is to be rendered, then, *the liquor of Bacchus now begins to be crowned with flowers, viz. in the cup.* The same sagacious critic, with *Barnes*, reads *τὸ ᾠμα*, supposing the measure to require it.

14. *Καθίλων ἥθησι.* *Baxter* renders *καθίλων*, drawing itself down i. e. hanging; *Barnes*, spreading itself; *Dacier*, putting itself forth. I confess I am not satisfied that *καθαίρω* will admit of any one of these significations. *ANON.* If we suppose *ἥθη* to be understood after *καθίλων*, a meaning sufficiently clear will arise; *beside the leaves and along the boughs, the fruit, having destroyed the blossoms, abounds, or the fruit flourishes upon the ruin of the blossoms.* For the fruit does not appear upon trees until the blossoms are dead. "In my opinion, *καθαίρω* means to draw, or bend down, rather than to destroy. Thus *Aristoph. Nub. V. 748.* *καθίλωμι νύκτωρ τὴν σιάνην.* I would render the passage thus; *Along the leaves, along the branches, the fruit bending them down, flourishes."* *DUNBAR.*

VI. 3. *ἄλλ' ἐγρόθη, but was stung.*

4. 5. *Τὸν δακτυλον, &c.* The common interpretation of these lines is as follows; *δαχθεῖς δὲ [κατὰ] τὸν δακτυλον οὕς χυρὸς, ὠλίκεξ, and being bitten in the finger of his hand, he cried out.* But the learned *Brunck*, perceiving in these words a pleonasm unworthy of *Anacreon*, amended the passage thus; [in both *Strasburg* editions, 1778, and 1786,]

— ἄλλ' ἐγρόθη
τὸν δακτυλον πατάξας
εἰς χυρὸς, ὠλίκεξ.

— sed vulneratus est
digitum. Collis
manibus, ejulavit.

204 13. 'Α γ αἶων. 'Α Dor. for ἄ.

16. Ἰσως ἐν βάλανι, i. e. *corobus isous*, etc.

VII. 1. For an account of this tuneful insect, its habits, and the wonderful apparatus by which its music is produced, see Shaw's "General Zoölogy," Vol. VI. p. 149: Kirby and Spence's "Entomology," Vol. II. Letter 24, *On the Noises of Insects*: and especially "The Library of Entertaining Knowledge," *Insect Architecture*, pp. 147-162; *Insect Miscellanies*, pp. 83-87, 150.

The *κίρκη* or *cicāda* being scarcely ever found in England, Pope and all preceding English translators of the Greek and Latin poets mistook its nature, and wrongly translated it "grasshopper," an insect of an entirely different order, and unlike it as well in external form as internal economy. The more recent translators have wisely naturalized the name *cicāda*; though Elton, in the title to his version of this Ode, styles it also "the Tree Locust." From Dr. Harris, a distinguished American entomologist, we learn (*Encyclopædia Americana*, Vol. VIII. art. *Locust*) that, in some-parts of the United States, it is called "the Harvest Fly," and also simply, but very erroneously, "the Locust." Mr. Rennie ("Library of Entertaining Knowledge," as above cited,) has attempted to save it from being ranked among grasshoppers by imposing on it the unpoetical name of "Tree-hopper"; since it is commonly observed on trees in an open, sunny situation.

In the *Iliad* (III. 151.) where the eloquence of Priam and his aged counsellors is compared to the song of the *κίρκη*, Cowper translates it by the general name *fly*; and not inappropriately, if we regard the form of its body, its wings and legs, and the sucker (instead of mouth) by which it lives entirely on liquids, as dew and the juices of plants.

"All indefatigable as the fly,
Which, perched among the boughs, sends forth at noon
Through all the grove its slender ditty sweet:"

The same passage is translated by Sotheby thus:

"They seemed like shrill cicadæ that prolong
In summer bowers their sweet and slender song."

Virgil says: "Et cantu querulæ rumpent arbusta cicadæ:"

"And shrill cicadæ all the woodland tire:" (*Sotheby*)

and various modern poets and travellers speak of their music as an annoyance rather than a pleasure. But the song of the cicada, like the chirping of crickets and the piping of frogs, gives delight by being associated with the season; — Σίγεις γλυκὺς ἀεφάρων, "prophet sweet of summer hours."

3. Ὀλίγην δέσσειν πρῶτα, *having sipped a little dew.* So 204 Virgil, *Eclog. V. 77. Dumque thymo pascentur apes, dum rore cicadae.* Compare Hom. *Il. Γ. 151.*

7. X' ἰτίσα, for καὶ ἰτίσα, the diphthong *ai* suffering an elision; *a* is changed into *χ* before an aspirated vowel. In the same line I have with Brunck adopted the reading *ὕλαι*, instead of the common *ἄρας*, the seasons.

15. Τὶ δὲ γῆρας οὐ σε εἴξει, *old age does not emaciate thee.* There is here an allusion to Tithonus, who, having obtained from Aurora the gift of immortality, soon became old and infirm, so that life was a burden to him. He was then changed into a cicada; because it lays aside its skin in old age, and renews its youth. *Lucret. IV. 56. Cum veteres ponunt tunicas æstate cicadae.* BARNES.

16. Σοφί, γηγενής. The cicada is called *σοφίς*, on account of its skill in singing. Γηγενής, *earthborn*, as the Giants, Cyclops, Titans, Saturn, and others are said to be sons of the earth, &c. Moreover the cicada is born in the fields. There is besides an allusion to the Athenians, who boasted that they were *αἰνέχδοντες*, *sprung from the soil of Attica.* IN.

17. ἀναμύδαται, See Hom. *Iliad. E. 342.*

VIII. 2. Φιλῶ νῖον χειρωτάν. Barnes, through mere partiality to 205 the Ionic, reads *χειρωτάν*. BAXTER.

4. 5. Τρίχας, i. e. ἀπὸ τριχας, and φρίνας, i. e. ἀπὸ φρίνας.

NOTES ON BION.

BION was a native of Smyrna, a celebrated city in Asia Minor, 206 whence he is often called the Smyrnan. He is said to have flourished about A. M. 3807, or 177 years before Christ. Moschus of Syracuse was his friend and disciple, whose pieces, which are chiefly Bucolics, are usually published with those of Bion. Both wrote in the Doric dialect. They deserve the praise of elegance and purity, though they did not attain the natural simplicity and variety of Theocritus. The principal editions are, 1. That of Henry Stephens, published in the *Græci Poetæ Principes*, fol. Paris, 1566. 2. That of Fulvius Ursinus at the end of *Carmina Novem Illustrium Fœminarum*. Antwerp, 1568. 8vo. 3. That of Ralph Winterton, in the *Poetæ*

206 *Græci Minores*. Camb. 1652. 8vo. 4. *Bionis et Moschi Idyllia*, ex recensione Nic. Schwebelii, cum ejusdem animadversionibus, et notis variorum, &c. Venet. 1746, in 8vo. 5. *Bionis Smyrnæi et Moschi Syracusani*, quæ superviunt. Notis Johannis Heskin, ex Æde Christi. Oxon. 1748. 6. An edition, cum notis variorum, edited by M. Jo. Adam Schier. Leipsic, 1752. 8vo. 7. *Bion and Moschus* are also inserted by Brunck in his *Analecta Veterum Poetarum Græcorum*. Strasburg, 1773. 3 vols. 8vo. 8. *Theocriti, Bionis, et Moschi Carmina Bucolica*. Gr. et Lat. &c. edidit L. C. Valckenaer, Lugd. Bat. 1781, in 8vo. See *Fab. Biblioth. Gr. lib. III. cap. 17.*

1. 1. ΑΙΑΖΩ τὸν Ἀδώνη. This elegy consists of 98 verses, of which only 47 are given here. Adonis is said to have been the son of Cinyras, king of Assyria, and to have possessed such beauty, that Venus fell in love with him. Hence her grief; and hence the festival so celebrated in ancient times, called Ἀδώνια, from his name. See Theocr. Idyl. XV, inscribed Ζωρακαΐσαι, ἢ Ἀδωνιάζουσαι, and Potter's *Antiquities*, B. II. ch. 20.

2. 3. Μῆρὸν ἰδόντι, &c. The order is, τυπὴς [κατὰ] λευκὸν μῆρὸν ἰδόντι, λευκῇ ἰδόντι, having his white thigh wounded with a tusk — a white tusk. Instead of λευκῇ Heskin proposes λυγρῇ, to avoid the play upon words, which he thinks unworthy of Bion. But Valckenaer condemns the alteration.

6. Καὶ τὸ ῥέδον φέγγει. The order is, καὶ τὸ ῥέδον τῷ χυίλει φέγγει.

9. Ἰ μιν Ἰ by apocope for ἴτι.

13. Πάχιας ἀμμιτάσσα κινέτω, extending her arms she cried with a mournful voice: ἀμμιτάσσα for ἀνιμμιτάσσα.

16. καὶ ἱεχίαι, See Moor's *Elements*, &c. p. 121.

17. Καὶ στυγὸν βασιλῆα, i. e. Pluto.

20. τὸ δὲ πᾶν καλὸν ἰς τὸ καταρβῆναι, every fine thing devolves to thee. See Theocr. Idyl. I. 5.

21. τίς δὲ μιν πῶς δὲ μιν, ὡς ἴσας, ἴσως, has long appeared to me to be the true reading. VALCK.

22. Σὺ δ' ἄμα κισσός. Concerning the cestus of Venus, see Hom. *Iliad*. Ζ. 214.

τί γὰρ, τελεμεχρὶ, πυθῆγαι; Καλός, &c.: τί γὰρ, τελεμεχρὶ καταγῆ, Καλός τασσῶντε μίμητας θηροὶ παλαιῖν, is a conjecture of Valck.

207 28. Ἄμα ῥέδον τίσται, See Ovid. *Met. Lib. X.* Fab. 12.

31. Ἔστ' ἀγαθὰ σσιβᾷς, See Theocr. Idyl. XV. α Dor. for α as ἀγαθὰ for ἀγαθή.

36. *χὼ μὲν ἔσονται*, for *καὶ ἰ μὲν ἔσονται*.

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39. *φείσεται*, for *φείλυ*.

40. *πτερόγισσεν*, Poetic for *πτεροῖ* · the dative plural poetical being formed from the nom. plur. by adding *σι*.

43. *ἐξίπνισσεν*, for *ἐξίπνισται*, that the penultima may be long.

45. *κλαίοντι*, Dor. for *κλαίονσι* · *τῷ Κρόνῳ* for *τοῦ Κρόνου*.

47. *πώρα*, viz. Proserpine; whence her festivals were called *αἰρώρια*. *ἰδίω* sometimes signifies *to be able*.

II. 3. *πύχαι*, Ion. Gen. 2. declen. from *πύξις*.

5. *Τὸς καλῶμας ἀλλάλαιοι*, for *τοὺς καλῶμας ἀλλήλους*.

6. *Τῇ καὶ τῇ*, for *τῇ καὶ τῇ*, *ἀμφιδίδουσι*, *he watched Cupid who was leaping, hither and thither*.

7. *ἵνυχ' οἱ τίλος εὐδὴν ἀπάντη*, because there was no end of this. 208
ἵνυχ' before an aspirated vowel for *ἵνικα*. *ἀπάντη* for *ἀπάντα*

12. *Φίδιο τᾶς Θήρας*, i. e. *φίδου τῆς Θήρας*. *τῶντοις ἱεχνυ*, i. e. *τὸ ἔργον ἱεχνυ*.

III. 2. *εὐχαι*, See Moor's Element. L. Gr. 121.

8. *ἐπίτρεπαι*, *permits*, as the Aor. often signifies. See Coll. Gr. Maj. Vol. I. ad p. 19. n. 6. Edit. 2. 3. et 4.

18. *ἁώς*, for *ἡώς* the morning, which is here used for *the day*.

NOTES ON MOSCHUS.*

I. A BEAUTIFUL Idyl, replete with elegance and grace; to 209 which Spenser alludes, Fairy Queen, B. 3. Ch. 6. St. 11. HESKIN.

1. 2. 'A Κύρις. The order is 'A Κύρις μακρὸν ἰζώσεται ἐν οἴῳ' Ἐρωτα — εἴ τις ἴδῃ' Ἐρωτα — πλανώμενος ἐπὶ τρείοδισι, *Venus proclaimed aloud her son Cupid — if any one has seen Cupid — wandering near the public ways*.

6. *ἵς ἴπποις πᾶσι μάθοις νιν*, *you will know him among a whole score*. See Sam. Clarke, Iliad. Σ. 470.

13. *Μικκύλα* · *μικκύλος*, dimin. from *μίκκος*, which see. — *τήνα*, Gen. Dor. for *ἐκείνου*.

22. *Πάντα μὲν ἄγρια, πάντα*, &c. Valckenaer seems to prefer a different reading, viz. *Ταῦτα μὲν ἄγρια πάντα*, &c.

23. *ἄλιον* for *ἡλιον*.

II. 9. *Πλουτήϊ*, from *Πλούτιος*.

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* See note, p. 206. Idyls of Bion.

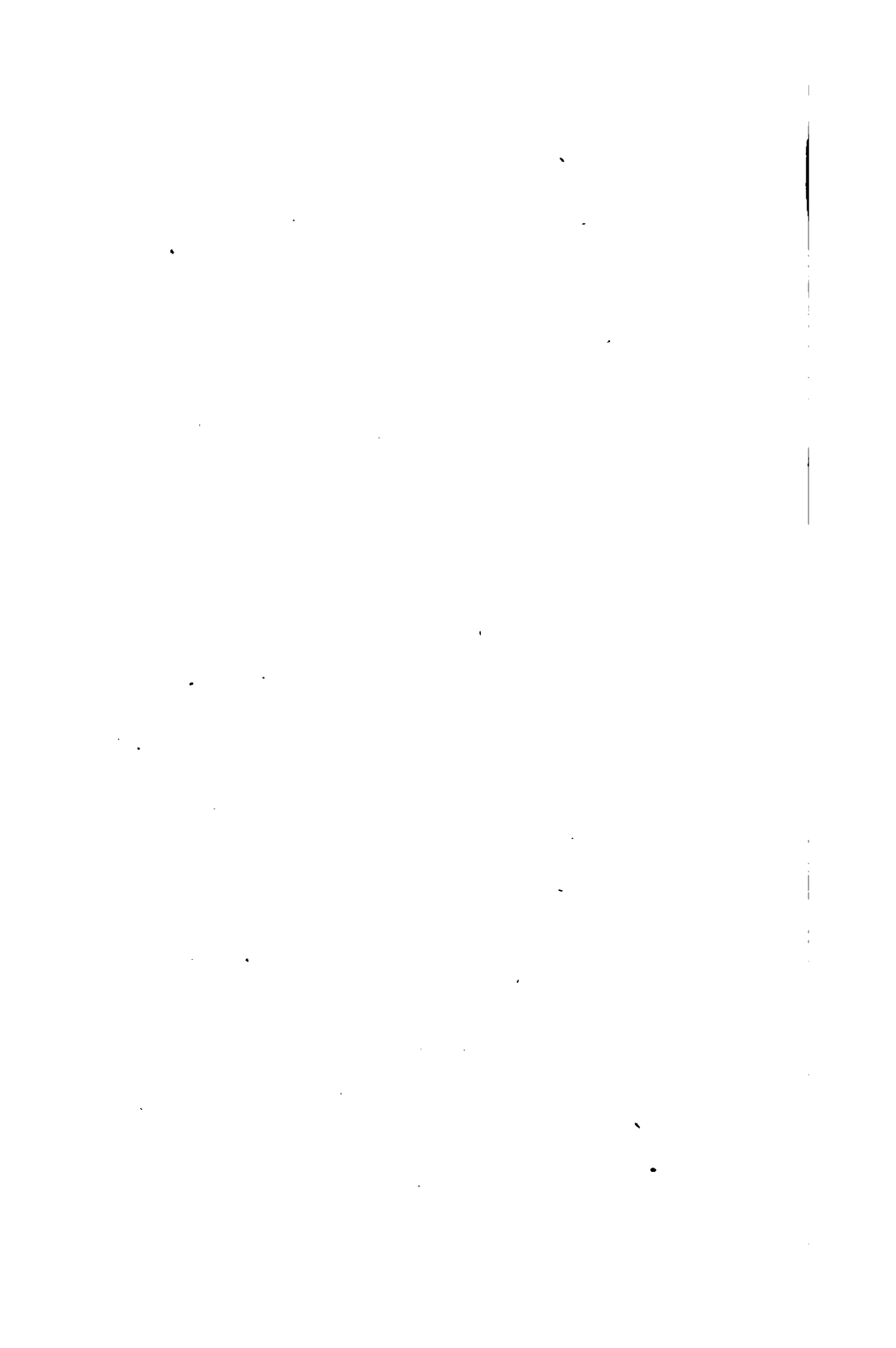
- 210 14. Ἀχὲρ ἱδρύνει, ἀνὰς, *Echo among the reeds feeds upon thy songs.*

18. Τεῖρο, Μίαν, Meles, a river in Ionia which flowed near the walls of Smyrna. Some of the ancients supposed that Homer was born on its banks; whence he was called Melesigines, before he became blind. After this calamity he was called Homer. LONGPÉRIER. See the beginning of the Idyl of Bien.

- 211 36. Κνίς ἄνν. Simonides rendered the Cean city famous.
VALCK.

42. Ζάουρ, φάουρ, Dor. for Ζάουρ and φάουρ.

LEXICON.



LEXICON.

Gr. denotes the translation of Buttman's Grammar, which is referred to under most of the anomalous verbs.

A.

A

ἄ, fem. article Dor. for ἡ.
ἄ, ah!
ἄβυστος, ἰ, ἡ, (α priv. and βάω, βαίνω,) inaccessible.
ἀβύσσιος, ἰ, ἡ, (α priv. and βίσιος,) insecure, unfaithful.
ἀβοήητος, ἰ, ἡ, (α priv. and βοήτω,) helpless, remediless.
ἀβρός, ἄ, ὅν, and ἀβρός, ὅν, (perhaps ἄβη Dor. for ἄβη,) tender, delicate, effeminate; **ἀβρὰ γελᾶν**, to laugh heartily.
Ἀβροτησίος, ου, ἰ, Abrotesius.
ἀβροχός, ἰ, ἡ, (α priv. and βρέχω,) unbedewed, wanting in water, arid.
ἄβυσσος, ἰ, ἡ, (α priv. and βυσός, [βαθύς,]) bottomless, profound.
Ἀγαθελῆς, ἰους, ἰ, Agathöcles, a Sicilian of mean extraction, who raised himself to the government of Syracuse, and conquered the greater part of Sicily.
ἀγαθός, ἰ, ὅν, brave, good; τὸ ἀγαθόν, the good, in the abstract; compar. βελτίων, ἀμείνων, κρείστων, and κρείστων, λυίων superlat.
βέλτερος, ἀριστος, κρείστος, λυί-στος.
Ἀγάθων, ους, ἰ, Agäthön, an Athenian tragic writer, the friend and contemporary of Euripides.
ἀγαλλύσις, οὔ, ἰ, ἡ, (ἀγαλν, very much,

AIT

and αλυσίς,) highly renowned.
ἀγαλμα, ατος, τό, (ἀγάλλω, to honor,) an image, a statue.
ἀγάμαι, f. ἀγάσσομαι, (Gr.) with a genitive, to honor, to admire. a. 1. m. ἡγασσῃ, a. 1. p. ἡγάσθη.
Ἀγαμέμνων, ους, ἰ, Agamemnon, king of Mycænæ and Argos, and brother to Menelaus.
ἀγανακτίω, ᾤ, f. ἡσσω, p. ἡγανάκτηκα, to be angry, to be displeased, to be grieved.
ἀγάσσομαι, f. m. ἡσσομαι, to be astonished at.
ἀγαπᾶω, ᾤ, f. ἡσσω, p. κα, (ἀγαπαί,) to love, to be satisfied.
ἀγαπητός, ἰ, ὅν, (ἀγαπάω,) beloved.
Ἀγαύη, ης, ἰ, Agäve, daughter of Cadmus and Hermiöne, who married Echion, by whom she had Pentheus, who was torn to pieces by the Bacchanals.
ἀγγίον, ου, τό, (ἀγγος,) a vessel.
ἀγγελία, ας, ἡ, (ἀγγιλος,) a message, tidings.
ἀγγελιαφόρος, ου, ἰ, (ἀγγελία and φίρω,) a messenger.
ἀγγίλλω, (ἀγω,) f. λῶ, p. ἡγγιλασ, to bring a message, news, or tidings, to tell or relate, to proclaim.
ἀγγιλος, ου, ἰ, (ἀγγίλλω,) a messenger.

ΑΙΤ

ἄγος, *ισ, τό*, a vessel, a bag.
 ἀγείρω, (*ἄγω*), *φ. ἔω, π.* (*Att. red. ἀγῆγισκα*), to gather, to acquire, to collect, *a. 1. inf. ἀγείρω*.
 ἀγίλη, *ης, ἡ*, (*ἄγω, ἀγείρω*, to collect,) a herd.
 ἀγινή, *ιος, ἡ, ἡ*, (*a priv. and γίνος*), not having illustrious ancestry, mean, base.
 ἀγίστητος, *ἡ, ἡ*, (*a priv. and γινάω*), unborn, unbegotten.
 ἀγιστός, (*ἀγιστός*), timidly, meanly, without spirit.
 ἀγιστορία, *ας, ἡ*, (*ἀγίστωρ*, manly, [*ἄγαν*, very, and *ἀνής*],) valor.
 Ἀγίστωρ, *ωρος, ὁ*, Agénor, king of Phœnicia, and father of Cadmus.
 ἀγήρως, *ἡ, ἡ*, (*a priv. and γῆρας*), not growing old, not subject to old age.
 Ἀγισίλαος, *ου, ὁ*, Agesilaus, king of Sparta.
 Ἀγισίπολις, *ιος, ὁ*, Agesiopólis, king of Sparta.
 ἄγιος, *ία, ιος*, (*ἄγιος*, veneration,) sacred, holy.
 Ἄγις, *ἴδης, ὁ*, Agia, king of Sparta.
 ἀγιστιύω, -*ομαι*, (*perhaps ἄγιστος*, super. of *ἄγιος*), to be sacred or holy.
 ἀγαλλίς, *ἴδος, ἡ*, (*ἄγαν*, *obs.*, the arm,) the arm.
 ἀγαστρῶδης, *ιος, ὁ, ἡ*, (*ἄγαστρον*, a hook, and *ἴδω*), hooked, barbed, bent.
 ἀγαῦρα, *ας, ἡ*, (*perhaps ἀγαῦλος*, bent, [*ἄγαν*, the arm,]) an anchor.
 ἀγααίς, *ἡ, ἡ*, (*for ἀγαλῖς*, from ἀγάλλω, to render splendid,) splendid.
 ἀγνῶω, *ω, (a priv. and γινῶω, γινῶω)* *φ. ἴσω, π. παα*, not know, not understand, to be ignorant of, not comprehend.
 ἀγνοα, *ας, ἡ*, (*ἀγνῶω*), ignorance.
 ἀγνομα, (*ἄγω*, to break, *obs.*), *φ. ἔξω, π. ἄχα* (*Att. ἰσχα*), *2. a. ἄγαν* (*Att. ἰαγαν*), to break, to break

ΑΙΤ

into pieces.
 Ἀγνούδης, *ου, ὁ*, Agnouídes, a rhetorician of Athens, one of Phocion's accusers, who, for his agency in causing Phocion's condemnation, was put to death by the people.
 ἀγνώ, *ῶτος, ὁ, ἡ*, (*a priv. and γνωστέ, [γινῶμαι]*), unknown.
 ἀγνωστος, *ὁ, ἡ*, (*same*), unknown, not renowned.
 ἀγορά, *ᾶς, ἡ*, (*ἀγείρω*), a market-place, the forum, an assembly; an harangue.
 ἀγοράζω, (*ἀγορά*), *φ. σω, π. πα*, to frequent the market-place or forum, to buy; *p. pass. ἀγορασμαι*.
 ἀγορεύω, (*same*), *φ. σω*, and *ἀγορεύομαι*, to harangue, to speak in the assembly.
 ἄγω, *ας, ἡ*, (*perhaps ἀγρός*), the chase, game or prey captured.
 ἀγράμματος, *ἡ, ἡ*, (*a priv. and γράμματα*), illiterate.
 ἀγρεύω, (*perhaps ἀγρός*), *φ. ἴσω*, to catch, to capture, to take.
 ἀγριος, *ία, ιος*, (*ἀγρός*), wild, cruel, savage, rustic; wild as opposed to tame or cultivated, as animals or plants; *ἄγρια*, *newt. adverbially*, cruelly, &c.
 ἀγριότης, *τητος, ἡ*, (*ἄγριος*), wildness, savageness.
 ἀγροικία, *ας, ἡ*, (*ἀγροῖκος*), country life, rusticity, rudeness.
 ἀγροῖκος, *ὁ, ἡ*, (*ἀγρός* and *οἰκίω*), rustic, boorish.
 ἀγρός, *οὔ, ὁ*, a field, land, the country, as opposed to the town.
 ἀγρότικος, *α, ον*, poet. for *ἀγριος*, rustic.
 ἀγρυπνῶ, *ω, (ἀγρυπνος*, sleepless, [*a priv. and ὕπνος*],) *φ. ἴσω, π. παα*, to watch, to be awake.
 ἀγυιά, *ᾶς, ἡ*, (*ἄγω*), a street.
 ἀγύρετης, *ου, ὁ*, (*ἀγείρω*), one who collects, hence, one who collects a crowd, a mountebank, a quack, a beggar.

ΑΓΧ

ἀγχι, near.

ἀγχίνα, ας, ἡ, (ἀγχίνοος, [ἀγχι and νοός,]) slyness, cunning.

ἀγχίον, ης, ἡ, (ἀγχω,) a rope for hanging, the act of hanging.

ἀγχω, f. ξω, p. χα, to strangle, to choke by hanging.

ἄγω, f. ἄξω, p. ἤχα (Att. red. ἀγῆχα), 2. a. ἤγω (Att. ἤγαγον), to lead, to drive, to bring; of the magnet, to attract; σχολῶν ἄγειν, to be at leisure; ἄγει, well, come, come on, a term of exhortation; p. pass. ἄγμαι, a. l. ἤχθη, f. l. ἄχόομαι.

ἀγωγή, ῆς, ἡ, (ἄγω,) the mode of life.

ἀγών, ὄνος, ὁ, (same,) a combat, a game, a struggle, a contest.

ἀγωνιάω, ᾶ, (ἀγών,) f. πω, p. παα, properly to be engaged in an ἀγών, to be solicitous, to fear.

ἀγωνίζομαι, (same,) f. ἀγωνίσομαι, p. ἀγωνίσομαι, to contend, to fight for the prize.

ἀγώνισμα, ἄτος, τό, (ἀγωνίζομαι,) a contest, a battle.

ἀγωνιστής, οὔ, ὁ, (same,) a combatant at the Games.

ἀδαμάντιος, ος, ον, (ἀδάμας,) very hard, invincible, adamantine.

ἀδάμας, ατος, ὁ, (a priv. and δαμάω,) generally the hardest iron, steel; as an adj. strong, ungovernable.

ἀδάμαστος, ὁ, ἡ, (a priv. and δαμάζω,) untamed, unbroken, applied to horses.

ἀδύφρων, ὁ, ἡ, (ἄδην, excessively, and φάγω,) voracious, greedy.

ἀδύς, ἰος, ὁ, ἡ, (a priv. and δύς,) fearless.

ἀδύς, (ἀδύς,) fearlessly.

ἀδελφή, ῆς, ἡ, (ἀδελφός,) a sister.

ἀδελφίδης, οὔ, ὁ, (same,) a brother's son.

ἀδελφός, οὔ, ὁ, (a for ἔμα and δελφός, the womb,) a brother.

ἀδηλος, ὁ, ἡ, (a priv. and δῆλος,) un-

ΑΔΩ

known, uncertain.

Ἄδης, ου, ὁ, and Ἄιδης, αο and ιω, and gen. Ἄιδος, dat. Ἄϊδῃ, from the obsolete Ἄϊς, (perhaps a priv. and ἰδῆν, 2 a. of ἰδω,) the god of the lower regions, the infernal world itself; εις Ἄϊδου, εις or εἰσω Ἄϊδος, (δέρμεν understood,) into Hades, or the lower world; ἐν Ἄϊδος (δέρμεν understood.)

ἀδιαισίπτος, (ἀδιάλειπτος, [a priv. and διαλείπω,]) incessantly.

ἀδιατύπωτος, ὁ, ἡ, (a priv. and διατυπώω, [τύπω,]) unformed, shapeless.

ἀδικίω, ᾶ, (ἀδικος,) f. ἴσω, p. ησα, to act unjustly, to wrong, to injure, to hurt; a. l. p. ἀδικήθη.

ἀδικημα, ἄτος, τό, (ἀδικίω,) injustice, a crime.

ἀδικία, ας, ἡ, (ἀδικος,) injustice.

ἀδικος, ὁ, ἡ, (a priv. and δίκη,) unjust.

ἀδίκως, (ἀδικος,) unjustly.

ἀδίως, ὁ, ὄν, (ἄδην, excessively,) frequent, intense, vehement, excessive, ἀδινά, neut. adverbially, abundantly, incessantly.

Ἀδμητος, ου, ὁ, Admētus, son of Pheres and Clymène, and king of Phæra in Thessaly.

ἀδόλιχος, ου, ὁ, loquacious, a loquacious person, a prater.

ἀδοξία, ας, ἡ, (ἀδοξος, [a priv. and δόξα,]) disgrace.

ἀδούλωτος, ὁ, ἡ, (a priv. and δουλεία,) unsubdued, free.

ἀδύνατος, ὁ, ἡ, (a priv. and δυνατός,) impossible, unable.

ἄδυσ, Dor. for ἠδύς, sweet.

ἄδω, and αἰδω, f. σω, p. ῥηα, ῥηαι, a. 2. ἦδον, to sing, p. pass. ῥομαι.

ἄδων, ὄνος, ὁ, Dor. for ἀνδών, a nightingale.

Ἄδωνις, Ἰδος, ὁ, Adōnis, the favorite of Venus; he died of a bite from a wild boar which he had wounded in hunting.

AEI

- αἰ*, always, ever, perpetually.
αἰνός, *ιος*, *ή*, *ή*, (*a priv. and εἰνός*),
 unbecoming, unworthy, foul.
αἰνίζω, (*αἰνός*), *f. σω*, to deform, to
 maltreat.
αἶμα, (*αἷμα*), *f. αἶμα*, *p. ἤμα*, *a. 2.*
ἤμα, to raise, to lift, to take.
ἀεκαζόμενος, *η*, *ον*, (*a priv. and ἐκόν*),
 acting under compulsion, or reluc-
 tance, sorrowful, sad.
ἀέννας, *ή*, *ή*, (*αἰί and ἔνα*), ever-
 flowing.
ἀεργία, *ης*, *ή*, more commonly *ἀεργία*,
ας, *ή*, want of employment, idle-
 ness. (*ἀεργός*),
ἀεραϊστής, *ιος*, *ή*, *ή*, (*αἷμα and εἶδος*),
 airy, like air.
αἰετός, *οὔ*, *ή*, (*ἀέμω*, to blow, *from its*
swift flight), an eagle.
ἀηδία, *ας*, *ή*, (*a priv. and ἡδός*), un-
 pleasantness, disgust; displeasure,
 discord.
ἀηδών, *ωνος*, *ή*, (*αἰδών*), a nightingale.
αἶμα, *ρος*, *ή*, more rarely *ή*, (*ἀέμω*, to
 blow), the air.
ἀήττητος, *ή*, *ή*, (*a priv. and ἡττάω*),
 unsubdued.
Ἀθᾶμας, *αντος*, *ή*, Athamas, king of
 Thessaly, who married Nephēle, by
 whom he had Phryxus and Helle.
ἀθανασία, *ας*, *ή*, (*ἀθάνατος*), immor-
 tality.
ἀθάνατος, *ή*, *ή*, (*a priv. and θάνατος*),
 immortal.
ἀταπτος, *ου*, *ή*, *ή*, (*a priv. and τάπ-
 πω*), unburied,
ἀδιδωτος, *ή*, *ή*, (*a priv. and δίδωμαι*),
 not permitted to be seen.
Ἀθηνά, *ᾤς*, *ή*, Minerva, the goddess
 of war and wisdom, who was pro-
 duced all armed from Jupiter's
 brain. In her contest with Nep-
 tune, she produced the olive, gave
 the name to, and became the tute-
 lar goddess of Athens.
Ἀθηνᾶζι, to or toward Athens.
Ἀθῆναι, *ων*, *αι*, (*Ἀθηνᾶ*), the city of
 Athens, the capital of Attica.

AIA

- Ἀθηνᾶιν*, *ης*, *ή*, Minerva.
Ἀθηναῖος, *αἰα*, *αῖον*, Athenian.
Ἀθήνην, from Athens.
Ἀθήνην, in Athens, at Athens.
ἀθλησις, *ως*, *ή*, (*ἀθλίω*, to combat,
 [*ἀθλος*], athletic exercise, athletics).
ἀθλητής, *οὔ*, *ή*, (*same*), a wrestler, a
 combatant in the games.
ἀθλιος, *ία*, *ιον*, (*ἀθλος*), unhappy, mis-
 erable.
ἀθλίως, (*ἀθλος*), miserably.
ἀθλον, *ου*, *τό*, (*ἀθλος*), the prize of the
 games, a reward.
ἀθλος, *ου*, *ή*, a combat, a contest, any
 laborious enterprise, labor.
ἀθέρυτος, *ή*, *ή*, (*a priv. and θέρυτος*),
 tranquil, without tumult, undis-
 turbed.
ἀθέρυτος, (*ἀθέρυτος*), calmly.
ἀθραυτος, *ή*, *ή*, (*a priv. and θραύω*,
 to break in pieces), uninjured.
ἀθροίζω, (*ἀθρός*), *f. σω*, *p. ἤθροισα*, to
 gather, to assemble.
ἀθρός, *ία*, *έρι*, (*οὔς*, *ή*, *οὔν*), (*a for ἄμα*,
 and θρός, clamor), frequent, num-
 erous, crowded, dense, vehement.
ἀθρομία, *ᾤ*, (*a priv. and θρομός*), *f.*
ήσω, *p. ησα*, to be dispirited, to be
 dejected, to be disheartened.
Ἄθος, *ω*, *ή*, Athos, a mountain of
 Macedonia.
αἶ, an exclamation, expressive of
 wonder, of pain, of grief and sor-
 row, alas! In Homer, always
 with γάρ, or γὰρ δέ, followed by
 the optative, would that, I pray
 that.
αἶα, *ης*, *ή*, Ion. for γαῖα, the earth.
αἰάζω, (*αἶ*), *f. σω* and *ξω*, *lit.* to
 utter *αἶ*, *αἶ*, alas! to wail, *act.* to
 lament, to deplore, to bewail.
Αἰακίδης, *ου*, *ή*, the son or descend-
 ant of Æacus.
Αἰακός, *οὔ*, *ή*, Æacus, son of Jupiter,
 king of Ægina, who for his piety
 and justice was said to have been
 appointed by Pluto one of the
 judges of the infernal regions.

AIA

Αἶας, ἄνθρωποι, ἰ, Ajax, the name of two Grecian heroes in the Trojan war. One was called *Telamonius*, from his father Telamon; the other *Oileus*, from his father Oileus.

αἰγιόσος, ου, ἡ, a poplar.

Αἰγυῖος, ἰως, ἰ, Ægeus, king of Athens, son of Pandion, and father of Theseus.

αἰγιαλός, οὔ, ἰ, (ἀγνύται τὴν ἄλσιν, ἀκτή,) a shore.

αἰγίδιον, ου, τό, (αἶξ,) a little goat.

Αἴγινα, νη, ἡ, Ægina, an island in the Sinus Saronicus, near the coast of Argolis.

Αἰγινητός, ου, ἰ, an inhabitant of Ægina.

αἰγίοχος, ου, ἰ, ἡ, (αἰγίς and ἔχων,) Ægis-bearing.

αἰγίς, ἰδος, ἡ, (αἰσσω, to move rapidly,) the Ægis, the shield of Jupiter, the work and gift of Vulcan, borne also by Apollo and Minerva; by its movement, darkness, clouds, thunder, and lightning are collected. Minerva was frequently represented as bearing the Ægis.

αἰγογρίχιον, ὦ, f. ἥσω, (αἶξ and γρίξ,) to have goat's hair.

Αἰγυπτίος, ου, ἰ, an Egyptian, Egyptian.

Αἰγυπτίος, ου, ἡ, 1. Ægyptus, son of Belus and brother to Danaus. Ægyptus was king of a part of Africa, which from him has been called Ægyptus, 2. the land of Egypt. 3. the river Nile.

αἰδομαι, -ομαι, (αἰδώς,) f. m. ἰσόμεαι and ἡσόμεαι, p. pass. ἡτιστομαι, to regard, to respect, to reverence, to fear, to be afraid, to be ashamed.

αἰδέμενος, ονος, ἰ, ἡ, (αἰδομαι,) decorous, well-mannered.

Ἀἶδης, ου, ἰ. See ἥδης.

αἰδιός, ἰα, ἰων, 'αἰή,) everlasting, perennial.

αἰδοῖος, οία, οῖον, 'αἰδομαι, same as αἰδομαι, venerable.

AIN

αἰδέος, οὔς, ἡ, decorous behaviour, modesty, veneration, respect, fear.

αἰή, Ion. and Poet. for αἰή, always.

Αἰήτης, ου, ἰ, Æetes, king of Colchis, and father of Medea.

αἰθαλῶδης, ιος, ἰ, ἡ, (αἰθάλη, soot, and ἰδος,) sooty, black.

αἰθήρ, ἱερος, ἰ, also ἡ, (αἶθρ,) the upper, pure, unclouded region of the air; the sky, the air, the heavens.

Αἰθιοπία, ας, ἡ, Æthiopia, an extensive country of Africa, south of Egypt.

Αἰθιοψ, σως, ἰ, (αἶθρ and ὤψ,) an Æthiopian, Æthiopian.

αἶθυσσα, ης, ἡ, σκαῖά underστ., (αἶθρ,) the porch, properly the sunny porch, generally with an eastern or southern exposure, in order to sit and enjoy the sun, also, where strangers slept.

Αἰθιοπίης, ἡ, ὅς, Æthiopian.

αἶθρψ, σως, ἰ, ἡ, (αἰδός, burning, dark, and ὤψ,) richly colored.

αἰθρία, ας, ἡ, (αἰθής,) the serene sky, the pure air.

αἶθρ, f. σω, p. να, to set fire to, to kindle, to burn; -ομαι, to be on fire.

αἰλουρος, ου, ἰ, (αἰόλος and οὐρά,) a cat.

αἷμα, ἄσος, τό, blood.

αἰμάσσω, (αἷμα,) f. ξω, p. χα, to stain with blood.

Αἰμιλιανός, ὦ, ἰ, Æmilianus, surname of Scipio.

Αἰνίας, ου, ἰ, Æneas, son of Venus and Anchises, the hero of Virgil's Æneid, from whom the Romans pretended they were descended.

αἰνῶ, ὦ, (αἶνος,) f. ἴσω and ἥσω, p. ἥτινα, to praise, to approve, to assent; p. pass. ἡνιμαι, a. 1. ἡνίδη.

αἰνιγμα, ἄσος, τό, (αἰνισσομαι, to speak enigmatically, [αἶνος,]) an enigma, a riddle.

αἰνόμενος, ἰ, ἡ, (αἶνός and μέγος, fate,) ill-fated.

AIN

**alvís, á, óv, (al, expressing grief,) wo-
ful, dreadful.**

āśvaḥ, as, ī, a narrative, a tale, praise.

alrōs, (alrōs,) extremely.

αἶξ, γός, ἡ, (*átson*, to move rapidly,) a goat.

αἰόλος, η, ον, active, lively.

αἰπόλος, ου, ὁ, for αἰγοπόλος, (αἴξ and
πολίς, to tend,) a goatherd.

aiḥṣan, *ais*, ḥ, (*aiḥṣan*) a mode of life, a sect (of philosophy).

αἰρετός, ὁ, ὅν, (same,) eligible, good.

αἰεῖω, ᾶ, (allied with αἶρω,) *f.* αἰεή-
σαι, *p.* ἡρώεα, *a.* 2. μέλω, (*Gr.*)

to seize, to take, to receive; αἰ-
ρίομαι, -οῦμαι, to will, to choose,
to undertake; μᾶλλον αἰρίομαι, to
prefer; 2. a. inf. ἰλῶν, mid. εἰλό-
μεν, subj. ἴλωνται.

ἀΐω, (*ἀΐω*), *f.* *ἀΐω*, *p.* *ἤψα*, (*see* *ἀΐω*), to assume, to raise on high, to lift, to weigh anchor; *νῦν* *ἀΐεσθαι*, to acquire glory; *a. l.* *ἤψα*, *inf.* *ἤψαι*, *imperat.* *ἤψον*, *part.* *ἤψας*.

**Δῖς*, nom. obsolete, Ἰδὸς, i, see ἄδης.

αἶσα, ης, ἡ, destiny, (*allied with δαίω*,
to divide,) fate.

αἰσθάνομαι, (αἶν, to perceive,) f.
αἰσθήσομαι, p. ἤσθημαι, a. 2. m.
ἡσθόμεν, (Gr.) to observe, to feel,
to perceive.

αἰσθάνω, *ωσ*, *ᾶ*, (*αἰσθάνομαι*), the act of perceiving, perception, knowledge, *αἰσθάνω παρῖχων*, to cause to understand.

Ἀἰσχῖνος, *ai, i*, Æschines, a celebrated Athenian orator and philosopher, the opponent of Demosthenes.

αἰσχρῶς, 106, τῷ, baseness, deformity.

αἰσχρός, á, ón, (αἶσχος,) base, shameful, ugly, disgraceful.

αισχρῶς, (*αισχρός*,) basely, shamefully.

Αἰσχύλος, *œs*, *Æschylus*, a celebrated tragic poet, born at Eleusis in Attica, B. C. 525.

AIR

αἰσχῦν, ης, ῆ, (αἰσχος,) shame, disgrace, infamy; εἰς αἰσχύν, in a disgraceful or abusive manner, abusively.

αισχύνω, (same,) f. ὕνω, p. ἡσχυρνα,
to disfigure, to disgrace = *αισχύνωμαι*,
to be ashamed of, to reverence, to respect, to feel the re-
proach of.

Ἄϊων, υἱός, δ', Ἄϊον, the brother of Pelias and father of Jason.

αἰτέω, ᾶ, f. ἴστω, p. ἴστημι, to request, to beg, to demand.

αἰτία, ας, ῆ, a cause, a reason, a fault.

*πινύσσομαι, -ῶμαι, (πινύς,) f. πυνύσσομαι,
p. πυνύσσωμαι, to complain of, to ex-
culpate, to blame, to accuse.*

*αἰτιατός, ἰα, ἰον, (αἰτιάομαι), to be
blamed or inculpated; μὲν αἰτια-
τός, I should or ought to blame.*

*αἰτία, ου, τό, (properly neut. of αἰ-
τιος,) a cause, a ground.*

αἰτία, *ία*, *ισ*, (*αἰτία*), culpable, guilty; *ὁ αἰτίας*, the author, cause, or procurer of a thing; promotive of.

Ἄττη, ης, ῆς, Ætna, a volcanic mountain of Sicily.

Αἰτωλία, ας, ἡ, Ætolia, a country of Greece on the confines of Epīrus.

*Αἰτωλὶς, ὕδωρ, ἡ, an Ætolian woman,
Ætolian.*

Αἰτωλοί, ᾠν, αῖ, the Ætolians.

αἰφνιδίως, suddenly, (αἰφνιδίως, [allied with ἀφαιής.])

αἰχμαλωτίζω, and *αἰχμαλωτιύω*,
(*αἰχμάλωτος*,) *f. ἔσω*, *p. ἔσω*, and
f. ἴσω, *p. ἴσω*, to make prisoners
of war.

αἰχμάλωτος, ὁ, ἡ, (αἰχμή, a spear,
σὺν ἄλωτός, taken,) captive.

$\alpha \nabla \alpha$, immediately.

αἰών, *aiōnes*, ὁ, (*aiōn*), time, an age, antiquity.

αἰώνιος, *ov*, and *ία*, *ior*, (*αἰών*), durable, eternal.

αἰσώω, ᾶ, αἰώρω, a raising up, [ἀΐ-
ρω,] f. ἤσω, η. ἡώρηκα, to raise

AKA

on high; -*εἶμαι*, -*ροῦμαι*, to be in anxious expectation, to linger, or hang about.

ἄκαιρος, ἰ, ἡ, (a priv. and *καιρός*), unseasonable, untimely, unbecoming, useless.

ἀκαμπτos, ἰ, ἡ, (a priv. and *κάμπτω*), unmoved.

ἀκανθα, ης, ἡ, (*ἀκμή*, a point,) a thorn, a prickle, also a quill of the hedgehog.

**Ἀκαρνανίης*, ἄνθρωπος, an Acarnanian, an inhabitant of the province Acarnania in Greece.

ἀκαρπία, ας, ἡ, (*ἀκαρπες*), unfruitfulness, failure of the fruits.

ἀκαρπής, ἰ, ἡ, (a priv. and *καρπός*), unfruitful.

**Ἀκάστος*, ου, ὁ, Acastus, son of Pelias.

ἀπᾶχω, f. *ἀπαχέσω*, 2. α. *ἡπᾶχον*, and *ἀπαχίζω*, f. *ἴσω*, (*ἄχος*), to grieve, to afflict.

ἀμίαντος, ἰ, ἡ, (a priv. and *μιγρᾶνμι*, *μιγρῶν*) unmixed, pure, unhurt.

**Ἀσιωτις*, and *Ἀσιωτινος*, ου, ἡ, the name of a river in Asia, falling into the Indus, Acesinus.

**Ἀκιστόδωρος*, ου, ὁ, Acestodorus, a Greek historian.

ἀκή, ης, ἡ, repose; *ἀκὴν γίνεσθαι*, to be quiet. See note to *Poetical extract II*, line 28.

ἀκηδιστος, (*ἀκηδιστος*, neglected, [a priv. and *κηδῶν*],) heedlessly.

ἀκηδής, ιος, ἰ, ἡ, (a priv. and *κῆδος*), without care.

ἀκίνδυνος, ἰ, ἡ, (a priv. and *κίνδυνος*), safe, without danger.

ἀκινδύνως, (*ἀκίνδυνος*), safely.

ἄκλιντος, ἰ, ἡ, (a priv. and *κλίω*), unaltered.

ἄκληριον, ὦ, (*ἄκληρος*, without a lot, [a priv. and *κληρος*, lot,]) f. *ἴσω*, p. *ἴσω*, to be without a lot, to be poor, unfortunate.

ἄκλητος, ἰ, ἡ, (a priv. and *καλῶν*), uninvited.

ἀκμάζω, (*ἀκμή*), f. *ἴσω*, p. *ἡμῶνα*, 29*

AKP

to bloom, to be matured, to be at its full force or height, to have reputation, influence, &c.

ἀκμαῖος, αῖα, αῖον, (*ἀκμή*) ripe, blooming.

ἀκμή, ης, ἡ, (*ἀκμή* a point,) properly, a point, the highest point or degree; hence, bloom, vigor.

ἀκμήν, in a twinkling, instantly, as yet, still; properly an acc. of *ἀκμή*, (*παρά* understood.)

ἀκμής, ἥτος, ἰ, ἡ, (a priv. and *ἀκμῶν*), fresh, not fatigued.

ἀκοή, ης, ἡ, (*ἀκούω*), the hearing.

ἀκοιτις, ιος, ἡ, (a for *ἄμα* and *κοίτην*), a spouse.

ἀκολούθω, ὦ, (a for *ἄμα* and *ἐπὶ*), a path, f. *ἴσω*, p. *ἡκολούθησα*, to follow.

ἀκοντίζω, (*ἄκων*, a dart,) f. *ἴσω*, p. *ἡκόντισα*, to shoot, to hurl as a javelin.

ἀκόντιον, ου, τό, (dim. of *ἄκων*), a javelin.

ἀκούσιος, ἰ, ἡ, (a priv. and *ἐκούσιος*), unwilling, compulsory, involuntary.

ἀκούω, f. 1. *ἡκούσμαι*, p. act. *ἡκουκα*, 2. α. *ἡκουσ*, p. *ἡκούσας*, with the genitive, to hear; *καυῶς ἀκούειν*, to be rebuked, to stand in ill repute.

ἄκρα, ας, ἡ, (properly fem. of *ἄκρος*), a promontory, a summit, a citadel, a cape.

**Ἀργαγαντίνης*, ου, ὁ, an inhabitant of Arggentum, in Sicily.

ἀκρασία, ας, ἡ, (*ἀκρατής*, [a priv. and *κράτος*,]) intemperance.

ἄκρατος, ἰ, ἡ, (a priv. and *κράσις*, [*μιγρᾶνμι*],) unmingled, pure (wine).

ἀκριβεια, ας, ἡ, (*ἀκριβής*), exactness, purity.

ἀκριβής, ιος, ἰ, ἡ, (*ἄκρος*), exact, precise, perfect; *ἐκ' ἀκριβέως*, in an accurate or exact manner, precisely, with precision.

ἀκριβῶς, ὦ, ο (*ἀκριβέως*), f. *ῶσω*, p. *ἡκριβῶκα*, to know exactly, to in-

AKP

vestigate.

ἀκριβῶς, (*akre*), exactly, precisely, perfectly.

**Ἀκρίσιος*, *ov, i*, Acrisius, king of the Argives, father of Danaë, and grandfather of Perseus.

ἀκρόασις, *ιος, η*, (*ἀκροάσμαι*, to listen, [*ἀκούω, ἀκούομαι, ἀκροάομαι*],) the hearing, a lecture.

ἀκροβάτις, *ω*, (*ἄκρος* and *βάτης*, one who goes forward,) *f. ήσω, p. ηκα*, to walk on the toes.

ἀκρόδενον, *ov, τι*, (*ἄκρος* and *δρυς*,) a fruit tree; *ἀκρόδρυς*, fruits (with a hard shell).

ἀκροθίνιον, *ov, τι*, and *τὰ ἀκροθίνια*, (*ἄκρος* and *θίς*,) literally, the top of a heap, the best, the firstlings, the offering to the gods from the booty or the harvest.

ἀκροποδντί, (*ἄκρος* and *ποῦς*,) tiptoe.

ἀκρόπολις, *ιος, η*, (*ἄκρος* and *πόλις*,) a citadel; in *Att.* writers the Acropolis of Athens.

ἄκρος, *α, ov*, (*ἀκμή*, a point,) extreme, highest, lofty, superior, eminent; *ἄκροι δάκτυλοι*, the fingers' ends; *ἄκροις τοῖς ποσὶ*, with the toes; *τὰ ἄκρα*, the highest, high parts; also the extremity, the end.

ἀκροτηρίαζω, (*ἀκροτήριον*,) *f. ήσω, p. ήκα*, to mutilate at the extremities; hence, generally to mutilate, to destroy.

ἀκροτήριον, *ov, τό*, (*ἄκρος*,) the extreme or highest point of any object, a promontory.

**Ἀκταίων*, *ωνος, ὅ*, Actæon, son of Aristæus and Autonoe, changed by Diana into a stag, and torn in pieces by his own dogs.

ἀκτή, *ης, η*, (*ἄγχιμι*, *άγω* to break,) 1. the beach, viz. where the billows break, a bank; 2. Attica, so called from its being near the sea.

ἀκυβήτητος, *ὅ, ὅ*, *a priv.* and *κυβεῖν*), without a pilot, unguided.

ἀκύμαντος, *ὅ, ὅ*, (*a priv.* and *κυμαίνω*,

AAH

to rise in waves, [*αῦμα*,]) waveless, calm.

ἀαδμων, *ωνος, ὅ, ὅ*, (*ααμε*,) calm, tranquil.

ἄαν, *ἄκουσα*, *ἄαν*, and *ἄικαν*, (*a priv.* and *ικών*,) unwilling, reluctant.

ἄλαζονίης, *ὅ, ὅ*, (*ἄλαζών*,) boastful, vain.

ἄλαζών, *ωνος, ὅ*, (*ἄλπ*, a wandering, *ἄλάσμαι*, to wander,) a stroller, a mountebank; hence, from the character of such persons, a vain-glorious boaster, a braggart.

ἀλαθίω, Dor. for *ἀληθίω*.

**Ἀλκανία*, *ας, η*, a country in Asia, on the Caspian sea, now called Georgia, &c.

**Ἀλκάνοι*, *ων, οἱ*, Albanians, inhabitants of Albania.

ἄλγιω, *ω*, (*ἄλγος*,) *f. ήσω, p. ήλγηκα*, to smart, to suffer, to be sad.

ἄλγος, *ιος, τό*, (*ἀλίγω*, to care for, [*a* and *λίγω*,]) pain, smart, suffering, sorrow, grief, a calamity.

ἀλγυνίος, *ή, ὅ*, (*ἀλγυνίος*, painful, [*ἄλγος*,]) mournful, fatal, inauspicious.

ἀλείφω, (*a* and *λίπος*, fat,) *f. ψω, p. ήλυφα*, Att. red. *ἀλήλιφα*, *a. 2.*

ind. *ήλιφον*, to anoint; *p. pass.* *ἄλήλιμμαι, p. m. ήλοιφα*, Att.

ἄλήλιφα, *ἀλεκτρον*, *ωνος, ὅ*, (*a priv.* and *λίπρον*,) a cock.

**Ἀλεξάνδρεια*, *ας, η*, Alexandria, the capital of Egypt, founded by Alexander the Great.

**Ἀλεξανδρείς*, *ίας, ὅ*, an Alexandrian.

**Ἀλιξανδρος*, *ov, ὅ*, Alexander, surnamed the GREAT, son of Philip, celebrated for his extensive conquests.

ἀλήθεια, *ας, η*, (*ἀληθής*, true,) truth.

ἀληθείω, same,) *f. εύω, p. ήλήθευκα*, to speak the truth, to be sincere.

ἀληθής, *ιος, ὅ, ὅ*, (*a priv.* and *λανθάνω*, *λήθω*,) true, real; *εἰς ἀληθείας*

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and τέλησθι, the truth.
 ἀλαλμίνους, perf. part. pass. for
 ἡλαμίνους, from ἀλείφω.
 ἀλῆθς, and ἀλῖω, f. ἀλίω, p. ἡλη-
 να, Att. ἀλήλικα, to grind in a
 mill; p. p. ἀλήλιωμα.
 ἀλῆθως, (ἀλῆθης, true,) truly, honest-
 ly, exactly.
 ἀλίσστος, ὁ, ἡ, (α priv. and λιάζομαι,
 to go aside,) inevitable; ἀλίσστος,
 incessantly.
 ἀλίγκιος, α, ον, (ἡλιξ, of the same
 age,) like.
 ἀλιόδομαι, -σῶμαι, to turn one's self,
 to wander about.
 ἄλιος, ἰα, ιον, (ἄλς, dwelling in the sea.
 ἄλιος, ου, ὁ, Dor. for ἡλιος.
 ἄλις, (ἀλής, crowded,) numerous.
 ἀλίσταμαι, f. ἀλώσσομαι, p. ἡλωκα,
 Att. ἰάλωκα, 2. a. ἡλων, Att.
 ἰάλω, to be taken, to be captured
 or seized, to be slain, to be capti-
 vated by love of any one; 2. a.
 part. ἄλουσ, captured, also decided
 against, pronounced vanquished.
 ἀλιταίνω, (ἄλη, a wandering,) f. ἀλι-
 στήσω, 2. a. ἡλίτων, to commit a
 fault, to offend against, to trans-
 gress.
 ἀλιτινῆς, ἰος, ὁ, ἡ, (ἄλς and τίωω,)
 reaching to or situated near the sea,
 low, flat, shallow (as boats).
 ἀλιτήριος, ὁ, ἡ, ἀλίτης, wicked,)
 laden with guilt, infamous.
 ἀλίτω, see ἀλιταίνω.
 ἀλκή, ἡς, ἡ, strength.
 Ἀλκιστις, ἰδς, ἡ, Alcestis, the daugh-
 ter of Pelias, and wife of Admētus,
 who devoted herself to death, to
 save her husband's life.
 Ἀλκιβιάδης, ου, ὁ, Alcibiādes, a dis-
 tinguished Athenian.
 ἀλκιμός, ὁ, ἡ, (ἀλκή,) strong, brave.
 Ἀλκίμος, ου, ὁ, Alc mus.
 Ἀλκμήνη, ης, ἡ, Alc mēne, the wife
 of Amphitryon, and mother of
 Hercules by Jupiter.
 ἀλλά, (ἄλλος, but; ἀλλὰ μὲν, and

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yet.
 ἀλλᾶς, (ἀλλά and γή,) yet at least.
 ἀλλήλοισιν, Dor. for ἀλλήλοισιν.
 ἀλλᾶσσω, Att. -ττω, (ἄλλος,) f. ἔω,
 p. ἡλλᾶχα, 2. a. ἡλλᾶγον, to alter,
 to change; 2. a. pass. ἡλλᾶγην.
 ἀλλαχόθεν, (same,) from another
 side, elsewhere; ἄλλοι ἀλλαχόθεν,
 different persons from different
 sides.
 ἀλλᾶχού, (same,) elsewhere, in ano-
 ther way, ἄλλων δ' ἀλλᾶχού δια-
 σπαρίντων, they having dispersed in
 different directions.
 ἄλλη, (dnt. of ἄλλος,) elsewhere;
 ἄλλος ἄλλη, one here, and another
 there.
 ἀλλήλων, (ἄλλος,) one of the other,
 of each other; πρὸς ἀλλήλους,
 against each other; the nomina-
 tive is not used.
 ἀλλοιότης, ἰος, ὁ, ἡ, (ἄλλος and ἵδιος,)
 from another race; οἱ ἀλλοιότης,
 the strangers.
 ἄλλοθεν, (ἄλλος,) elsewhere.
 ἀλλόκοτος, ὁ, ἡ, (ἄλλος and κίτος
 for τόκος, childbirth, [τίκτω,])
 of other than the ordinary form,
 monstrous, strange.
 ἄλλομαι, f. 2. m. ἀλούμαι, to spring,
 to leap; a. 1. m. ἡλάμην.
 ἄλλος, η, ο, another, other; adver-
 bially, πρὸ ἄλλο, τὰ ἄλλα, neut.
 sing. and pl., in other respects.
 ἄλλοτε, (ἄλλος and ὅτε,) sometimes,
 at another time; ἄλλοτ' ἐστ' ἄλ-
 λους, now to these, and now to
 those.
 ἀλλόστριος, ἰα, ιον, (ἄλλος,) with a
 genitive, foreign from, unsuitable.
 ἀλλόφυλος, ὁ, ἡ, (ἄλλος and φυλή,)
 of another tribe, strange, foreign,
 a foreigner.
 ἄλλως, (ἄλλος,) besides, otherwise,
 adv.
 ἀλογίη, for ἀλογία, ας, ἡ, α priv.
 and λόγος,) folly, want of sense.
 ἀλόγιστος, ὁ, ἡ, (α priv. and λογίζο-

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μας), inconsiderate, senseless.
ἄλογος, ἰ, ἡ, (*a priv. and λόγος*), irrational, senseless, absurd.
ἄλσος, οὐς, ἡ, (*probably ἔλκω*), a furrow, a furrowed field.
ἄλουργος, ἰος, ἡ, ἡ, (*ἄλς and ἔργον*), died with marine purple, purple.
ἄλοχος, οὐ, ἡ, (*a for ἄμα and λίχος*), a spouse.
Ἄλπει, ἰων, αἰ, the Alps, a high range of mountains which separated Italy from Gaul and Germany.
Ἄλπειος, α, ος, Alpine, τὰ Ἄλπεια ἔρη, the Alpine chain of mountains.
ἄλς, ἄλεις, ἡ, salt; 2. ἡ ἄλς, the sea, poet. rarely found in prose writers.
ἄλσος, οὐς, τό, a grove.
ἄλυσινιλῆς, ἰος, ἡ, ἡ, (*a priv. and λυσινιλῆς*), unprofitable, disadvantageous, prejudicial.
ἄλυσινος, f. σω, ἄλυσκος, f. ξω, and ἄλυν, (ἄλη, a wandering, f. σω, to avoid, to wander about.
Ἄλφειος, ἰως, ἰ, Alpheus, one of the Giants, son of Canace by Neptune, father of Otus and Ephialtes.
Ἄλωπιζήν, from Alopecus, a deme of Attica.
ἄλώπηξ, ἰκος, ἡ, a fox.
ἄλως, ω, ἡ, a threshing-floor.
ἄλώσιμος, ἡ, ἡ, (*ἄλίσσεται*), easy to capture.
ἄλωσις, ἰως, ἡ, (*same*), the taking, a conquest.
ἄμα, adv., at the same time, at once, as soon as; *as a prep.* together with, with; *ἄμα μιν*, . . . ἄμα δέ, as well . . . as.
Ἀμαζόνες, ἰδοι, ἡ, more commonly Ἀμαζών, ἰνός, ἡ, (*a priv. and μαζέ*), an Amazon. The Amazons were a nation of warlike women, who dwelt in Cappadocia, near the river Thermodon, their right breast was burnt off, that they might be more expert in the use of the bow and javelin, whence their name.

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ἄμαθής, ἰος, ἡ, ἡ, (*a priv. and μαθήω*), ignorant, unlearned.
ἄμαξω, Att. ἄμαξω, πς, ἡ, (*ἄγω*), 1. wagon; 2. the Car, or Bear, a heavenly constellation.
ἄμαξιτός, ἡ, ὄν, (*ἄμαξω*), belonging to a wagon; τὰ ἄμαξιτά, the northern countries.
ἄμαξιτίος, ἡ, ἡ, (*ἄμαξω and βίος*), living in wagons; ἄμαξιτία ἴσθη, wandering, migratory rations.
ἄμαρτυν, f. m. ἄμαρτυν, p. ηκα, α. 2. ἄμαρτυν, (*Gr.*) to fail, to err, to miss, to offend, to transgress.
ἄμαρτυμα, ἄτος, τό, (*ἄμαρτυν*), a failure, a fault, an offence.
ἄμαρτία, ας, ἡ, (*same*), error.
ἄμαρύνω, ὤ, (*ἄμαρύνω*, dim.), f. ὤσω, to obscure, to darken, to weaken, to enervate.
ἄμβωτος, οὐ, ἡ, ἡ, Ion. and poet. for ἀνάβωτος, (*ἀνω-βαίνω*), accessible.
ἀμβλῆτην, Ion. and poet. for ἀναβλῆτην, (*ἀναβολή*), a throwing up, [*ἀνα-βάλλω*], deeply respiring.
ἀμβλύνω, f. ὠνῶ, to blunt, to obtund, to deafen, to deaden; from
ἀμβλύνω, ἰα, ὤ, blunt, dull, weak.
ἀμβλυνότω, ἄμβλυνος, f. ὤξω, to have a dull countenance, to be blind.
ἀμβροσία, ας, ἡ, (*properly fem. of ἀμβρόσιος*), ambrosia, the food of the gods.
ἀμβρόσιος, ἰα, ἰων, (*ἄμβροτος*, immortal, [*a priv. and βροτός*],) ambrosial, divine.
ἀμύβω, f. ἀμύβω, p. ἡμύβα, α. 2. ἡμύβω, to charge, to answer, to reply, to recompense, to return; p. m. ἡμύβα.
Ἀμινίας, οὐ, ἰ, Aminias.
ἀμύνω, ονος, ἡ, ἡ, better. See ἀγνάς.
ἀμίλγω, f. ξω, p. ἡμίλγω, (*a and ἔλκω*), to draw, properly to extract by pressure, hence, to milk.
ἀμελία, ὤ, (*ἀμελής*), without care,

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[*a priv.* and *μίλην*,] *f. ἄνω, p. ἄνω*, to be indifferent, to neglect.
ἀμελῶς, (same), carelessly; *ἀμελῶς ἔχει, the same as ἀμελλῶ.*
ἄμειπτος, ἰ, ἡ, (a priv. and μίμφομαι,) blameless.
ἄμετρος, ἰ, ἡ, (a priv. and μέτρον,) without measure, not in metre, prosaic.
ἀμίτρος, (ἄμετρος,) without bounds, immoderately.
ἀμηχανία, ὤ, (ἀμήχανος,) *f. ἦσιν*, not to know what to do, to be at a loss.
ἀμήχανος, ἰ, ἡ, (a priv. and μηχανή, an expedient,) at a loss, wonderful; *ἀμήχανον ὄντος, mirum quantum.*
ἀμιλλᾶς, ης, ἡ, (ἄμα and ἴλη, a troop,) a contest for a prize, struggle; *ἰξ ἀμιλλᾶς, for a wager.*
ἀμιλλᾶσθαι, -ῶμαι, (ἄμιλλα,) *f. ἦσιν*, to emulate, to strive with.
ἀμίμητος, ἰ, ἡ, (a priv. and μιμῶμαι,) not imitated, inimitable.
ἀμισθί, (ἄμισθος,) for nothing, without reward.
ἄμισθος, ἰ, ἡ, (a priv. and μισθός,) unrewarded.
** Ἀμισοδόκας, ου, ὁ, Amisodokas.*
ἄμμα, ἄντος, τό, (ἄπτω,) a band; *τὰ ἄμματα, applied in wrestling to the hands wound round the neck of an adversary, the hug of wrestlers.*
ἄμμα, Dor. for ἡμῶς.
ἄμμος, Dor. for ἡμῶς.
ἄμμορος, ου, ἰ, ἡ, (a priv. and μέρος, lot,) unhappy.
ἄμμος, ου, ἡ, sand.
ἄμμοσις, ιος, ἰ, ἡ, (ἄμμος and ἄιδος,) sandy.
ἄμνος, οὔ, ὁ, a lamb.
ἀμνὸς, ης, ἡ, (ἀμνίζω,) a recompense, an exchange.
ἀμνός, for ἡμῶς, my.
ἀμνίλος, ου, ἡ, the vine.
ἀμνίσχων, (ἀμφί and ἔχων,) *f. ἀμφέξω, 2. a. ἡμνισχον, to surround; ἀμνίσχουμαι, 3. m. ἀμφίζουμαι, to surround, to put on, (as clothes,)*

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to be clad; 2. a. ἡμνισχίονα.
ἀμνίσκος, ὄντος, ἰ, ἡ, (ἀμνίσχων,) a band or fillet on the front of the head for binding up the hair.
ἀμνυδρός, εἰ, εἶν, faint, glimmering.
ἀμύθητος, ἰ, ἡ, (a priv. and μυθολογία,) unutterable; hence, immense, innumerable.
ἀμύμων, ὄντος, ἰ, ἡ, (a priv. and μῶμος, a fault,) blameless.
ἄμυνα, ης, ἡ, (ἀμύνω,) a defence.
ἀμύνω, (μύνη, an excuse,) *f. νῶ, p. ἡμυνεα, to defend, ward off; ἀμύνομαι, 3. m. ἀμυνούμαι, to defend one's self, to revenge, to resist, to contend; τινά, to punish.*
ἀμύντω, and ἀμύσσω, (αἶμα,) *f. ξω, p. ἡμύχα, to scratch, to tear.*
ἀμφί, with the dative, about, on, so as to be surrounded by, as a vessel on the fire; with the genitive, on account of; in compound words ἀμφί has mostly the signification of 'about,' 'all around,' 'round about'.
** Ἀμφιδάκτας, ου, ὁ, Amphidaktas, a famous soothsayer who perished in the Theban war, son of Oicleus, or, according to others, of Apollo.*
ἀμφίβολος, ἰ, ἡ, (ἀμφι-βάλλω, to cast round, to doubt,) doubtful, questionable, fluctuating.
** Ἀμφιδῶμας, ἄντος, ὁ, Amphidōmas.*
ἀμφι-δοκίως, (διχομαί,) *f. ὤσω, to watch, to watch cautiously, as a bird-catcher does.*
ἀμφι-ἰνύμι, 3. ἀμφίσσω, (Att. ἀμφῶ,) to put on (as clothes); 1. a. ἡμφίσσω, perf. pass. (ἀμφίστημι, common, ἡμφίσσωμαι. See Gram. § 106. p. 186. and § 114. p. 212.
ἀμφι-ἰσω, 2. a. without the augment, ἡμφισσω, (Gr.) to employ one's self with, to prepare.
ἀμφιθάλλει, ιος, ἰ, ἡ, (ἀμφί and θάλλω, to bloom,) properly, blooming, flourishing, as he whose parents both live.

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ἀμφι-μάχεται, to fight around.

Ἀμφίπολις, *ἰως*, ἡ, Amphipolis, a city of Thrace, near the mouth of the Strymon, where Brasidas fell in the Peloponnesian war.

ἀμφίπολος, *ου*, ἡ, (*ἀμφί* and *πολίς*, *πίλις*), properly, that is about a person or thing; ἡ *ἀμφίπολος*, a confidential waiting-woman, or attendant.

ἀμφίς, (*ἀμφί*), around, round about.

ἀμφισχῆτις, ὦ, (*ἀμφίς* and *βαίνω*), *φ*. ἦσω, *π*. *ἀμφισχέτημα*, to contend, to contest.

ἀμφίστομος, ἡ, ἡ, (*ἀμφί* and *στόμα*), having two mouths or outlets.

Ἀμφιτρίτη, *ης*, ἡ, Amphitrite, the daughter of Oceanus and Tethys, and is often put for the sea itself.

Ἀμφιτρυῶν, *ωνος*, ὁ, Amphitryon, a king of Thebes, the husband of Alcmena.

Ἀμφίων, *ἰωνος*, ὁ, Amphion, king of Thebes, son of Jupiter and Antiope, or according to some of Mercury.

ἀμφορεύς, *ἰως*, ἡ, (*ἀμφί* and *φίρεω*, *φείω*), a bucket, (as a vessel and as a measure of capacity.)

ἀμφότεροι, *ἴκα*, *ἴσθ*, (*ἀμφω*) both.

ἀμφω, *οἷν*, both.

ἄμωμος, ἡ, ἡ, (*α* priv. and *μῶμος*, a fault,) blameless, faultless.

ἄν for *ἵαν* or *ἦν*, if.

ἄν is used to give the phrase an expression of uncertainty, which sometimes cannot be exactly rendered in English, and sometimes is to be expressed by the auxiliary verbs; *ἦλλον*, I came; *ἦλλον ἄν*, I should have come; *τί λίσσω*, what shall I say? *τί λίσσομαι ἄν*, what might I say?

ἀνά, with the accus. upon, above; *ἀνά τρεῖς*, by threes, by three and three; *ἀνά μέσον*, in the midst, between; *ἀνά στόμα*, up into the mouth; in composition *ἀνά* has the

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signification of the Latin 're,'

'again,' 'back,' and of 'upwards.'

ἀναβάσκει, *ας*, ἡ, (*ἀνά* and *βάσκει*, a step, [*βαίνω*],) a step, a ladder.

ἀναβαίνει, *φ*. *-εἴσθαι*, *π*. *-εἴσθαι*, 2. *α*. *ἀνίσκει*, (*Gr.* *ἐν βαίνει*), acc.

to ascend, to mount; *part.* *ἀναβές*.

ἀναβάλλω, *φ*. *βάλλω*, *π*. *-εἴσθαι*, 2. *α*. *ἰβάλλω*, (*Gr.* *ἐν βάλλω*), to throw up; *α*. 1. *pass.* *ἰβλήθην*.

ἀνάβασσις, *ἰως*, ἡ, (*ἀνα-βαίνειν*), an ascent, a swelling.

ἀναβᾶσθαι, *ου*, ὁ, (*same*), he who mounts or sits upon; a rider.

ἀναβλαστάνω, *φ*. *-βλαστάνω*, *π*. *πνα*, (*Gr.* *ἐν βλαστάνω*), to grow up, to shoot, to germinate.

ἀναβλέπω, *φ*. *ψω*, *π*. *-εἴσθαι*, to look up at.

ἀναβλήσις, *ἰως*, ἡ, (*ἀνα-βάλλω*), a delay.

ἀναβλύζω, *φ*. *σω*, to gush forth.

ἀναβόαι, ὦ, *φ*. ἦσω, *π*. *πνα*, to shout aloud, to crow.

ἀναγιγνώσκω, *φ*. *ἀναγιγνώσκω*, *π*. *-ίγνωκα*, *α*. 2. *ἀνίγνω*, (*Gr.*) to read, to read to.

ἀναγκάζω, (*ἀνάγκη*), *φ*. ἔσω, *π*. *ἡνάγκηκα*, to compel, to force; *α*. 1. *pass.* *ἡναγκάσθην*.

ἀναγκαῖος, *αἶα*, *αἶον*, (*same*), necessary, unavoidable; *ἰστί τι τῶν ἀναγκαίων*, to a necessary affair.

ἀνάγκη, *ης*, ἡ, (*perhaps* *ἀνάγκη*), necessity; *κατ' ἀνάγκην*, necessarily.

ἀναγορεύω, *φ*. *σω*, to relate, to declare.

ἀναγρᾶφω, *φ*. *ψω*, to assign.

ἀναἄγω, *φ*. *-ἔγω*, *π*. *ἀνήγω*, 2. *α*. *ἀνήγω*, *Att.* *ἀνήγαγον*, to raise up, to bring up, to bring back, to bring down, to force on high, to raise to rank or office; *ἀναγέσθαι*, to sail away; *ἀνήγει ἐπὶ τὸν λίσσον*, he led back to the subject;

α. 1. *pass.* *ἀνήχθην*, *α*. 1. *part.* *ἀναχθεῖς*.

ἀναδέμω, *ης*, ἡ, (*ἀνα-δέμω*), to bind

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- up, [*δισμός*,]) a fillet or band for the hair of women.
- ἀνα-δίω, f. -δήσω, p. -διδίκα*, to bind, to wreath.
- ἀνα-δίδομι, f. -δίδω, 2. a. -ίδω*, to give, to present, to surrender, to yield or produce; *a. 2. part. ἀνα-δούς, a. 1. pass. part. ἀναδοθίς*.
- ἀνα-δύω, f. -δύω, 2. a. -ίδω*, to ascend (as from out of the sea), to appear, to spring up.
- ἀν-αίρω, f. -ῥῶ*, to raise up.
- ἀνα-ξιώνυμι or -ξιώνω, f. -ξιώνω*, to break up (as from an encampment), to march.
- ἀνα-ζώννυμι* (allied with *ζώννυμι*), *f. -ζώνω, p. ἀνίζωκα*, to gird, to gird about; *αἰγίδα ἀνίζωσμένη*, with her ægis girt on.
- ἀνά-θημα, ἄντος, τό* (*ἀνα-τίθημι*), a votive offering, an ornament.
- ἀνα-θυμιάσις, ιως, ἡ* (*ἀνα-θυμιάω*, to produce vapor,) an evaporation, an evaporating.
- ἀν-αῖω, f. σω*, to set anew in a blaze, to rekindle or kindle.
- ἄναιμος, ἡ, ἡ* (*ἀν neg. and αἷμα*), bloodless.
- ἀναιμόσκαρος, ἡ, ἡ* (*ἀν neg., αἷμα, and σάρξ*), that has flesh without blood.
- ἀναιμωντί*, (*ἄναιμος*), without shedding blood, without blood.
- ἀν-αίρω, ὦ, f. ἴσω, p. ἀνήρνω*, *2. a. ἀνίλω*, to take away, to take upon, to take up, to raise, to slay, to destroy.
- ἀν-αίσθητος, ἡ, ἡ* (*αἰσθάνομαι*), without feeling.
- ἀν-αίσσω, f. ῥῶ*, to rise.
- ἀνα-καίω, f. -καύσω*, (*Gr.*) to kindle, to set on fire.
- ἀνα-καλίω, ὦ, f. -καλίσω, p. -σιέλωκα*, to recall, to release.
- ἀνα-κάμπτω, f. ψω, p. φω*, to return.
- ἀνα-καρτέω, ὦ, ἡ* (*ἀνα-καρτίω*, to carry back), a return, a bringing

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- back.
- ἀνάκτορος, Dor. for ἀνάκτορος.*
- ἀνα-κράζω*, (allied with *κραγέω*), *f. ξω*, to cry aloud, to shout, to screech.
- Ἀνακρέων, οντος, ὁ*, Anacreon, a famous Grecian lyric poet. *See Notes, page 200.*
- ἀνα-κρίνω, f. νῶ, p. -κρίνωκα*, to investigate, to examine, to question.
- ἀνα-κρούω, f. σω*, to beat, to strike up, or begin to play on an instrument, to produce by beating, to force back.
- ἀνα-κυκλίω, ὦ, (κύκλος), f. ἴσω*, to intertwine, to repeat.
- ἀνα-κύπτω, f. ψω*, to lift up the head after having stooped, to come up, to emerge.
- ἀνά-κωλος, ἡ, ἡ* (*ἀνά and κόλος*, mutilated,) shortened, short; *ἀνάκωλοι κάμηλοι*, camels with short legs.
- ἀνα-λαμβάνω, f. -λήψομαι, p. -εἰληφα, a. 2. -εἰλῶ*, (*Gr.*) to receive, to capture, to resume, to undertake again, to attack, to take, to relieve, to conciliate.
- ἀν-αλίσσω, f. ἀναλίσσω, p. ἀνέλωκα, ἀνέλωκα, and ἡνέλωκα*, (*Gr.*) to expend, to consume, to squander, to destroy.
- ἀνά-λογος, ἡ, ἡ* (*ἀνά and λόγος*), analogous, proportionate, similar.
- ἀναμάρτητος, ἡ, ἡ* (*ἀν neg. and ἁμαρτάνω*), sinless, faultless.
- ἀνα-μῖνω, f. -μινῶ, p. -μείνωκα*, to await, to wait for.
- ἀνήμερος, Dor. for ἀνήμερος.*
- ἀνά-μιστος, ἡ, ἡ* (*ἀνά and μιστός*), with gen. filled with, replete.
- ἀνα-μετρέω, ὦ, (μέτρον), f. ἴσω*, to remeasure, to call to mind.
- ἀνα-μίγνυμι, f. -μιζω*, to mingle, to mix.
- ἄναδρος, ἡ, ἡ* (*ἀν neg. and ἀνδρῆς*), cowardly.
- ἀνα-πύω, f. σω, p. πα*, to take back a promise, to refuse, to deny.

ANA

ἀναξ, *πρὸς*, ἰ, (perhaps from ἀνά, ἀνω,) a king.

Ἀναξαγόρας, *ων*, ἰ, Anaxagoras, a Clazomenian philosopher, preceptor of Socrates and Euripides.

ἀνα-ξάνω, *φ.* ἀνώ, to scratch or tear open again, as a wound; hence, to irritate, to exasperate.

Ἀναξαρχος, *ων*, ἰ, Anaxarchus, a philosopher of Abdera, one of the followers of Democritus, and friend of Alexander.

ἀνάξις, ἰ, ἡ, (ἀν neg. and ἄξις,) unworthy.

ἀνά-παυσις, *ισις*, ἡ, (ἀναπαύω,) rest, cessation.

ἀνα-παύω, *φ.* *ων*, *π.* *κα*, to put to rest, to still, to pacify; -*μαι*, to rest.

ἀνα-πειθω, *φ.* *ων*, *π.* *κα*, to persuade, to convince; *π.* *π.* -*πεισθε*.

ἀνα-τίω, *φ.* *ψω*, *π.* *φα*, to release, to send up, to cast up, to throw out.

ἀνα-τιάννυμι, (allied with τίνομαι,) *φ.* -*τιῶσω*, 2. *α.* ἀντίστη, (Gr.) to throw wide open, to spread, to extend; *π.* *pass.* -*τίπταμαι*.

ἀνα-σηδῶ, *ῶ*, *φ.* ἦσω, *π.* *ηκα*, to spring up, to spring upon.

ἀνα-πίπτω, *φ.* -*πιπῶμαι*, *π.* -*πίπτω* -*κα*, 2. *α.* -*πίπτω*, (Gr.) to recline, to lie down, to fall back.

ἀνα-πλάττω, and -*πλάσσω*, *φ.* -*πλάσσω*, *π.* *κα*, to form, to represent.

ἀνά-πλις, ἰ, ἡ, (ἀνά and πλις,) filled.

ἀνα-πλίνω, *φ.* -*πλύνομαι*, to sail back, to navigate.

ἀνα-πληρῶ, *ῶ*, *φ.* ἄσω, *π.* *ηκα*, to fill, to fulfill.

ἀνα-πνέω, *φ.* -*πνέω*, to breathe again, to recover breath, to respire, to breathe out.

ἐνα-πλημύω, *ῶ*, *φ.* ἦσω, to renew the war.

ἐν-άπτω, *φ.* ἄψω, *π.* -*ἤφα*, to hang up, to tie to, to kindle, to light up, to inflame.

ANA

ἀνα-αράζω, *φ.* *ων*, and ἔω, to seize, to carry off.

ἀνα-ρίπτω, and -*ρίσσω*, or -*ρήγνυμι*, *φ.* ἔω, *π.* ἀνίρηχα, 2. *α.* ἀνίρρηγσι, to tear, to split.

ἀνα-ρίπτω, *φ.* ἔω, to rekindle, to throw aloft, to excite again.

ἀνα-ρίπτω, *φ.* ἔω, to incur.

ἀνα-ρτάω, *ῶ*, *φ.* ἦσω, *π.* *ηκα*, to hang, to attach.

ἀναρχία, *αις*, ἡ, (ἀν neg. and ἀρχή,) anarchy, lawlessness.

ἀνα-σκιρτάω, *ῶ*, *φ.* ἦσω, to leap up, to spring up.

ἀνα-σκάω, *ῶ*, *φ.* ἔσω, *π.* ἀνίσκαα, to draw, to draw up, to draw back, to draw out.

ἀνάσσω, (ἀναξ,) *φ.* ἔω, *π.* *χα*, to rule, to govern.

ἀνά-σταντις, ἰ, ἡ, (ἀνίστημι,) destroyed, banished.

ἀνα-στυγῶ or ἀναστυγῶ, *φ.* ἔσω, *π.* ἔχα, to sigh deeply, to utter loud groans or wailings.

ἀνα-στροφῶ, *φ.* ἔσω, *π.* *φα*, 2. ἀνιστροφῶ, to turn about, to overturn, to distract, to destroy, to return; *π.* *π.* ἀνιστροφα.

ἀνα-τείνω, *φ.* -*τινῶ*, *π.* -*τινάσσω*, to stretch out, to raise.

ἀνα-τίλλω, *φ.* -*τιλῶ*, *π.* -*τίταλα*, to grow out of, to come forth, to arise, to rise as the sun; 1. -*τίτιλα*.

ἀνα-τίθημι, *φ.* -*θήσω*, *π.* -*τίθηκα*, 2. *α.* -*ίθη*, to deposit, to place, to consecrate.

ἀνατολή, *ῆς*, ἡ, (ἀνατίλλω,) the rising of the sun, the east.

ἀνατολικός, ἡ, ὅν, (ἀνατολή,) towards the east, eastern.

ἀνα-τρέπω, *φ.* ἔσω, to overturn, to subvert, to trip up, to prostrate, to destroy.

ἀνα-τρέφω, *φ.* -*τρέψω*, *π.* -*τρέφεα*, 2. -*τρέφω*, to nourish.

ἀνα-τρέχω, *φ.* -*τρέξω*, *π.* -*τρέξαμεν*, 2. ἰδράμεν, (Gr.) to run up, to

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- hasten up, to lift one's self.
ἀναυδός, ὁ, ἡ, (*ἀν neg. and αὐδή*), speechless.
Ἀναυρος, οὐ, ὁ, Anaurus, a river of Thessaly, near mount Pelion, where Jason lost one of his sandals.
ἀνα-φαίνομαι, *f. φανῶ, p. -τίφαγκα*, to cause to appear, to show, to exhibit, to produce; *-ομαι*, to appear.
ἀνα-φέρειν, *f. αἶνω, 2. α. -ήνιπον*, to bring or carry up, to produce, to come to one's self, to recover one's self, to bring in (*as a revenue*); *pass.* to come forth, to come up, to arise; *a. 1. ἀνήνιγα; ἀνίφει*, (*sc. ἰαότης*). See *Hist. and Biogr. VII.*)
ἀνα-φθίγγομαι, *f. m. -φθίγγομαι*, to announce.
ἀνα-φυσάω, *ᾤ, f. ήσω*, to breathe out, to spout out; *πύω*, to breathe fire.
ἀνα-φύω, *f. -φύσω*, to bring forth, to produce; *-ομαι*, to grow again, to grow up.
ἀνα-φωνάω, *ᾤ, f. ήσω, p. -πιφώνηκα*, to call out; *a. 1. ἀνιφώνω*.
Ἀναχάρις, ιως, ὁ, Anacharsis, a Scythian philosopher.
ἀνα-χέω, *f. -χέσω*, to pour upon; *-ομαι*, to pour forth, (*neut.*) to flow into.
ἀνα-χωρεῖν, *ᾤ, f. ήσω, p. ήκα*, to yield, to retreat, to recede, to retire, to depart.
ἀνα-ψύχω, *f. ξω, p. ἀνίψυχα*, to cool, to refresh, *as by fanning*.
ἀνέμω, ἦδω, ἡδμαι, *f. ἀδήσω, p. ἡδηκα, 2. α. ἦδον and ἰάδον*, to please, to gratify, to delight.
ἀνδραγαθία, ας, ἡ, (*ἀνδραγαθίω*, to be a brave man, [*ἀνδρ and ἀγαθός*]), bravery.
ἀνδραποδισμός, οὔ, ὁ, (*ἀνδραποδίζω*, to enslave, [*ἀνδράποδος*]), an enslaving.
ἀνδραπώδω, ου, τό, (*ἀνδρ, and ἀποδίδωμι*, to sell), a slave.

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- ἀνδρεία*, ας, ἡ, (*ἀνδρείος*), bravery.
ἀνδρείος, ἰα, ἰον, (*ἀνδρ*), brave, manly.
ἀνδρείς, ἀντος, ἰ, (*same*), a statue.
ἀνδρευτασία, ας, ἰον. η, ης, ἡ, (*ἀνδρ and ντείνω*), the slaughter of men.
Ἀνδρμαῖχη, ης, ἡ, Andromächie, daughter of Eëtion, king of Thebes in Cilicia, and wife of Hector. At the fall of Troy, Andromächie became the wife of Neoptolëmus.
Ἀνδρμεῖδα, ας, ἡ, Andromēda, the daughter of Cepheus and Cassiöpe. On account of the pride of her mother, she was bound to a rock, to be devoured by a sea monster; but Perseus freed and married her.
ἀνδρὸφόνος, ου, ὁ, ἡ, (*ἀνδρ and φονεύω*), man-destroying.
ἀνδρῶδης, ιος, ὁ, ἡ, (*ἀνδρ and ἰδός*), manly.
ἀν-εγείρω, *f. εγῶ*, to wake, to excite, to revive.
ἀν-ίγχομαι, by Syncope for *ἀνιγίχομαι*.
ἀν-ιμι, to go up, to return.
ἀνέκδοτος, ὁ, ἡ, (*ἀν neg. and ἐκδίδωμι*), not given in marriage.
ἀνικτός, ὁ, ἡ, (*ἀνίχω*), supportable.
ἀνελιούδης, ὁ, ἡ, (*ἀν neg. and ἐλεύθερος*), servile.
ἀνελλίσσῃς, ιος, ὁ, ἡ, (*ἀν neg. and ἐλλισσῃς*), incessant, unremitted.
ἄνεμος, ου, ὁ, (*as if ἄνεμος from ἄνω, to blow*), wind.
ἀνεμῶν, ᾤ, (*ἄνεμος*), *f. ὠσω*, to blow up with wind; *-όομαι, -οῦμαι*, to swell with the wind; *pass.* to be agitated, fluttered, disordered by the wind.
ἀνεμῶδης, ιος, ὁ, ἡ, (*ἄνεμος and ἰδός*), windy.
ἀνεμώνη, ης, ἡ, (*ἄνεμος*), anemone or wind flower.
ἀνεπιτίμητος, ὁ, ἡ, (*ἀν neg. and ἐπιτιμάω*), unrebuked.

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ἀνέρχομαι, *f. m. ἵσθαι*, *a. 2. act. ἀνῆλθον*, (Gr.) to come up, to mount, to go on board.
ἀν-ερυντάω, *ᾱ, f. ἴσθαι*, to inquire after, to learn by questioning.
ἀνισ, with *gen.* without, besides.
ἀν-ιυρίσκω, *f. -ιυρήσω*, *p. -ιυρήσκη*, *a. 2. -ιυρήν*, (Gr.) to find out, to disclose.
ἀν-ίσχω, *f. -ίξω*, or *ἀνασχέσω*, *p. -ίσχηκα*, *a. 2. -ίσχην*, to hold up; *-μαι*, *gen.* to bear, to put up with; *2. a. m. -ισχύμεν*.
ἀνητός, *ῆ, ῆ*, (*ἀν neg. and ἥτος*) not grown, under age.
ἀνηθον, *ου, τό*, the herb anise, or dill.
ἀνίστατος, *ῆ, ῆ*, (*ἀν neg. and ἀνίσταται*, to cure,) irreconcilable, irremediable.
ἀνήκουος, *ῆ, ῆ*, (*ἀν neg. and ἀκούω*) not hearing, incapable of hearing, deaf; *ἀνήκουα ἰσχυίσθαι*, to pray without avail.
ἀν-ήκω, *f. -ήξω*, *p. -ήχῃ*, to come to, to spread out, to reach to; *τὰ ἀνήκοντα*, what is suitable or needful.
ἀνήλιος, *ῆ, ῆ*, (*ἀν neg. and ἥλιος*), sunless, not shone on by the sun.
ἀνήμερος, *ῆ, ῆ*, (*ἀν neg. and ἡμερος*), wild, savage, uncultivated, cruel, ferocious.
ἀνῆρ, *ἀνῆρος*, *ἀνδρός*, *ῆ*, (*allied with ἀνῆρ*, ἄρης, ἄρειον, ἄριστος, ἀρετή,) a man.
ἀνθῶ, *ᾱ*, (*ἀνθος*), *f. ἴσθαι*, to bloom, to flower, to flourish or abound.
ἀνθίζω, *f. ἴσθαι*, (*same*), to color, to cover with various colors, to adorn.
ἀνθίστημι, *f. ἀντιστήσω*, *p. ἀντιστήσκη*, *a. 2. ἀντιστήν*, to place against, to compare; *ἀντιστήναι*, to resist.
ἄνθος, *ισ, τό*, (*ἀνὰ, ἄνω*), a flower.
ἀνθρωπίνος, *ῖν, ῖν*, (*ἄνθρωπος*), human.
ἄνθρωπος, *ου, ῖ* and *ῆ*, a man, a person, one of the human family.

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ἀνθρωποφάγος, *ῆ, ῆ*, (*ἄνθρωπος and φάγω*), man-eating.
ἀνία, *ᾱ*, (*ἀνία*, trouble,) *f. ἴσθαι*, *Ion. ἴσθαι*, (*act.*) to cause pain, to grieve; *-ῶμαι*, (*pass.*) to grieve.
ἀν-ίμαι, *f. ἀνίσσω*, *p. ἀνίσσω*, *a. 2. ἀνίσθην*, to yield, to give up, to release, to send away, to produce, to solve, to loosen; *ἀνιμίτες*, loose, soft, not solid; *ἀνιμίτες ἵππ*, to leave to one's self, to let be.
ἀνία, *Dor. for ἡνία*.
ἀν-ιμάω, *ᾱ*, (*ἱμάς*, a thong,) *f. ἴσθαι*, to draw up, as water from a well, with a thong.
ἀν-ιπτάμαι, *f. ἀνίσταμαι*, (Gr. under *πίπταμαι*), to fly up.
ἀν-ίσταμαι, *f. ἀναστήσω*, *p. ἀνίστασκη*, *a. 2. ἀνίστην*, to set up, to raise, to establish, to cause to revive (*the dead*), to rise, in general, from the ground, a couch, *ἔξω*; *ἀναστής*, rising.
ἀν-ίσχω, from *ἴσχω*, for *ἴχω*, to rise, to arise.
Ἀννίβας, *α, ῖ*, Hannibal, a celebrated Carthaginian general, son of Hamilcar.
Ἄννων, *ανος, ῖ*, Hanno, the name of several Carthaginian commanders.
ἀνόητος, *ῆ, ῆ*, (*ἀν neg. and νόηω*), thoughtless, silly, stupid, senseless; unintelligible, foolish.
ἀνοηα, *ας, ῆ*, (*ἀν neg. and νοῦς*), folly, want of sense.
ἀν-είγω, *f. -είξω*, *p. ἀνείρχω*, (Gr.) to open, to lay open; *2. p. ἀνείργω*, *1. a. ἀνείργω*.
ἀνοίκιος, *ῆ, ῆ*, (*ἀν neg. and οἰκίω*), useless, unsuitable.
ἀν-οιστίω, (*ἀναφίγω*, *f. ἀνίσσω*), to be referred.
ἀνομία, *ας, ῆ*, (*ἀν neg. and νόμος*), lawlessness, wickedness, crime.
ἀνόμοιος, *ῆ, ῆ*, (*ἀν neg. and νόμος*), unlike, dissimilar.
ἀνομοιότης, *ητος, ῆ*, (*ἀνόμοιος*), inquality.

* *ἀνιψιός*, *οὔ, ῖ*, a cousin.

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ἀνόμος, ἄν, ἰον, (ἀνομος and νόμος, ho-ly,) unholy.

Ἄνουβις, ἰδοις, Anubis, an Egyptian deity, represented with the form of a man and the head of a dog.

ἄντα, (ἀντί, ἄντην, against,) opposite.

ἀντ-αγωνίζομαι, f. m. ἴσμαι, p. πασ. ἀνταγωνίσαι, to contend against, to combat with.

ἀντ-αγωνιστής, οὔ, ἰ, (ἀνταγωνίζομαι,) an antagonist.

Ἄνταῖος, ου, ἰ, Antæus, a giant of Lybia, son of Terra and Neptune, slain by Hercules.

Ἀνταλκίδας, α, ἰ, Antalcidas, of Sparta, was sent to Persia, where he made a peace with Artaxerxes, by which the Greek cities of Asia became tributary to Persia.

ἀντ-απο-δίδωμι, f. ἀνταποδοῶν, p. ἀνταποδίδωκε, 2. α. ἀνταπιδόν, to imitate, to return, to compensate.

ἀντάω, ᾶ, (ἀντα, ἀντί,) f. ἴσται, p. ἴσθηται, to meet.

ἀντ-ιπῶν, to contradict, to reply.

ἀντ-ιπ-πλῖν, f. ἀντιπλίσσω, (Gr.) to sail out against; a. 1. ἰξίπλιν-ται.

ἀντ-ίσχυν, f. ἀντίσχω, (Gr.) to resist.

ἀντί, gen. against, instead of, for; ἀνθ' ὧν, for that; in composition it denotes 'opposition,' 'reciprocity,' 'change,' 'resemblance.'

ἀντ-ίσταίνω, (Gr.) to resist, to oppose one's self to.

ἀντ-ι-βροντάω, ᾶ, f. ἴσται, to thunder against, to emulate by thundering.

Ἀντίγονος, ου, ἰ, Antigonus, one of Alexander's generals, who, in the division of the provinces, after the king's death, received Pamphylia, Lycia and Phrygia, and was the first to assume the title of king. He died in the 80th year of his age, 301 B. C.

ἀντ-ι-γράφω, f. γράφω, to write in return, to answer in writing.

ἀντ-ιδίδωμι, to exchange for, to com-

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pensate.

ἀντιδίκος, ἰ, ἦ, (ἀντί and δίκη,) an adversary, the opposing party.

ἀντί-δοσις, ἰως, ἦ, (ἀντιδίδωμι,) an exchange, a recompense, a retri-bution.

ἀντ-ιδωρίσμαι, οὔμαι, to give in re-compense.

ἀντ-ικάθημαι, to sit opposite to, to sit against.

ἀντ-ικρούω, f. σται, to clamor against.

ἀντ-ι-λαμβάνω, f. m. -λήψομαι, to take hold of; a. 2. m. ἀντιλαβέ-μαι.

ἀντ-ι-λέγω, f. ξω, p. χται, to contra-dict, to speak against, to refuse, to oppose; imp. act. ἀντίλεγον.

ἀντιπῶτας, ἰ, ἦ, (ἀντί and πῶτας,) with back turned to, placed back to back.

Ἀντιόπη, ης, ἦ, Antiöpe, daughter of Nycteus, king of Thebes, and mother of Amphion, by Jupiter.

Ἀντιόχης, ἰδος, ἦ, Antiöchis, the name of a tribe of Athens.

Ἀντίοχος, ου, ἰ, Antiöchus, surnamed the GREAT, was king of Syria and Asia, and reigned 36 years.

ἀντίπαλος, ἰ, ἦ, (ἀντί and πάλω,) like, equal, or matched with, capa-ble of opposing; subst. an adver-sary, a rival, an enemy, an oppo-nent.

Ἀντίπατρος, ου, ἰ, Antipater, one of Alexander's generals; who, after the king's death, received the gov-ernment of the European provin-ces.

ἀντ-ι-ποιέμαι, οὔμαι, f. m. ἴσμαι, to lay claim to.

ἀντ-ι-πολιτεύομαι, to be of different politics.

ἀντιπῶρος, ἰ, ἦ, (ἀντί and πῶρος,) with prows opposed.

ἀντιῖππος, ἰ, ἦ, (ἀντί and ῖππος,) counterpoising.

Ἀντισθένης, ου, ἰ, Antisthēnes, an Athenian philosopher, founder of

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the Cynic sect.
ἀντι-εἶναι, poet. for *ἀντεῖναι*.
ἀντι-τάττω, or *-τάσσω*, to place opposite, to station an army against another; *οἱ ἀντιταγμένοι*, the foes; *-ομαι*, to oppose, to resist.
ἀντι-τίθηναι, to place against.
ἀντι-φώνω, *φ. ἴσω*, to reply, with an acc. to respond, answer.
ἀντλῖα, *ῶ*, (*ἀντλος*, bilge water,) *φ. ἴσω*, *π. ἤντηκα*, to throw out bilge water, to draw up water.
ἀντρον, *ον*, *τό*, a hole or cavern, a grotto.
ἀνυδρος, *ος*, *ἡ*, (*ἀν neg.* and *ὕδωρ*), without water, dry (*a desert*).
ἀν-υμῶν, *ῶ*, *φ. ἴσω*, to sing, to celebrate with songs.
ἀνυπόδητος, *ος*, *ἡ*, (*ὕποδιον*) without shoes.
ἀνυποίσταται, *ος*, *ἡ*, (*ἀν neg.* and *ὑποιστάς*, tolerable, [*ὕποψιν*],) not to be borne, intolerable.
ἄνω, (*ἀνά*) above, up, over, in an upper or higher region; *ἄνω καθίσταται*, seated himself on an eminence; *ἐς τὸ ἄνω*, on the upper side; *ἄνω καὶ κάτω*, upward and downward; to the north, i. e. of itself, *Poetical Extracts*, IV. l. 71.
ἀνώγει, *φ. ξω*, *π. ἤνωχα*, to command.
ἀνωθεν, (*ἄνω*), from above, from a high place downwards.
ἀνώνυμος, *ος*, *ἡ*, (*ἀν neg.* and *ὄνομα*, *Æol.* for *ὄνομα*), anonymous, nameless, unknown.
ἄξιός, *ος*, *ἡ*, (*properly fem.* of *ἄξιος*), worth, desert; *ὕπερ τὴν ἄξιαν*, unbecomingly; *κατ' ἄξιαν*, according to one's ability; *παρ' ἄξιαν*, undeservedly.
ἄξιόλογος, *ος*, *ἡ*, (*ἄξιος* and *λόγος*), considerable, remarkable, important, estimable, worthy of mention.
ἄξιόμᾶχος, *ος*, *ἡ*, (*ἄξιος* and *μάχομαι*), matched in war.
ἄξιος, *ος*, *ισ*, (*ἄξω*, *fut.* *ἄξω*, to weigh), worthy, good, valuable; *ἄξιος αἰ-*

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δαῖς, worthy of respect; *πολλὰς*, of great value; *μηδενός*, of no value, worthless.
ἄξιός, *ος*, (*ἄξιος*), *φ. ἴσω*, *π. ἤξιωνα*, to think worthy of, to estimate, to esteem, to think fit or proper, to desire, to wish.
ἄξιωμα, *ἄτος*, *τό*, (*ἄξιός*), dignity, importance, estimation, reputation.
ἄξιως, (*ἄξιος*), worthily, becomingly, suitably.
αἰδὴ, *ῆς*, *ἡ*, and *Dor.* *αἰδέα*, *ᾤς*, *ἡ*, (*αἰδῶ*), song, the art of song, poetry.
αἰδός, *ός*, *ὁ* and *ἡ*, (*same*), a singer, or poet.
αἰώητος, *ος*, *ἡ*, (*a priv.* and *οἰκίω*), uninhabited.
αἰρέατος, *ος*, *ἡ*, (*a priv.* and *εἶρα*), invisible.
ἀπαγγέλλω, *φ. λῶ*, *π. ἀγγέλλω*, 2. *a.* *ἀπαγγέλλω*, to announce, to inform, to declare; *a. 1.* *ἀπαγγέλλω*, 2. *a.* *ἀπαγγέλλω*, to deny, to renounce, to grow weary.
ἀπάγχω, *φ. -άγξω*, *π. -ῆγχα*, to choke, to strangle; *-άγχομαι*, *φ. m.* *ἀπάγχομαι*, to hang one's self; *a. 1. m.* *ἀπηγέμεν*.
ἀπαγχονίζω, *φ. ἴσω*, to hang; also to get loose from the noose.
ἀπα-ἄγω, *φ. -ξω*, *π. -ῆχα*, *a. 2.* *ἀπῆγον*, *Att.* *ἀπήγαγον*, to drive away, to lead off, to carry away.
ἀπαθής, *ας*, *ἡ*, (*ἀπαθής*), firmness.
ἀπαθής, *ίος*, *ος*, *ἡ*, (*a priv.* and *πάθος*), free from pain and suffering, unhurt, insensible.
ἀπαίδευτος, *ος*, *ἡ*, (*a priv.* and *παιδίδω*), ignorant, uneducated.
ἀπα-αἰτώ, *ῶ*, *φ. -ήσω*, to demand, to ask back; *δίωκην*, to demand punishment.
ἀπα-αλλάττω, *ῆς*, *ἡ*, (*ἀπαλλάττω*), release, liberation, deliverance.
ἀπα-αλλάττω, *φ. ξω*, *π. ἀπάλλαχα*, to remove; *τινά τις*, to free one

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from a thing ; -ομαι, to depart ; *ἐξ* αὐτοῦ, to remove from home ; *a. 2. pass.* ἀπαλλῶγη.
ἀπαλῆς, ἡ, ὅν, (perhaps from *ἀπαυ*, ἀφ᾽,) soft, tender.
ἀπαλύνω, f. ὑπώ, (ἀπαλῆς,) to soften, also to touch lightly ; *πῦμα ἀπαλύνουσι γαλήνην*, the surface of the sea is made smooth by the calm.
ἀπ-αναίνομαι, to deny resolutely, to renounce a thing.
ἀπέναντι, (ἀπὸ and ἀντί, apart from,) far from, far, apart.
ἀπ-ανθρακίζω, ὤ, (ἀνθράξ, a coal) *f. ὄσω*, to convert to coal, to burn up.
ἀπ-αντάω, ῶ, f. ἦσω, p. ἤντηκα, to meet ; *novit.* to happen, to succeed.
ἀπαξ, once, once for all.
ἀπαρσίγητος, ἡ, ἡ, (α priv. and παρ-σις,) inexorable, inevitable.
ἀπας, ασα, αν, (ἅμα and πᾶς,) each, every one, all, the whole.
ἀπάτη, ης, ἡ, deception, fraud.
ἀπ-ᾤδω, ις, i. inf. ἀπ-ἰδῶν, as *a. 2. a. to ἀφωάω*, to turn the eyes from, to regard, to look at.
ἀπειθεῖν, ᾤ, (ἀπειθές, disobedient, [α priv. and πείθω,]) *f. ἦσω, p. ἠπειθήνα*, to be disobedient.
ἀπ-ιναῶζω, f. ἔσω, to compare.
ἀπειλίω, ὤ, f. ἦσω, p. ἠπειλήνα, to menace, to threaten.
ἀπ-ιμι, f. ἀπίσσωμαι, a. 2. ἀπιω, to go away, to depart ; *ἀπὶ ὁδὸν ἔρχετο*, he went his way ; *part. ἀπών.*
ἀπ-ιμι, f. π. ἀπίσσωμαι, to be absent ; *ἀπὶ ἀπόντι*, the absent ; *imp. ἀπῆν, inf. ἀπύνα, part. ἀπών.*
ἀπ-ιπύω, the same as ἀπαγορεύω, (See *Gr. ἀγορεύω*.) to give up, to abandon, to relinquish.
ἀπ-είρω, f. ἔω, p. ἀπειρέχα, to bound, to withhold, to restrain, to divide from.
ἀπειρία, ας, ἡ, (α priv. and πῦμα, the end,) infinity.

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ἀπειρα, ἡ, ἡ, (same,) infinite.
ἀπειρος, ἡ, ἡ, (α priv. and πῦμα, an attempt,) with *gen.* ignorant of, unskilled in, unacquainted with.
ἀπείρατος, ον, ἡ, ἡ, (α priv. and πῦμα, the end,) boundless.
ἀπ-ελαύνω, f. -ιλάσω, p. ἀπήλακα, Att. ἀπιλάκα, to drive away.
ἀπ-ιμωλῶν, ὤ, (allied with *πωλῶ*), *f. ἦσω*, to sell.
Ἀπέννινα, αν, τά, the Apennines, a ridge of mountains, which run through Italy, and join the Alps.
ἀπ-ερίδω, -ομαι, f. σω, to set down, to lay down.
ἀπειρίσιος, ια, ιον, (ἀπειρος,) immense.
ἀπ-ερύω, f. ἔω, p. ἔχα, to drive away, to beat off, to repulse.
ἀπ-έρχομαι, f. -ιλεύσσωμαι, p. -ιλέλυθα, a. 2. ἀπῆλθον, (*Gr.*) to go away, to retire ; *2. a. inf. ἀπειλῶναι.*
ἀπ-ιχθάνομαι, (ἰχθός, hatred) *f. -ιχθήσομαι*, to be an enemy to.
ἀπίχθια, ας, ἡ, (ἀπύχθης, hated, [ἀπὸ and ἰχθός, hatred,]) hatred.
ἀπ-ιχω, f. ἀφίξω, p. ἀπίσχωκα, 2. a. ἀπισχωω, to receive, to be distant ; *τοσούτων ἀπίχων*, to be so far from ; *ἀπύχωμαι*, with *gen.* to refrain, to cease from ; *a. 2. π. ἀπισχώμεν.*
ἀπάνη, ης, ἡ, a chariot.
Ἀπίκιος, ια, ιον, Apician.
Ἀπίκιος, ου, ἡ, Apicius, a famous glutton of Rome. There were three of this name ; the second (here referred to,) lived in the time of Tiberius.
ἀπιστία, ῶ, (ἀπιστος,) *f. ἦσω*, to disbelieve, to disobey, to distrust.
ἀπιστος, ἡ, ἡ, (α priv. and πίστις,) incredible, faithless, treacherous, perfidious.
ἀπλάτος and ἀπλεις, ἡ, ἡ, an abbrev. of ἀπίλατος, (α priv. and πιλῶν, to approach,) not to be approached ; hence, immense, extraordinary, innumerable.

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ἀπλήρωτος, ὁ, ἡ, (α priv. and πλη-
ρίως,) insatiable.

ἀπλός, ἀπλοῦς, ἡ, οὖν, simple, sin-
cere, honest.

ἀπό, with gen. (indicates originating
from, from, out of; ἀφ' ἑαυτοῦ,
of himself; ἡ ἀπό τινος ἡδονή, the
pleasure arising from any thing;
in composition, it signifies 'from,'
'off,' 'out of,' 'thence,' also the
inseparable particle 're' used in
Latin and English.

ἀποβαίνειν, f. ἀποβήσομαι, p. -βίβηκα,
a. 2. -βίβην, part. ἀποβάς, to de-
scend, to disembark, to happen, to
occur, to succeed; εὖ ἀποβαίνει, it
turns out well.

ἀποβάλλω, f. -βῶ, p. -βίβληκα,
a. 2. ἀπὶβῶλον, (Gr.) to cast
away, to lose.

ἀπόβας, ιως, ἡ, (ἀποβαίνειν) a de-
scent, a debarkation, a landing.

ἀποβιβάζω, (βάζω, βάω, obs.) f. σω,
to disembark.

ἀποβλάπτω, f. ψω, to hurt, to in-
jure.

ἀποβλέπω, f. ψω, p. ἀποβίβλεψα, to
regard, to direct attention to, to
look toward.

ἀπογινώσκω, f. -γνώσομαι, p. ἀπ-
ίγνωκα, 2. α. ἀπίγνω, with accus.
(Gr.) to renounce, to give up, to
despair of.

ἀπογρᾶφω, f. ψω, p. ἀπογρᾶψα,
enter in a book, to copy out.

ἀπογυῖος, ὦ, (γυῖος, lame, [γυῖον,])
f. ὦσω, p. ἀπογυῖονκα, to lame,
to enfeeble.

ἀποδαίω, f. m. δάσσω, to divide.

ἀποδεῖν, f. -δεῖσει, it is wanting;
ἀποδῖον, inferior; οὐδὲ μικρὸν ἀπο-
δῖον, not in the least inferior; inf.
ἀποδῖν.

ἀποδεικνύμι, f. -δείξω, p. χα, to
show, to make, to choose, to de-
clare to be; πρὸς τι, to designate
or destine to a thing; τιμάς, to
pay honors to.

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ἀποδιδάσκω, ὦ, f. ασω, p. πα, to be
timid.

ἀπόδειξις, ιως, ἡ, (ἀποδείκνυμι,) proof.
ἀποδέρω, f. -δέρω, to flay, to cut off
the skin.

ἀποδίσχομαι, f. -δίσκομαι, p. δίδωμαι,
to assume.

ἀποδιδάσκω, f. -δασσω, -δάσσομαι,
p. -διδάκα, a. 2. ἀπιδραν or
ἀπιδρην, (Gr.) to run away.

ἀποδίδωμι, f. -δώσω, p. -δίδωκα, 2.
α. ἀπιδαν, to give again, to return,
to ascribe, to recompense, to pay,
to assign; -ομαι, to sell.

ἀπο-όζω, ησντ. to smell of.

ἀποθιν, ἀπό, to a distance, from afar.
ἀποθιρίζω, (θίρω,) f. ἴσω, to cut off,
to mow.

ἀποθισπίζω, f. ἴσω, to utter oracles.

ἀποθωρίζω, ὦ, f. ἴσω, to contemplate
in the distance, to observe atten-
tively.

ἀποθηλύνω, (θηλυς,) to make effemi-
nate.

ἀποθηρίω, ὦ, f. ασω, to make wild
or bestial.

ἀποθησαυρίζω, f. ἴσω, p. ἀποτιθησαύ-
ρινα, to treasure up, to preserve.

ἀποθλίβω, f. ψω, p. φω, to press out,
to tread the grapes in the press.

ἀποθήσκω, f. -θανοῦμαι, p. -τίθηκα,
a. 2. ἀπίθανον, (Gr.) to die.

ἀποικία, ας, ἡ, (ἀποικος, far from
home, [ἀπό and οἶκος,]) a settle-
ment, a colony.

ἀποικοδομῶ, ὦ, f. ἴσω, to build up,
to wall up.

ἀποινο, ου, τό, (α for ἀμα and ποι-
νῆ,) a ransom.

ἀποκαθάρσις, ιως, ἡ, (ἀπο-καθαίρω,
to purify,) purification, cleansing.

ἀποκαθίστημι, f. -καταστήσω, p.
-κατίσθηκα, 2. α. -κατέστην, to
replace, to restore.

ἀποκαλέω, ὦ, f. -καλίσω, p. -κίκλη-
κα, to call, to name.

ἀποκαπνύω, f. ὦσω, to breathe out,
to faint; ἀπινέπυσσιν ψυχῇν, fel.

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into a deep swoon; the opposite is *ἀπενύθε*.
ἀπό-κειμαι, *f.* *κίσσομαι*, to lie treasured or stored up, to lie.
ἀπο-κείρω, *f.* *-κίρω*, to mow, to cut off, to lay waste.
ἀπο-κίω, *ω*, *f.* *ήσω*, to move away.
ἀπο-κλείω, *f.* *σω*, *p.* *-κίλυμα*, to shut up.
ἀπο-κλίνω, *f.* *κλῶ*, to drop, to let fall.
ἀπο-κρίζω, *f.* *ίσω*, to carry away.
ἀπο-κόπτω, *f.* *ψω*, *p.* *-κίκοφα*, to cut off; *a. 2. pass.* *ἀπεικόων*.
ἀπο-κρίμα, *ω*, *f.* *ἔσω*, (*act.*) to hang to a thing.
ἀπο-κρίνω, *f.* *-κρίνω*, *p.* *κίρεικα*, to separate; *-ομαι*, to answer, to decide, to judge; *a. 1. pass.* *ἀσικρίθην*.
ἀπο-κρύπτω, *f.* *ψω*, *p.* *θα*, *2. a.* *-κρύπτω*, to conceal.
ἀπο-κτείνω, *f.* *-κτείνω*, *p.* *ἀπικτέκα*, *2. a.* *-κτεῖνω*, to slay.
ἀπο-κύνω, *ω*, *f.* *ήσω*, *p.* *κα*, to bear, to bring forth.
ἀπο-λαμβάνω, *f.* *-λήψομαι*, *p.* *-εἶληφα*, *a. 2. act.* *ἀπὶ λᾶβον*, (*Gr.*) to receive, to catch, to lay violent hold of.
ἀπο-λάμπω, *f.* *ψω*, *p.* *θα*, to shine.
ἀπόλαυσις, *ως*, *ή*, (*ἀπολαύω*), enjoyment.
ἀπο-λαύω, (*ἀπό* and *λαύω*, the simple verb not in use,) *f.* *ἀπο-λαύσω*, *p.* *ἀπο-λίλυκα*, with *gen.* to enjoy, to profit of.
ἀπο-λειαίνω, (*λίω*), *f.* *ἄνω*, to polish, to smooth.
ἀπο-λείπω, *f.* *ψω*, *p.* *-λίλιφα*, *a. 2.* *ἀπὶ λῖπον*, to leave remaining, to desert, to leave behind; *pass.* *-ομαι*, with *gen.* to stay behind, to fail of; to be absent from; *2. p.* *ἀπολίλιπα*.
ἀπο-λήγω, *f.* *ξω*, to cease from.
ἀπο-λμπάνω, the same as *ἀπο-λαίω*.
ἀπολις, *ιδος*, *ή*, *ή*, (*a priv.* and *πόλις*), without a city.

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ἀπο-λίσσω and *ἀπολίσσω*, *f.* *ἀπο-λίσσω*, (*Gr.*) to slide off or down from, to escape from.
ἀπο-ίλλωμι, *f.* *-όλισσα*, *p.* *-όλιπα*, *Att.* *-έλωμι*, *2. a.* *-ώλω*, to destroy, to sustain a loss, to lose; *-έλλωμαι*, to perish, to be undone totally, to die; *κακίστα ἀπολούμενος*, one who deserves the worst fate, a notorious villain; *κακῆς κακῶς ἀπόλοιτο*, a form of execration, malus male pereat!
Ἀπόλλων, *ωνος*, *ή*, Apollo, son of Jupiter and Latōna; he killed the serpent Python, sent by Juno to torment Latōna.
Ἀπολλώνιος, *ου*, *ή*, Apollonius, a poet of Alexandria, generally called Apollonius of Rhodes, from his having lived some time there. Of all his works nothing remains except his poem on the expedition of the Argonauts.
ἀπο-λογίζομαι, *οὔμαι*, (*λόγος*), *f.* *ήσομαι*, *ὅστις σινος*, to defend, to justify one's self.
ἀπο-λύω, *f.* *-λυσω*, *p.* *-λίλυκα*, with *gen.* to acquit, to free, to set free, to release, to loose, to cause to fail.
a. 1. p. *ἀπελύθην*.
ἀπο-μαίνομαι, *f.* *2. ἀποβαυῶμαι*, to cease raving.
ἀπο-μανθάνω, *f.* *-μαθήσομαι*, *p.* *-μαμάθηκα*, *2. a.* *-ίμαθον*, to unlearn, to lay down.
ἀπο-μαραίνω, to dry up, to wither up; *mid.* *-μαραίνομαι*, to decay, to perish, to pine away.
ἀπομνημόνισμα, *ἔτος*, *τό*, (*ἀπομνημονίω*, to relate from recollection,) an event remembered, an adventure.
ἀπο-νέμω, *f.* *-νεμῶ*, *p.* *-νιήμικα*, to apportion, to allot.
ἀπο-νεομήνιος, (*from the part. perf. pass.* of *ἀπο-νοίωμαι*, to act like a distracted person,) foolishly.
ἀπο-οἰνίζω, *f.* *-οἰνήσω*, to enjoy any

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thing; 2. *a. mid.* ἀνοήμων, with-
out the aug. ἀνοήμων, 2. sing.
opt. ἀνῆται.
ἀπο-νίπτω, -μαι, *f.* ψω, to wash.
ἀπο-ξύω, (ξύω, obs.) *f.* ύω, to sharp-
en.
ἀπο-παύω, *f.* πάω, to cause to cease;
mid. -παύομαι, *f.* εμαι, to cease,
to come to an end.
ἀπο-πειράω, *as, h.* (ἀπί and πείρα,)
an attempt, an experiment.
ἀπο-πέμπω, *f.* ψω, with *gen.* to send
away from.
ἀπο-πίπτω, *f.* -πισῶμαι, *p.* -πίπτω-
μα, to fall.
ἀπο-πλέω, *f.* -πλώω, *p.* πλώμαα,
to sail away.
ἀπο-πλύω, *δτος, τό,* (ἀπο-πλύνω, to
wash out,) what is washed away,
the solution.
ἀπο-πνίω, *f.* -πνίσω, *p.* -πνισμαα,
(*Gr.* in πνίω,) to give up the ghost,
to expire.
ἀπο-πνίγω, *f.* -πνίγω, *p.* -πνιγχα,
2. *a.* ἀπνίγω, to suffocate, to
strangle; *a. 2. pass.* ἀπνιγίην.
ἀπο-πτύω, *f.* ύω, to spit out, to re-
ject.
ἀπαρίω, *ω, (a priv. and πάρος,) f.*
ήω, and -ίωμαι, -ώμαι, to be in
want, to be at a loss, not to know
what to answer.
ἀπαρία, *αι, ή,* (ἀπαρος, in want, [*a*
priv. and πάρος,]) want, embar-
rassment, uncertainty.
ἀπαρὶ ῥήγνυμι, *f.* ῥέω, *p.* ρχα, (*Gr.*)
to tear off, to tear away, to cast
off (a veil).
ἀπαρ-βίητος, *ή, ή,* (ἀπαρβίω, to forbid,)
prohibited, forbidden; τὰ ἀπαρ-
βίητα, secrets.
ἀπαρ-ρίζω, *ω, (ρίζω,) to eradicate,*
to root out, to tear up from the
roots.
ἀπαρ-ρίπτω, *f.* ψω, *p.* ἀπάρριφα, to
banish ignominiously, to fling
away.
ἀπαρ-ρίω, *αι, ή,* (ἀπαρ-ρίω, to flow

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from,) flow, discharge, the exu-
dation of the juices of certain
plants.
ἀπο-σβέννυμι, *f.* -σβένω, *p.* ἀποσβεν-
α, 2. *a.* ἀσβένω, (*Gr.*) to extinguish.
ἀπο-σείω, *f.* σω, *p.* -σείωμαα, to shake
down.
ἀπο-σείω, *f.* σείω, to drive on; -σείω-
μαι, to hurry forward, to rush from.
ἀπο-σιωπάω, *ω, f.* ήω, to keep silent.
ἀπο-σκευάω, *ήε, ή,* (ἀπο-σκευάζω, to
pack up baggage and remove,) the
baggage.
ἀπο-σπάω, *ω, f.* άω, *p.* ἀποσπάωα,
to draw off.
ἀπο-στάζω, *f.* ζω, to drop from, to
exude.
ἀπο-στάλλω, *f.* ελω, *p.* ἀποσταλμαα,
2. *a.* ἀποστέλλω, to send, to send
away, to send a command to any
one; *a. 1.* ἀποστούλα, *a. 2. pass.*
ἀποστολάω.
ἀπο-στερίω, *ω, f.* ήω and ίω, *p.*
-ιστέρωμαα, to deprive of.
ἀπο-στεφανίω, *ω, f.* άω, to take off
the garland.
ἀπο-σπλίζω, *ω, (σπίζω, to shine,) f.*
άω, to shine back, to reflect.
ἀποστύλος, *ου, ή,* (ἀποστέλλω,) a na-
val armament or expedition, the
commander of an expedition.
ἀπο-στρέφω, *f.* ψα, *p.* ἀποστρεφαα,
2. *a.* -ιστρέφω, to turn away from,
to remove; *a. 2. pass.* ἀποστρέ-
φω.
ἀπο-στροφή, *ήε, ή,* (ἀποστρέφω,) an
oblique direction, a turning aside.
ἀπο-στυγίω, *ω, f.* ήω, 2. *a.* ἀποστυ-
γιω, to hate.
ἀπο-σφάζω, *f.* ζω, 2. *a.* ἀποσφάγγω,
to slaughter, to murder, to execute,
to slay.
ἀπο-σφινδονάω, *ω, (σφινδόνω,) f.* ήω,
to cast, as from a sling.
ἀπο-σχίζω, *f.* ίω, to divide, to sep-
arate; *a. 1.* ἀποσχισμαα.
ἀπο-σώζω, *f.* σω, *p.* ωμαα, to save;
a. 1. pass. ἀποσώδω.

AITO

ἀπο-τίλλω, *ā*, *f.* *ἴσω* and *ἥσω*, *p.* *ἔλα*, to fulfil, to produce, to make, to give, to yield.
ἀπο-τίμω, *f.* *-τιμῶ*, *p.* *-τίσμηκα*, to cut off, to cut away.
ἀπο-τίθημι, *f.* *ἥσω*, *p.* *-τίθηκα*, to deposit, to lay aside; *a.* 1. *ἀ-ίθηκα*, *a.* 2. *ἄπιθιμην*.
ἀπο-τμήγω, *f.* *ξω*, to cut off.
ἀπίστος, *ī*, *h*, (*ἀπί* and *τῆμων*), cut off, precipitous, steep.
ἀπο-τρέπω, *f.* *ψω*, *p.* *φα*, to turn away.
ἀποτρέπος, *ī*, *h*, (*ἀποτρέπω*), averted, that has his back turned towards one, *aversus*.
ἀπο-τυγχάνω, *f.* *-τυύξομαι*, 2. *a.* *-ίτῳ* *χον*, (*Gr.*) to fail of, not to attain.
ἀπο-τυμπανίζω, (*τύμπανον*), *f.* *ἴσω*, to execute, to slay, to kill.
ἀπύρως, particip. 2. *a.* *without any present*; having taken away.
ἀπο-υριζω, (*ὑρεσ*, *Ion.* for *ἕρεσ*), *f.* *ἴσω*, to encroach on the boundaries of another, or, according to others, to wrest his possessions from, to dispossess.
ἀπο-ουσία, *as*, *h*, (*ἀπό* and *ουσία*), absence, departure, diminution.
ἀπο-φαινω, *f.* *ἄνω*, *p.* *αγκα*, to show, to pronounce, to declare, to renounce, to constitute, to make; *ἀποφαίνεσθαι*, to proclaim of one's self, to proclaim, to affirm, to declare.
ἀπο-φίγω, *f.* *ἀποίσω*, 2. *p.* *ἀπινήνοχα*, 2. *a.* *-ήνιγκον*, (*Gr.*) to carry away.
ἀπο-φορά, *ās*, *h*, (*ἀποφίρω*), a tax, a contribution.
ἀπο-φράττω, *f.* *ξω*, to obstruct, to stop up.
ἀπο-χίω, *f.* *ἴσω*, *p.* *κα*, to pour out, to pour away, to throw away.
ἀπο-χίω, *f.* *ώσω*, (*see Gr. χώννυμι*), to obstruct.
ἀπο-χρεῶ, *ō*, *f.* *ἥσω*, *-δομαι*, *f.* *ἥσο-*

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μαι, (*Gr.*) to make use of.
ἀπο-χωρέω, *ō*, *f.* *ἥσω*, *p.* *ἤκα*, to depart, to go off; *a.* 1. *ἀποχώρησα*.
ἀπο-χώρησις, *ιως*, *h*, (*ἀποχωρέω*), a retreat, a going back.
ἀπο-ψιλίω, *ō*, (*ψιλίς*), *f.* *ώσω*, to lay bare, to deprive of covering, as of hair, to strip off.
ἀπο-ψύχω, *f.* *ξω*, *p.* *ἀπὶ ψυχα*, to breathe forth, also, without a noun, to breathe.
ἀπεργμῶν, *ος*, *ī*, *h*, (*a priv.* and *εργάσσω*, *εργάγμα*), without labor; *ἀπεργμῶνως*, idly.
ἀπραγτος, *ī*, *h*, (*a priv.* and *πράσσω*), weak, powerless.
ἀπρσιής, *ιως*, *ī*, *h*, (*a priv.* and *ερί-πω*), unbecoming.
ἀπρονοήτως, *ἀπρονόητος*, unforeseen, [*a priv.* and *προ-νοίω*], improvidently, without care, heedlessly.
ἀπροσδοκῶς, *ī*, *h*, (*a priv.* and *προσ-δοκάω*), unexpected.
ἀπροσδοκήτως, (*ἀπροσδοκήτος*), unexpectedly, suddenly.
ἄπτειρος, *ī*, *h*, (*a priv.* and *πτίρον*), without feathers.
ἄπτω, *āptw*, *obs.*, *f.* *ἄψω*, *p.* *ἦφα*, 2. *a.* *ἦφον*, to bind, to fasten, to join, to light, as a lamp, to kindle, to set on fire, to light; *-ομαι*, with *gen.* to enjoy, to engage in, to seize, to touch, (*food*, *είναι*), to eat.
ἄπυρως, *ī*, *h*, (*a priv.* and *πῦρ*), prepared without fire; *χευρίς*, native gold.
ἀπ-ωβίω, and *ἐπώβω*, *f.* *ἥσω*, *ἀπώσω*, *p.* *ἀπώκα*, (*Gr.*) to repel.
ἄρα, and **ἄρα**, then, accordingly, therefore. *This particle can rarely be translated by any particular word.*
Ἀραβία, *as*, *h*, Arabia, a large country of Asia, between the Arabian and Persian gulfs.
Ἀράβιος, *a*, *on*, and **Ἀραβίσις**, *h*, *ī*, Arabian, of or belonging to Ara-

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- bia. (Ἐλλάς,) the Red Sea.
ἀραιός, ὁ, ἴν, not solid, porous, feeble.
Ἀραβίς, ἡ, an Arabian.
Ἀργανθώνιος, οὐ, ὁ, Arganthonius, king of Tartessus, who is said to have lived 150 years.
Ἀργία, ας, ἡ, Argōlia, a country of the Peloponnēsus, between Arcadia and the Ægean Sea.
Ἀργίος, α, ον, Argive, Grecian.
ἀργυρός, ὁ, ἴν, (*Æol.* and *Dor.* for *ἀργίος*,) white.
ἀργύς, ας, ἡ, (*ἀργίος*, inactive,) indolence.
Ἀργιλεώνης, Ἰδός, ὁ, Argileōnis, the mother of Brasidas.
Ἀργοναῦται, ὡν, οἱ, (*Ἀργώ* and *ναῦς*,) the Argonauts, the name of the heroes who went with Jason on board the ship Argo, to Colchis about 79 years before the taking of Troy, 1263 B. C.
Ἀργος, οὐς, τό, Argos, the capital of Argōlia, in the Peloponnēsus, situated on the river Ināchus, and considered the most ancient city of Greece.
Ἄργος, οὐ, ὁ, Argus, son of Arestor. He is said to have had an hundred eyes; also Argus, a son of Phryxus.
ἀργός, ὅς, and ὁ, ἴν, (*ἀργός*, [*a priv. and ἔργον*.] inactive, idle, at leisure, unfruitful, unproductive.
ἀργυρέος, ὁ, ἡ, and ἀργυρέος, ἑ, ἴον, (*ἄργυρος*,) *adj.* silver.
ἀργύριον, οὐ, τό, (same,) silver money.
ἀργυρίτης, Ἰδός, (same,) (*χρῶ*.) *epithet* applied to ore or earth containing silver.
ἀργύρεος, οὐ, ὁ, (*allied with ἀργός*, white,) silver.
ἄργυρος, ὁ, ἡ, (*ἀργός*, white,) white.
Ἀργώ, οὔς, ἡ, Argo, the name of the ship which carried Jason and his 54 companions on the expedition for the recovery of the golden fleece.
ἀργεῖον, f. ἴσσω, p. ἴσσω, to water, to

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- irrigate.
ἀρόν, (*contr. for ἀρόν*, [*αἶψα*.] raised aloft, wholly, totally.
Ἀρίστωρ, ἡς, ὁ, *Dor. as*, a fountain of the island Ortygia, which belonged to Syracuse. The river Alpheus in Elis is fabled to flow under the earth to Sicily, and to unite with this fountain; hence, Arethūsa, a Nymph, whose lover was Alpheus.
Ἄρεια, ας, ἡ, Aria, the fountain sacred to Mars, which was guarded by the dragon slain by Cadmus.
ἀρεσκῶν, (ἀρε, to fit, to please,) f. ἀρεσκῶν, p. ἀρεσκῶν, to please, to delight.
ἀρετή, ἡς, ἡ, (*ἄρε, to fit, or Ἄρης*,) virtue, goodness, bravery; *τῆς χάριτος*, goodness of the soil.
ἀρεή, ἡς, ὁ, *Ion. for ἀρεή*, injury, harm.
ἀρέω, f. ἔω, p. χα, to assist.
ἄρην or ἀρίην, gen. ἀρίης, ὁ, ἡ, nom. not in use; (ἴν, the sheep,) a ram, usually, a lamb.
Ἄρης, ἰός, ὁ, Mars, the god of war among the ancients, was the son of Jupiter and Juno.
ἀρ, an inseparable particle prefixed to words to augment their force.
Ἀριάδνη, ἡς, ἡ, Ariadne, daughter of Minos, 2d king of Crete by Pasiphaë; she married Theseus, by whom she was forsaken in the island Naxos.
ἀριθμός, ὤ, (ἀριθμός,) f. ἴσσω, p. ἡριθμῶνα, to count; with *dat.* to reckon after or according to.
ἀριθμός, οὔ, ὁ, (*ἀριθμός*, union,) the number.
Ἀριμανδάνης, οὐ, ὁ, Ariomandes, son of Gobryās, was commander of the land forces of the Persians at the battle of the Eurymedoa.
ἀριστερός, ἰός, ὁ, ἡ, (*ἀρι* and *εἰσώ*,) distinguished.
Ἀρισταγόρας, οὐ, ὁ, Aristagōras, tyrant of Miletus, incited the Athe-

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mins against the Persians, and fell in a battle against the Persians, 499 B. C.

Ἀρισταῖος, *ov, i*, Aristæus, son of Apollo, and father of Actæon.

ἀριστέω, *ᾶ*, (*ἀρίστω*, breakfast.) *f. ἦσω, p. ἡρίσσω*, to breakfast.

Ἀριστίδης, *ov, i*, Aristides, a celebrated Athenian, son of Lysimachus; his great temperance and virtue procured him the surname of Just.

ἀριστίον, *ov, τό*, (*ἀριστίον*), the prize, the reward of bravery.

ἀριστερός, *ᾶ, ὅν*, the left; *ἡ ἀριστερά* (*χρῆς*), the left hand; *iv ἀριστερᾷ*, to the left.

ἀριστής, *ίας, ῖ*, (*ἀριστος*), the bravest, the best; *οἱ ἀριστῆς*, the heroes.

ἀριστήν, (*ἀριστῆς*), *f. ἴσω, p. ἡρίσσω*, to excel, to distinguish one's self.

ἀριστίῳ, (*ἀριστος*), on account of merit.

Ἀριστιππος, *ov, i*, Aristippus, a philosopher of Cyrene, and a disciple of Socrates.

ἀριστα-ποιῶ, *ᾶ*, (*ἀριστος and ποιῶ*), *f. ἦσω*, to prepare breakfast; *-σῶμαι*, to breakfast.

ἀριστος, *acc ἀγαθός*.

Ἀριστοτέλης, *ιος, ῖ*, Aristotle, a famous philosopher of Stagira, pupil of Plato, founder of the sect of the Peripatetics, and teacher of Alexander the Great.

Ἀριστοφάνης, *ιος, ῖ*, Aristophanes, a celebrated comic poet, a native of Ægina, and an adopted citizen of Athens.

Ἀρκαδία, *as, ἡ*, Arcadia, a country of the Peloponnesus; in it was situated the celebrated lake Stymphalia.

ἀρκεύς, *ov, ῖ*, the juniper-tree.

ἀρκέω, *f. ἀρκέω, p. ἡρκισσα*, to keep off; *impers. ἀρκεῖ*, it is enough, it

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sufficeth; *ἀρκῶν, εὔσα, οὖν*, sufficient; *ἀρκεῖσθαι*, to be satisfied.

ἄρκτος, *ov, ἡ*, a bear; *αι ἄρκτοι*, the Great and Little Bear, (*in the heavens*), the north.

ἄρμα, *ᾶτος, τό*, (*ἄρω*), a chariot, a car. **ἀρμάμαξα**, *ης, ἡ*, (*ἄρμα and ἄρμαξ*), a covered car, chiefly for women and children.

ἀρματηλάτις, *ᾶ, ῖ*, (*ἄρμα and ἱππότης*), *f. ἦσω*, to conduct the car, to drive.

Ἀρμινιστί, according to the Armenian fashion.

ἀρμόδιος, (*ἀρμόδιος*, fitting, [*ἀρμόζω*]) conveniently.

ἀρμόζω, (*ἄρω*), *f. ἴσω, p. ἡρμωσα*, to fit, to join, to be suited to; *-ζομαι*, to adapt one's self, to yield to any thing.

Ἄρμονία, *as, ἡ*, Harmonia, or Hermiöne, daughter of Mars and Venus, whom Jupiter gave in marriage to Cadmus.

ἀρμοστής, *ov, ῖ*, (*ἀρμόζω*), the governor.

ἀρμοστής, *ῖ, ὅν*, (*same*), adapted, fitted.

ἀρνέσθαι, *-σῶμαι, f. ἡρνημαι*, to deny, to assert a thing not to be, to negative; *a. l. m. ἡρνησάμην*.

ἀρνέμαι, (*ἀρῶ*), to sustain, to protect. *part. ἀρνούμενος*.

ἀρενός, *ov, ἡ*, (*ἀρῶ*, to plough,) (*γῆ understood*), arable land.

ἀροτριός, *ίας, ῖ*, (*same*), a husbandman, a ploughman.

ἄρουρα, *as, ἡ*, (*same*), cultivated land, a field, land.

ἀρπαγή, *ῆς, ἡ*, (*ἀρπάζω*), robbery, a seizure.

ἀρπάζω, (*ἄρω, obs.*) *f. ῶ and ἔω, p. ἡρπάξα*, *-ᾶμαι*, to rob, to seize.

ἄρση, *as, ἡ*, (*ἀρπάζω*), a sickle, a scythe, a sword shaped like a scythe.

Ἄρπυιαι, *ov, αι*, (*some*), the Harpies, winged monsters, which had the faces of women and the bodies of

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- vultures.
- ἀππυῖνός, ἄ, ὅν, (ἀππῖν,) male, masculine.
- ἀππυῖνός, ἰ, ἦ, (ἀππῖν and ὄψ,) manly, bold, (in appearance.)
- ἀππυῖνός, ἰ, ἦ, (a priv. and ῖνυμι,) impenetrable.
- ἀππῖν, υῖος, ἰ ἦ, (α and ῖν, a sheep,) male; ἀππῖν παῖδιον, a son; αἰ ἀππῖνς, males.
- ἀππυῖνός, ἰ, ἦ, (α priv. and ῖνυτός,) unsaid.
- ἀππυῖνός, ὤ, (ἀππυῖνός,) f. ἥσω, p. κα, to be sick.
- ἀππυῖνός, ἄτος, σί, (ἀππυῖνός,) sickness, a disorder.
- ἀππυῖνός, ἰ, ἦ, (α priv. and ῖνυμι,) weak, sick.
- ἀππῖν, υῖος, ἰ, the old Att. form for ἀππῖν, male.
- Ἀρσινόη, ης, ἦ, Arsinoë, a town of Egypt near lake Mæria, where the inhabitants paid the greatest veneration to the Crocodile, hence it was called Crocodilopólis.
- Ἀρταξέρξης, ου, ἰ, Artaxerxes, son of Darius, the second king of Persia, was surnamed Maemon, on account of his remarkable memory.
- ἀρτάω, ὤ, (ἀρτῖ,) f. ἥσω, p. κα, to attach, to hang to.
- Ἀρτίμις, ἰδός, ἦ, Diana, the goddess of hunting. Her festivals, called Artemisia, were celebrated in several parts of Greece, especially at Delphi.
- Ἀρτίμιον, ου, σί, Artemisium, a promontory on the island of Eubœa, where there was a temple sacred to Diana, whence its name. Off this coast the Greeks obtained their first victory over the fleet of Xerxes, on the same day with the battle of Thermopylæ.
- ἀρτί, lately, just since, just now; ἀρτί... ἄρτι, now... now.
- ἄρτος, ου, ἰ, wheaten bread, (barley bread is ἡμῖλον,) bread, a loaf.

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- ἀσέδωμαι, (called with ἀσεν, ῖναι, ἔδω,) f. π. ὑσσωμαι, to draw up.
- ἀρχαῖος, αἰα, αἰον, (ἀρχή,) old; αἰ ἀρχαῖος, the ancients.
- Ἀρχιλάος, ου, ἰ, Archelæus.
- ἀρχίνας, ου, ἰ, Dor. for ἀρχίνος, (ἀρχω,) a founder, the author.
- ἀρχή, ἡς, ἦ, a beginning, the origin, accession to the government, a government, a pretence; αἰ ἀρχαί, the magistrates; ἐξ ἀρχῆς, from the beginning, at first.
- ἀρχηγέτης, ἰδός, ἦ, (ἀρχή and ἄγω, ἡγίμαι,) the author, the chief, a founder of a race, ancestor.
- ἀρχηγός, οὔ, ἰ, (same,) a leader, chief, commander, founder, head, an author, an inventor.
- Ἀρχίας, ου, ἰ, Archias.
- Ἀρχιδάμος, ου, ἰ, Archidāmus, son of Agesilæus, of the family of the Proclidæ.
- Ἀρχιλόχος, ου, ἰ, Archilochus, a Greek poet, a native of Paros, noted for the severity of his satire.
- ἀρχιτέκτων, υῖος, ἰ, (ἀρχω and τέκτων,) an architect; ἀρχιτεκτονικός, ἦ, ὅν, belonging to architecture, architectural.
- ἀρχω, f. ἔω, p. ἔρχω, to begin, to begin to do any thing, to be the first, to govern, to reign; with gen. to rule; α. 1. ἄρχω, Mid.
- ἀρχομαι, f. ἔμαι, α. 1. ἡγέμαι.
- ἄρχων, υῖος, ἰ, (part. of ἀρχω,) a governor, an archon, the chief magistrate.
- ἄρω, f. ἄρσω, to join, to adapt, to fit.
- ἀρωματίζω, (ἄρωμα, a spice,) f. ἴρω, to have a spicy smell, to be aromatic.
- ἀρωματοφόρος, ἰ, ἦ, (ἀρώμα and φέρω,) producing spices.
- ἀσάφης, ἰός, ἰ, ἦ, (α priv. and σαφής,) uncertain, not to be depended on, dark, obscure.
- Ἀνδρούβιος, α, ἰ, Andrubal, a Carthaginian, son-in-law of Hamilcar.

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He founded New Carthage.
ἀσείδεια, ας, ἡ, (*ἀσεΐδης*), godlessness, impiety.
ἀσεΐδης, ιος, ὁ, ἡ, (*α priv. and εΐδω*), godless, wicked.
ἀσημος, ὁ, ἡ, (*α priv. and σῆμα*), unimportant, obscure.
ἀσθενία, ας, ἡ, (*ἀσθενής*), weakness, feebleness.
ἀσθενία, ὤ, *same*,) *f. ἴσω, p. ἡσθίνα*, α, to be weak, to be sick; *part. a.*
 1. *act. ἀσθενήσας*.
ἀσθενής, ιος, ὁ, ἡ, (*α priv. and εΐνω*), weak, sick.
ἀσθμα, ἄστος, τό, (*ἀσθ, to blow*), a heavy, deep, or laborious breathing, a breath, a breathing.
Ἀσία, ας, ἡ, 1. Asia, one of the Oceanides, wlo married Japetus, and gave her name to one of the three quarters of the ancient globe; 2. Asia; 3. Asia Minor.
ἄστος, (*α priv. and εΐστος*), fasting, without eating.
Ἀσκανία λίμνη, ἡ, the Ascanian (lake in Asia Minor.
Ἀσκανίος, ου, ὁ, *Ascanius*, son of *Æneas*, after whose death he inherited the kingdom.
ἀσκήω, ὤ, *f. ἴσω, p. ἡσκησα*, to exercise, to train, to practise, to pursue, to prepare.
ἄσκησις, ιως, ἡ, (*ἀσκήω*), exercise, practice, application, a pursuit.
ἀσκητός, ὁ, ὅτι, *same*,) practised, attainable by practice.
Ἀσκληπιεῖον, ου, τό, the temple of *Æsculapius*.
Ἀσκληπιάς, ου, ὁ, *Æsculapius*, son of *Apollo* and *Corōnia*, was the God of Medicine.
Ἀσκρα, ας, ἡ, *Ion. Ἀσκρα*, *Askra*, a village in *Boeotia*, the residence of *Hesiod*.
ἄσμα, ἄστος, τό, (*ᾄδω*), a song, an ode.
ἄσμενος, η, ον, (*ἡδομαι, part. perf. ἡρμηνος*), willing, glad.
ἀσπάζομαι, (*α and σπάζω*) *f. ἀσμαι*,

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p. ἡσπασμαι, to seize, to embrace, to greet, to hold; *βίω*, to adopt a course of living.
ἀσπείρω, (*α and σπείρω*, to quiver, [*σπασ*], *f. ἄρῶ*, to palpitate, struggle, grasp, to move convulsively.
ἄσπασμα, ἄστος, τό, *ἀσπάζομαι*,) an affectionate greeting, an embrace.
ἀσπίς, ἰδος, ἡ, 1. a shield; 2. a poisonous serpent, an asp.
ἄσπερος, ὁ, ἡ, (*α priv. and σπερά*, seed, *σπείρω*), uncultivated, bearing no culture.
ἀσπερσθή, ἡς, ἡ, *poet. for ἀσπερσθή*, *σπερσθή*, lightning.
ἀστὴρ, ἱερός, ὁ, a star.
ἄστυς, οὔ, ὁ, *ἄστυ*, a citizen.
Ἄστυς, οὔ, ὁ, *Astus*, the name of a dog.
ἀσπεράγῃλος, ου, ὁ, a die.
ἀσπερσθή, ἡς, ἡ, lightning, the act of lightning; *differing from πνευμίνης*, blasting lightning.
ἀσπράττω, σπράττω, perhaps from *σπρίφω*, from the zigzag appearance of lightning.] *f. ψω, p. ἡσπράφα*, 2. *α. ἡσπράπον*, to lighten.
ἀστρολογία, ὤ, *ἄστρον* and *λίγω*,) to study astronomy.
ἄστρον, ου, τό, a star, a constellation.
ἄστυ, ιος, τό, *σπάω, ἴστυμι*,) a city.
Ἀστυάναξ, αστος, ὁ, *Astyānax*, son of *Hector* and *Andronāche*, thrown from a tower by *Ulysses*, and killed.
ἄστυδι, to the city.
ἀσυνεία, ας, ἡ, *α priv. and συνίμω*,) want of understanding, folly, stupidity.
ἀσυνήθης, ιος, ὁ, ἡ, (*α priv. and συνήθης*), unacquainted.
ἀσφάλεια, ας, ἡ, (*ἀσφάλεις*), safety, security.
ἀσφάλης, ιος, ὁ, ἡ, (*α priv. and σφάλω*, safe, secure.
ἀσφάλως, (*ἀσφάλης*), with safety, safely.
ἀσχυλάω, ὤ, allied with *ἄχος*,) *f. ἴσω, p. ἡσα*, and *ἀσχυλάω*, *f. ἔλῶ*,

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- π. αλαα*, to be indignant, to bear impatiently.
- ἀσχιτος*, *ἰ*, *ἡ*, (*α priv. and σχῖν*, 2. *α. of ἵχω*,) intolerable, insupportable.
- ἀσχημονία*, *ῶ*, (*ἀσχήμων*, indecorous, [*α priv. and σχῆμα*,]) *f. ἥου*, *π. ἀσχημόνεια*, to do an unseemly action, to behave indecently.
- ἀσχημοσύνη*, *ης*, *ἡ*, (*same*,) indecency, indecorum.
- ἀσώματος*, *ἰ*, *ἡ*, (*α priv. and σῶμα*,) incorporeal.
- ἄσωτος*, *ἰ*, *ἡ*, (*α priv. and σῶζω*,) prodigal, profligate, a spendthrift.
- ἀτακτία*, *ῶ*, (*ἀτακτος*, disorderly, [*α priv. and τάσσω*,]) *f. ἥου*, *π. ἀτάκτεσσα*, to be disorderly.
- Ἀταλάντη*, *ης*, *ἡ*, Atalanta, daughter of Scheneus, king of Scyros, was celebrated as being almost invincible in running.
- Ἀτλαντίης*, *ἰδος*, *ἡ*, daughter of Atlas, one of the Titans, and father of seven daughters, called the Atlantides.
- ἀταλάφρων*, *ους*, *ἰ*, *ἡ*, (*ἀταλός*, tender, and *φρονίω*,) tender, innocent.
- ἀτάγῃ*, but.
- ἀτάσθαλος*, *ἰ*, *ἡ*, (*ἀτάω*, to injure,) impious, wicked, ungodly, indiscreet, rash.
- ἄταφος*, *ἰ*, *ἡ*, (*α priv. and τάφω*,) unburied.
- ἄτι*, (originally the acc. pl. of *ἵστι*,) as, seeing that, because, whereas.
- ἄτιμος*, *ἰ*, *ἡ*, (*α priv. and τίμιος*,) childless.
- ἀτίμων*, *ους*, *ἰ*, *ἡ*, (*α priv. and τίμα*,) unlimited, boundless.
- ἄτη*, *ης*, *ἡ*, (*ἄάω*, to injure,) a curse, a judicial calamity, great confusion of mind.
- ἀτιδάσειντος*, *ἰ*, *ἡ*, (*α priv. and τιθασεύω*,) untamable, fierce.
- ἄτμις*, *ἰ*, *ἡ*, (*α priv. and τιμή*,) infamous.
- ἀττωος*, *ἰ*, *ἡ*, (*α priv. and τίσσις*,) unbecoming, silly, malapropos.

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- Ἀτρεΐδης*, *ος*, *ἰ*, son of Atreus; a patronymic given by Homer to Agamemnon and Menelaus.
- ἀτρεκής*, (*ἀτρεκής*, true,) truly, faithfully.
- ἀτρεμία*, before a vowel *ἀτρεμίας*, (*α priv. and τρέμω*,) quietly, gently, softly.
- ἀτρεμιά*, *ῶ*, (*ἀτρεμής*, quiet, [*α priv. and τρέμω*,]) *f. ἥου*, *π. ἀτρεμιασ*, to be quiet, to be tranquil.
- ἄτριπτος*, *ἰ*, *ἡ*, (*α priv. and τρέπω*,) immovable.
- ἄτρωτος*, *ἰ*, *ἡ*, (*α priv. and τρωέω*,) unwounded, invulnerable.
- Ἀττική*, *ἡς*, *ἡ*, (*γῆ understood*,) fem. of *Ἀττικίος*, Attica; a country of Greece, south of Boeotia, and north of the Saronicus Sinus.
- Ἀττικός*, *ἰ*, *ἡ*, (*ἄτη*, Attic; *subst.* an Athenian.
- ἀτύχω*, *f. ὕχω*, *π. χα*, to fright; pass. to be frightened at: *used also of the object as well as subject*; *ἀτυχομένην ἀπαλλάσθαι*, concerning whom fears were entertained lest she were dead.
- Ἄττυς*, *ους*, *ἰ*, Atys, an ancient king of Lydia.
- ἀτύχια*, *ῶ*, (*ἀτύχης*,) *f. ἥου*, to be unfortunate.
- ἀτύχης*, *ιος*, *ἰ*, *ἡ*, (*α priv. and τύχω*,) unhappy.
- ἀτυχία*, *ας*, *ἡ*, (*ἀτύχια*,) misfortune, adversity, a misfortune, an adverse affair.
- αὖ*, back, backwards, again, too, also; *αὖ πάλιν*, Att. pleonasm for *πάλιν*.
- Αὐγείας*, *ους*, *ἰ*, Augēas, king of Elis, whose stables, containing three thousand head of cattle, had not been cleansed for thirty years. Hercules achieved the task in one day, by diverting the course of a stream through them.
- Αὐγείας*, *α*, *ον*, Augēan.
- αὐθάδης*, (*αὐθάδης*, self-sufficient, [*αὐτός* and *θῆμαι*,]) arrogantly, ob-

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stinately.
αἰδις, a lengthened form of *αἶ*, again, anew, afterwards.
αἰλίω, ᾧ, (*αἰλός*), *f. ἦναι*, *p. ἤυληκα*, to pipe, to blow the flute, to buzz.
αἰλῆ, ῆς, ἡ, (*ἄω*, to blow,) a court yard; an open airy court before a dwelling, surrounded with offices and stables; a similar enclosure before a tent, a hall, a palace.
αἰλητής, ὢν, ἰ, (*αἰλίω*), a flute-player.
αἰλητικός, ἡ, ἰν, (*αἰλός*), relating to flutes or flute-playing; ἡ *αἰλητικὴ*, (*τίχη* understood), the art of flute-playing.
αἰλητής, ἰδος, ἡ, (*same*), a female flute-player.
αἰλός, αῶ, ἰ, (*ἄω*, *αἰῶ*, to blow,) a flute.
αἰξάνω, and *αἰξω*, *f. αἰξήσω*, *p. αἰξήσω*, 2. *a. αἰξήσω*, to increase, to augment; -*μαι*, to grow, to attain greatness and consequence; *p. pass. αἰξήμαι*.
αἰξήρις, ἰς, ἡ, (*αἰξω*), increase, enlargement.
αἰδός, α, ον, (*αἰδω*), dry, sober, thirsty.
αἰπτός, ἰ, ἡ, (*a priv. and αἰπτός*), sleepless.
αἰρῶ, ας, ἡ, (*ἄω*, *αἰω*, to blow,) the air, a breeze, the fresh morning breeze.
αἰριον, (*ἄω*, *αἰω*, *αἰρα*), to-morrow.
Αἰωνίαι, ων, αἰ, Ausonians, the name of the native race who inhabited the southern part of Italy.
αἰσθητής, ἄ, ἰν, (*ἄω*, *αἰω*), earnest, severe, austere.
αἰνέρις, *Æol. for αἰνός*, but.
αἰνέριος, ἰος, ἡ, ἡ, (*αἰνός* and *ἀεινός*), sufficient.
αἰντι, (*αἰ, τι*), again, then, further, thereupon
αἰνίκα, *αἰνός*, immediately.
αἰνός, *Ion. and Dor. for αἰνός*, again.
αἰνός, *poet. for αἰνός*, there, here.
Αἰνολύκος, ων, ἰ, Autolycus, one

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of the Argonauts; he instructed Hercules in the art of wrestling; also, the name of a wrestler at Athens.
αὐτίματος, ἰ, ἡ, (*αὐτός* and *μάμας*), doing of his own accord, voluntary.
Αὐτομήδων, οντος, ἰ, Automēdon, a son of Diōrea, who went to the Trojan war with ten ships. He was the charioteer of Achilles.
αὐτομόλις, ᾧ, (*αὐτόματος*), *f. ἦναι*, *p. ηκα*, to desert, to run away.
αὐτόματος, ἰ, ἡ, (*αὐτός* and *μάλις*), a deserter.
Αὐτονόη, ης, ἡ, Autonōē, daughter of Cadmus and Harmonia.
αὐτόνομος, ἰ, ἡ, (*αὐτός* and *νόμος*), pasturing freely, left to himself, independent.
αὐτός, ἡ, ἰ, self. In the oblique cases it signifies him, her, it; ἰ *αὐτός*, the same; *ταὐτά* for *τὰ αὐτά*, the same. *Gram. § 74. Rem. 2. p. 85.*
αὐτοῦ, for *ἑαυτοῦ*· *τὰ αὐτοῦ πράγματα*, his own affairs; *ἐφ' αὐτοῦ*, of himself, of his own accord.
αὐτοῦ, (*gen. neut. of αὐτός*), on the same place, here, there.
αὐτοφυής, ἰος, ἡ, ἡ, (*αὐτός* and *φύω*), native, indigenous, natural; *τροφὰι αὐτοφυεῖς*, means of subsistence which grow spontaneously.
αὐτόχλως, ονος, ἰ, ἡ, (*αὐτός* and *χλῶς*), native, born in the land, aboriginal, opposed to emigrant.
αὐτως, and *αὐτως*, so, quite, thus.
αὐχάν, ἰνος, ἰ, the neck.
Αὐχίσαι, ὄν, αἰ, the Auchisæ, an African tribe.
αὐχμηρός, ἄ, ἰν, (*αὐχμός*), dry, squalid, unseemly of aspect.
αὐχμός, αῶ, ἰ, (*ἄω*, *αἰω*, *αἰς*), a drought.
αῶ, *f. αἰσω*, to dry up, to parch; hence, to kindle a flame.
ἀφ-αίριος, ᾧ, *f. ἦναι*, *p. ἀφήρηκα*, *a. 2.*

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ἀφῶλον, to take away, to take off, to separate, to cut off, to remove, to rob, to deprive of, to abrogate; *ἀφαιρίζομαι*, -οῦμαι, *f. m. ἵσταμαι*, *p. παсс.* -ήρημαι; *ἀφαιρισθείς* *τι*, to be robbed of any thing.
ἀφ-άλλομαι, *f. m. ἀφαλοῦμαι*, *p. παсс.* *ἀφῆλμαι*, to leap from one place to another, to leap back.
ἀφ-αμαρτίω, and *ἀφ-αμαρτάνω*, *f. ἵστω*, *p. ἀφημέρτηκα*, 2. *a. ἀφάμαρτον*, to lose, to be deprived of.
ἀφάνης, *ιος*, *ῆ*, *ῆ* (*a priv.* and *φαίνωμαι*, unknown, obscure, not visible; *ἴξ ἀφανῶν*, unobserved, unseen.
ἀφανίζω, (*ἀφάνης*, *f. ἵστω*, *p. ἀφάνηκα*, to make invisible, to conceal, to annihilate, to destroy; -ομαι, to vanish; *παсс.* *ἀφανίζομαι*, *p. ἀφάνισμαι*.
ἀφαντος, *ου*, *ῆ*, *ῆ* (*a priv.* and *φαίνωμαι*), not visible, that has disappeared.
ἀφ-απαύξω, *f. ἵστω* or *ἀξω*, *p. ἀπαῶ* or *ἄχα*, to snatch away from, to take from.
ἀφανής, *ἄ*, *όν*, *ἀφάνω*, to dry up, weak.
ἀφιδῶς, (*ἀφιδής*, profuse, [*a priv.* and *φιδωμαι*]) unsparingly.
ἀφιλία, *ας*, *ῆ*, (*ἀφιλής*), simplicity, moderation.
ἀφιλής, *ιος*, (*a priv.* and *φιλῶς*, stony ground,) *lit.* free from stones; simple, artless.
ἀφιλῶς, (*ἀφιλής*), simply, &c., clear, bright.
ἄφῆ, *ῆς*, *ῆ*, (*ἄφνω*), feeling, the touch.
ἀφρογγες, *ῆ*, *ῆ*, (*a priv.* and *φρόγγος*), dumb.
ἀφροσύα, *ας*, *ῆ*, (*ἄφρονος*), abundance.
ἀφρονος, *ῆ*, *ῆ*, (*a priv.* and *φρόνος*), that does not envy, rich, abundant.
ἀφ-ίμω, *f. ἀφῶω*, *p. -ίπω*, *a. 2. ἀφῶν*, to let loose, to release, to send, to throw, to dismiss, to leave unbound, to utter, to forsake, to abandon, to shed, *as tears*; *βίλος*, to shoot a weapon; *πῶρ*, to set

ΑΦΤ

fire to; *ἀφῆκεν αὐτόν* *εις τὸν πῦλιν*, he applied himself to the management of public affairs; *ἀφῆκε τὸν ψυχῆν*, he expired; *a. 1. ἀφῆκα*.
ἀφ-ιᾶνω, and
ἀφ-ινύομαι, *οῦμαι*, *f. ἀφίξομαι*, *p. ἀφίγμαι*, *a. 2. m. ἀφικέμεν*, (*Gr.*) to come.
ἀφ-ίσταμαι, *f. 1. m. ἵσταμαι*, *a. 2. m. ἀπιστάμεν*, or *ἴμην*, (*Gr.*) to fly away.
ἀφ-ίστημι, *f. ἀπιστήσω*, *p. ἀφίστηκα*, 2. *a. act. ἀπίστη*, to remove, to separate from, to detach from, to prevent or keep from doing a thing, to desist, to stand away or aloof, to cause to revolt from: *a. 2. παρτ. ἀποστάς*, *pres. ind. mid. ἀφίσταμαι*, 1. *ful. ἀποστήσομαι*, to depart; *with the gen.* to cease from.
ἄφλαστον, *ου*, *τί*, the ornament on the stern of a ship.
ἀφρίος, *οὔ*, *ῆ*, *ῆ*, (*ἄφριος*, wealth,) rich.
ἄφνω, suddenly.
ἀφ-ορέω, *ω*, *f. ἀπ-όψομαι*, *p. ἀφ-ώρεκα*, 2. *a. ἀπ-όω*, to look down.
ἀφροία, *ας*, *ῆ*, (*ἄφροος*, unfruitful, [*a priv.* and *φίω*]) unfruitfulness.
ἀφ-ορίζω, *f. ἵστω*, *Alt. ἀφροίω*, *p. ἀφώρικα*, to separate, to bound.
Ἀφροδίτη, *ης*, *ῆ*, (*Ἀφροίς*), Venus, the goddess of beauty, the mother of love, the queen of laughter, and the mistress of the graces and of pleasures. She was said to have been born of the froth of the sea, whence her name.
ἄφρονας, *ιδος*, *ῆ*, *ῆ*, (*a priv.* and *φρονεῖς*), free from care.
ἀφρός, *οὔ*, *ῆ*, foam.
ἀφροσύνη, *ης*, *ῆ*, (*ἄφρων*), folly, want of sense.
ἄφρων, *ονος*, *ῆ*, *ῆ*, (*a priv.* and *φρόν*) senseless, foolish.
ἀφρούς, *ιος*, *ῆ*, *ῆ*, (*a priv.* and *φρούς*,

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- genius,) unskilful.
ἀφύλακτος, *ῑ, ῑ*, (*a priv. and φυλάσσω*,) not watched, unguarded, not on his guard.
Ἀχαιία, *αι, ῑ*, Achaia, a country of the Peloponnēsus, north of Elis and Arcadia.
Ἀχαιοί, *ων, αῖ*, Achaians, the inhabitants of Achaia; also, in Homer, the Grecians.
ἀχαριστία, *αι, ῑ*, (*ἀχάριστος*,) unthankfulness, ingratitude.
ἀχάριστος, *ου, ῑ, ῑ*, (*a priv. and χαρίζομαι*,) thankless, ungrateful.
Ἀχαιρναί, *ων, αῖ*, Acharnæ, a deme of Attica, near Athens.
Ἀχελώϊος, *ου, ῑ*, Achelōus, a river of Epirus; also a river of Phrygia, flowing from Mount Sipylus.
Ἀχελούσιος, *α, ου*, Acherusian; *Ἀχελουσία λίμνη*, see *Ἀχίρην*.
Ἀχίρην, *οντος, ῑ*, (*ἄχος* and *ῖω*,) Achéron, a river of Epirus, falling into the Ionian sea. In the early part of its course it forms the Palus Acherusia, then disappears under ground, and after rising again, empties into the sea. This, together with the Cocytus, were placed by Homer among the waters of the infernal regions.
ἄχθομαι, *ἄχθος*, a burden, sorrow, *fut. mid. ἵσθαι and ἥσθαι*, *p. pass. ἤχθημαι*, to be heavily laden, to sorrow, to grieve, to be disgusted, to be displeased, to be dissatisfied with; *a. 1. ἤχθησθην*.
Ἀχιλλεύς, *ῖος, ῑ*, Achilles, son of Peleus and Thetis, the bravest of all the Greeks in the Trojan war.
ἄχλυσ, *ύος, ῑ*, darkness.
ἄχνημι, and *ἄχνημαι*, (*ἄχνης*, same with *ἄχος*), *f. ἵσθαι*, *p. ἤχνησμαι*, to grieve; sometimes *ἄχνημι*, *ἄχνημι*, subject to grief or anxiety.
ἄχος, *ος, τό*, (*from the sound, ah!*) grief, pain.
ἄχρως, *ἄδω, ῑ*, a wild pear-tree.

ΒΑΙ

- ἄχρηστος*, *ῑ, ῑ*, (*a priv. and χρηστός*,) unprofitable, useless.
ἄχρη, and before a vowel *ἄχρη*, (*ἄχρη*), with *gen. until, unto, up to*, as far as.
ἄχῳ, *Dor. for ἄχῳ*, an echo.
ἄψ, probably from *ἀπῶ*,) back, backwards.
ἄψιμαχία, *αι, ῑ*, (*ἄψιμαχος*, that skirmishes, [*ἄπτομαι* and *μάχη*],) a skirmish, a contention.
ἄψοφη, *ἄψοφης*, noiseless, [*a priv. and ψόφος*],) without tumult.
Ἄψυρτος, *ου, ῑ*, Absyrtus, son of Æetes, and brother of Medea.
ἄψυχος, *ῑ, ῑ*, (*a priv. and ψυχή*), without life, inanimate.
ἄως, *ἄως, ἄως, ῑ*, *Dor. for ἡώς, ῑ*, the morning.

Β.

- Βαβυλών*, *ωνας, ῑ*, Babylon, a celebrated city, capital of the Assyrian empire, on the banks of the Euphrates.
Βαβυλώνιος, *α, ου*, Babylonian, of or belonging to Babylon. *Βαβυλωνία*, *αι, ῑ*, (*γῆ underst.*) the name of the region in which Babylon was situated also the city Babylon.
βαδίζω, *βαδος*, a step, [*βαίνω*],) *f. ἵσθαι*, *Att. βαδῖν*, *p. βιβάδισα*, to go, to walk, *pres. mid. βαδίζομαι*, *f. βαδισομαι* for *βαδίσομαι*.
βάθος, *ος, τό*, *βαθύς*,) depth; *διὰ βάθους ἵναι*, to be deep.
βαθύκελος, *ῑ, ῑ*, *βαθύς* and *κύπερος*), having a large and swelling beautiful bosom, *esteemed as a πέτυς* *hence beauty by the ancients*,) full bosomed, beautiful.
βάθυλλος, *ου, ῑ*, Bathyllus.
βαθύπλουτος, *ῑ, ῑ*, *βαθύς* and *πλοῦτος*,) very rich.
βαθύς, *ῖα, ῑ*, deep, dense; *βαθύνειναι*, to sleep profoundly.
βαῖνω, (*βαίω*), *f. m. βήσομαι*, *p.*

BAI

Βίβληα, 2. α. ἴσον, (Gr.) to go;
α. 1. ἴσηα.

Βαιτινά, ἡ, ἡ, Bætica, the name of a part of Spain, corresponding to the modern Andalusia.

Βαῖτις, ἡ, Bætis, now the Guadalquivir, a river of Spain, from which part of the country was called Bætica.

Βακτηρία, ας, ἡ, (βάζω, βιβάζω, βαίνω,) a staff.

Βακτριανά, ἡ, ἡ, (χώμα underst.) Bactriana, a country of Asia, part of the modern Turkistan.

Βάκτρις, α, ον, Bactrian, of or belonging to Bactriana.

Βάκτρον, ου, τό, (βάζω, βιβάζω, βαίνω,) a staff.

Βακχίω, βάκχοι, f. ἴσω, to be impelled by Bacchic inspiration, to celebrate Bacchic orgies, to rave.

Βάκχη, ης, ἡ, (αιμα,) a female Bacchanal.

Βάκχος, ου, ὁ, Bacchus, the god of wine, son of Jupiter and Semele.

Βαλανίον, ου, τό, a bath.

Βαλλῆρες, ὧν, αἱ, (ἤσοι,) Baleires, three islands in the Mediterranean, now called Majorca, Minorca, and Yvica; the inhabitants were expert archers, whence the islands had their name, βάλλειν.)

Βάλλω, f. βαλῶ, and βαλλήσω, p.

Βίβληα, α. 2. ἴβλλον, (Gr.) to throw, to shoot; λίθοις, to stone.

Βάπτω, f. ψω, p. βιβάω, α. 2. ἴζω, to dip.

Βάρετρον, ου, τό, (περὶ τῆς βαθείας,) 1. a gulf, an abyss, a pit, destruction; 2. a place at Athens into which those condemned to death were cast.

Βαρβαρικός, ὁ, ὁ, (βάρβαρος,) barbarous, barbarian.

Βάρβαρος, ὁ, ὁ, foreign, not Greek, uncivilized, rude, barbarous; subat. a person not a Greek, a foreigner, particularly a Persian.

BAZ

Βάρβιτος, ου, ὁ, and βάρβιτον, ου, τό, a musical instrument, strung with many chords, a lyre.

Βάριον, ὦ, βαρύς, f. ἴσω, p. βιβάζω, to burden, to afflict.

Βαρίως, (same,) heavily, hardly, severely.

Βάρκας, α, ὁ, Barcas, a surname of a noble family of Carthage, from which Hamilcar and Hannibal were descended.

Βάρος, ἡς, τό, a weight, a burden, heaviness.

Βαρίων, (βαρύς, f. ἴσω, p. βιβάζω,) to incommode, to weigh down, to burden.

Βαρύς, ἡ, ὁ, (βάρος,) heavy.

Βαρυτής, ητος, ὁ, (βαρύς,) heaviness, difficulty, inconvenience, severity.

Βασανίζω, (βάσανος, f. ἴσω, p. βιβάζω,) lit. to put to the touchstone, to test, to prove, to torture, in order to discover the truth.

Βάσανος, ου, ὁ, a touchstone, a test, a trial or examination to ascertain the genuineness or purity of any thing.

Βασιλία, ας, ἡ, (βασιλεύω,) the royal dignity, a realm, a kingdom.

Βασιλεῖος, ὁ, ὁ, βασιλεύς,) royal; subat. βασιλεῖον, ου, τό, and βασιλεια, ον, τό, a royal abode, a palace.

Βασιλεύς, ἡς, ὁ, a king; especially of Persia.

Βασιλεύω, (βασιλεύς,) f. ἴσω, p. βιβάζω, with gen. to rule, to govern; α. 1. ἴβασίλευα.

Βασιλικός, ὁ, ὁ, (αιμα,) royal, majestic.

Βάσις, ας, ἡ, (βαίνω,) a step, progress, the base.

Βασκαίνω, (βάσκω, βάζω, βάζω, to speak, f. ἴσω, p. γκα, to bewitch, to rebuke, to blame, to detract from the merit of an action by misrepresentation.

Βασκανία, ας, ἡ, (βάσανος,) envy, inculpation.

Βασκανός, ὁ, ὁ, (βασκαίνω,) envious.

* Βαίς, ὁ, ὁ, short, small.

BAZ

βασιάζω, *f. ἔσω, p. βεβασίαια*, (Gr. to carry, to bear, to raise, to take up or away.

βαφῆ, *ης, ἡ, (βάπτω)* color, coloring or dying.

βδέλλω, and **βδύλλω**, *f. αλῶ and ελῶ, p. ἱδευλῶ*, to milk.

βδύλλομαι, *-μαι, (βδύω)* *f. ἔξωμαι, p. ἱβδύλομαι*, to have a disgust at.

βέβαιος, *α, ον, and βέβαιος, ἰ, ἡ, (βαί-νω)* permanent, firm, sure, solid, steady.

βεβαιόω, *ω, (βίβαιοις)* *f. ὠσω, p. βεβεβαιώω*, to strengthen, to confirm.

βεβαίως, (*κατὰ*) permanently, securely.

βίλιμον, *ον, τό, (βάλλω)* a dart, an arrow.

Βιλιον, *ον, τό*, the name of a promontory in Britain.

βίλος, *ιος, τό, (βάλλω)* a missile weapon, a dart, a javelin.

βελτίων, *ιονος, ἰ, ἡ*, better; **βελτιστος**, *η, ον*, the best. See *ἀγαθός*.

βίωμαι, and **βίωμαι**, (*βίω*), *Ion. and poet. verbs, with a future signifi- cation, to go, to proceed, also, to go on in life, to live.*

βίωθρον, *ον, τό, Ion. for βέρεθρον.*

Βήλος, *ον, ἰ*, Belus, son of Εὔφρων and Libya, and father of Αἰθόρ.

βῆμα, *ἄτος, τό, (βαίω)* a step, a tribunal.

βία, *ας, ἡ*, violence, power.

βιάζω, (*βία*), *f. ἔσω, p. ἄνα, mid. -μαι*, to use violence, to compel,

to force, to exert one's self; **βιά- ζισθαί τινα**, to use violence in order to constrain any one, to draw down by force; **πλῆν**, to force the passage.

βίαιος, *αἰα, αἰον, (κατὰ)* violent, powerful, vehement.

βιβλίον, *ον, τό, (dim. of βιβλος)* a book, a sheet, a letter.

βιβλος, *ον, ἡ*, properly, the inner bark of the pap; *rus, of which paper was first made in Egypt. hence.*

BOII

a book, a writing.

βιβρώσκω, (*βρώσκω, βρίω*), *f. βρώσω, p. βέρωκα, 2. α. ἔβρω*, to eat, to consume.

βίος, *ου, ἰ, (βίω)* life, livelihood, a mode of life.

βός, *ου, ἰ, ἡ*, a bow.

βίω, *f. βιώσω, p. βεβιώω*, (Gr.) to live; 2. *α. ἔβιω*, *inf. βιώται, part. βιώς*.

Βίον, *ωνος, ἰ*, Bion. 1. A native of Borysthènes, who went to Athens and applied himself to the study of philosophy, and became noted for his caustic sayings. 2. A Greek poet born near Smyrna. Some make him contemporary with Theocritus, while others suppose that he flourished a century later, about 187 years B. C.

βλάβη, *ης, ἡ, βλάπτω*, an injury.

βλάπτω, *f. ψω, p. βίβλεψα, 2. α. ἔβλαψον*, to injure.

βλαστάνω, or **βλαστῶ**, *ω, f. βλαστή-σω, p. βεβλάστηκα, 2. α. ἔβλαστον*, to sprout, to germinate, to grow.

βλασφημία, *ω, (βλάσφημος, defaming, [περὶ τῆς βλάβης and φήμης]) f. ἴσω, p. ἤκα*, to slander, to calumniate, to blasphemize.

βλέμμα, *ἄτος, τό, (βλίσσω)* a look, a glance.

βλίσσω, *f. ψω, p. βίβλεψα, 2. α. ἔβλεπον*, to see, to survey; **πρὸς τι**, to be directed (to look) towards a thing.

βλίφθρον, *ον, τό, (βλίσσω)* an eyelid. **βληχάμαι**, *ωμαι, βληχῆ*, bleating.) *f. ἤσομαι, p. ἤμαι*, to bleat.

βοάω, *ω, (βοή)* *f. ἴσω, p. ἤκα*, to cry out, to call out, to roar, to cackle.

βόειος, *α, ον, βούς*, of bull's hide.

βοή, *ης, ἡ*, a cry, a roar, a sound, noise.

βοήθεια, *ας, ἡ, (βοήτω)* assistance, support, advantage.

βονθῶ, *ω, (βοή and θῶ)* *f. ἴσω, p. ἤκα*, to run on hearing a cry for

BOH

assistance, to help, to yield assistance.

βοήθημα, ἄτος, τό, (βοήτω,) help, assistance.

βοηθός, οὔ, ἰ, (same,) a helper, assistant.

βόθος, ου, ἰ, (allied with βάθος, βαθύς,) a ditch, excavation, a pit.

Βουτάρχης, ου, ἰ, (Βουωτία and ἑρχω,) a Bœotarch, one of the chief magistrates at Thebes.

Βουωτίς, οὔ, ἰ, a Bœotian.

Βουωτία, ας, ἡ, Bœotia, a country of Greece, lying to the northwest of Attica; so called from its rich cattle pastures.

Βουωτίς, ἴδος, ἡ, Bœotian; *subst.* a Bœotian woman.

βολή, ἡς, ἡ, (βάλλω,) a throw.

βορέα, ἡς, ἡ, (βιβρώσκω,) food, provisions, fodder.

βόρεον, ου, τό, the savin tree.

βορέας, ου, ἰ, *Att.* βορρῆας, ᾧ, Boreas, the name of the north wind; according to the poets, he was the son of Astræus and Aurora; the north wind, the north.

βόρειος, ου, ἰ, ἡ, (βορέας,) northern.

Βορυσθίνης, ους, ἰ, the Borysthénès, a large river of Scythia, falling into the Euxine, now called the Dnieper.

βόσκημα, ἄτος, τό, (βίσκω, to feed,) a herd.

βόσκηρον, ου, τό, the name of a plant.

Βόσπορος, ου, ἰ, (βοῦς and πόρος,) Bosphorus. 1. The Thracian, the strait between the Propontis and the Euxine, now the Straits of Constantinople. 2. The Cimærian, the strait between the Euxine and the lake Mæotis, now the Straits of Caffa.

βόστροχος, ους, ἰ, a lock of hair.

βόντης, υς, ἰ, a bunch or cluster of grapes.

βορέωντος, ιος, ἡ, (βιβρώσκω,) ravenous hunger.

βοουάλιον, ᾧ, (βουάιλος,) *f.* ἡσσω, *p.*

BPE

ἡσα, to pasture or feed bullocks, to be a herdsman.

βουκόλος, ου, ἰ, βοῦς and οὐς. κολῖω, colo,) a herdsman, a grazier.

βουλεύμα, ἄτος, τό, βουλεύω,) counsel.

βουλεύω, (βουλά,) *f.* εἴσω, *p.* βιβούλιωκα, to counsel; βουλεύομαι, to form a determination, to resolve.

βουλή, ἡς, ἡ, (βάλλω, to aim,) aim, intention, counsel, whether given or received,) will, determination.

βούλησις, ιως, ἡ, (βούλωμαι,) will, intention.

βουλάφορος, ου, ἰ, ἡ, (βουλή and φέρω,) a counsellor.

βούλωμαι, *f.* βουλήσομαι, *p.* βιβούλωμαι, to will, to wish, to aim.

βοῦς, βοῒς, ἰ, ἡ, (from the sound,) an ox, a cow, a bull.

Βούσις, ἴδος, ἰ, Busiris, a king of Egypt noted for his cruelty, who was said to have sacrificed all strangers who came into his realm. He was slain by Hercules.

Βούτης, ου, ἰ, Butes, a general of Xerxes.

βραδύς, (βραδύς,) slowly.

βραδύνω, (same,) *f.* ὑπώ, *p.* νύκω, to delay, to wait.

βραδύς, ἰα, ὅ, (allied with βαρύς,) slow, tardy, dull, stupid.

Βρασιδης, α, ἰ, Brasidas, a famous Lacedæmonian general, who was slain at Amphipolia.

βραχία, (βραχύς,) briefly; βραχὺ or βραχία φροντίζω, to care little for.

βραχίον, ονος, ἰ, the arm.

βραχύς, ιος, τό, βραχύς,) particularly in the plural, βράχια, and also βραχία, ας, τὰ, shallows, shoals.

βραχύς, ἰα, ὅ, (perhaps μέσσω, μέγνυμι,) short, little, scanty, deficient; βραχύ and βραχία, *neut.* adverbially, briefly, shortly, a little, not far; in βραχί, shortly.

βρείγμα, ἄτος, τό, (βρίχω, as this part is soft in infants,) the sinciput, the upper part of the head immediately

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over the forehead, a scull.

Βρεττανία, ας, ἡ, Britain.

Βρεττανικός, ἡ, ὅν, British; **Βρεττανική νῆσος**, the island of Britain.

Βρεττανός, οὔ, ὅ, a Briton.

Βεῖφος, ιος, τό, (allied with **τρίφω**,) an infant, a child.

Βεῖχω, (allied with **ρίγο**,) *f. ξω*, *p. χα*, 2. *a. ἱερέω*, to moisten, to soften, to bedew.

Βεῖρός, ἡ, ὅν, (**Βεῖάω**, to strengthen,) strong.

Βρόμιος, α, ον, (**βρόμος**, noise,) that roars or resounds, riotous, noisy, pertaining to Bacchus; *subst. ὁ Βρόμιος*, a name of Bacchus.

Βροντάω, ᾶ, *βροντή*,) *f. ἦσω*, *p. ἦσα*, to thunder.

Βροντή, ἦς, ἡ, (allied with **βρόμος**, noise, thunder.

Βροτός, ισσα, ιν, (**βρότος**, gore,) bloody.

Βροτός, οὔ, ὅ, (allied with **μόρος**, **μορτός**, mors, a mortal, a man.

Βρόχος, ον, ὅ, a cord, a rope.

Βρυχάμαι, ᾶμαι, **βρύχω**, to roar,) *f. ἦσομαι*, to roar, to bellow.

Βρυχημός, οὔ, ὅ, (*sume*,) a roar, a bellowing.

βρύω, *f. σπ*, *p. βίβρωχα*, to sprout up, to bloom, to flourish, to cause to bloom.

Βυζάντιος, ον, ὅ, a Byzantian, an inhabitant of Byzantium, a town on the Thracian Bosphorus, now Constantinople.

βυβίος, ία, ιον, **βυβίς**,) submerged, subaqueous, deep.

βυβίς, οὔ, ὅ, (allied with **βάβυς**,) depth.

βύσσα, ης, ἡ, 1. a skin; 2. Byrsa, the citadel of Carthage, on which was a temple of Æsculapius.

βωκόλος, ω, ὅ, *Dor. for βουκόλος*.

βῶλος, ον, ὅ, perhaps **βάλλω**, a clod of earth, a mass of ore, a lump, a mass.

βωμός, οὔ, ὅ, (**βαίνω**,) any elevation, an altar.

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Γαγγεία, ᾶ, (**Γάα**,) *f. ἔσω*, to call, to shout.

γάτης, ον, ὅ, (either **βαῖς**, or *obs. βῆς*, to feed,) a herdsman.

Γ.

Γάγγης, ον, ὅ, the Ganges, a large river of India.

γαῖα, ας, ἡ, *poet. like αἶα for γῆ*, the earth.

γάλα, **γάλακτος**, τό, milk.

γαλαξίας, ον, ὅ, (**γάλα**,) **κύκλος**, the milky way, the galaxy.

Γαλαταί, ᾶν, οἱ, the Galatians, inhabitants of Galatia.

Γαλατία, ας, ἡ, 1. Galatia, or Gallogræcia, a country of Asia Minor, lying south of Paphlagonia, occupied by a horde of Gauls, and so called from the blending of the Gallic invaders with the Greek colonies, who previously possessed part of the soil. The date of the Gallic settlement is about 241, B. C. 2. The name of ancient Gaul among the Greeks.

Γαλατικός, ἡ, ὅν, Gallic.

γαλήνη, ης, ἡ, (**γιάω**,) 1. a calm of the sea; 2. the name of one of the Nereids, Galène.

Γαλλία, ας, ἡ, Gaul.

Γαλλικός, ἡ, ὅν, Gallic.

γάλως, ω, ἡ, a sister-in-law.

γάμιω, ᾶ, *f. ἔσω*, *ἦσω*, and **γαμῶ**, *p. γιγάμηκα*, (*Gr.*) to marry, (of the man); **γαμίζομαι**, (of the woman, 1. *a. ἔγημα*.

γαμήλιος, ὅ, ὅ, (**γαμία**,) of or pertaining to marriage, nuptial.

γάμος, ον, ὅ, (*same*,) marriage, a wedding.

Γανυμήδης, ον, ὅ, Gan̄ mede, a son of the Trojan king Tros. He was taken up into heaven by Jupiter, and made the cup-bearer of the gods in place of Hebe.

γάε, *for*; sometimes used to strengthen.

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on an interrogation, as τίς γὰρ ψά-
λει αὐτόν; who blames him then?
γαστήρ, ἰσός, and γαστήρις, ἡ, the
belly; ἱμερᾶ-τις γαστήριος, moder-
ate in eating.

γαστριμαργός, ου, ὁ, (γαστήρ and
μάργος, greedy, a gormandizer.
γαυλῆς, οὔ, ἡ, a milk-pail, a bucket.
γαυριῶν, ὦ, (γαῦρος, proud, f. ἄσω,
p. ἀκα, and γαυρόω, ὦ, f. ὄσω,
p. ἀκα, γαυροῦμαι, οὔμαι, to be
proud, to carry one's self pom-
pously, to exult, to be elated.

γά, at least, indeed, yet. It often
corresponds with the Latin qui-
dem; and often also does not
admit of being rendered literally.

Γεδροσία, ας, ἡ, Gedrosia, a barren
province of Persia, lying along the
Red Sea.

Γένεσθαι, γένω, obs.) (Gr.) refers
only to literal birth, 1. α. ἐγγι-
νᾶν, to bring forth, to beget, to
be born.

γειτονικός, ιως, ὁ, (γειτονία,) neigh-
bourhood, vicinity.

γειτονία, and γειτονιά, ὦ, (γειτονία,
neighbourhood, [γίνω,) f. ἄσω,
p. ἀκα, to lound upon, to adjoin.

γείτων, ιως, ὁ, γῆ, γήϊνος, γήϊνος, a
countryman,) a neighbour.

γελᾶν, ὦ, f. ἄσω, p. γιγλάω, to
laugh, to snile; γιλάμαι, to be
laughed at, to be ridiculed.

γελῶς, αία, αἶον, (γελᾶν,) laugh-
able, ridiculous.

γέλως, υπος, ὁ, same,) laughter.

γέμω, f. γιμῶ, p. m. γέγεμα, to be
full, to be burdened with.

γενιά, αἶς, -ἡ, (γίνος,) generation,
birth.

γενιᾶς, ἄδος, ὁ, (γενιάζω,) the chin,
the beard.

γενιάζω, f. ἄσω, and γινιᾶν, ὦ,
(γίνω,) f. ἄσω, to have a beard.

γινιῶντις, ου, ὁ, (same, bearded.

γίνω, ου, τί, (probably γίνος, the
beard being a mark of virility,) the

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chin, the beard.

γίνος, ιως, ὁ, (γίνω, obs.) origin,
birth, formation.

γινετή, ἄς, ὁ, (γίνομαι,) birth.

γινναῖος, αία, αἶον, (γίνα, same with
γίνος,) noble, excellent.

γινναῖος, (γινναῖός,) nobly, bravely,
famously.

γινᾶν, ὦ, (γίνω, obs.) f. ἄσω, p.
γινίγηκα, to bear, to generate, to
produce; οἱ γινήσαντες, parents.

γίνος, ους, τί, (same,) a kind, the
gender, a race, a tribe, a nation,
descent; τὸ Διγενὲς γένος, the mor-
tal race.

γίρανος, ου, ὁ, a crane.

γίρας, ας, τί, a reward given to
worth, or valor, veneration, an
expression of esteem, a gift.

Γερμανία, ας, ἡ, Germany.

Γερμανοί, ὦν, οἱ, the Germans.

γίββος, ου, τί, wicker-work, basket-
work, an osier basket for a wagon
or chariot.

γίβων, οντος, ὁ, (perhaps γίρας,) an
old man.

γίωμα, ἄτος, τί, (γίω,) a taste.

γίω, f. γίωω, p. γίγινα, to give to
taste; γιόμω, with gen. to taste,
to partake, to enjoy.

γίφθω, ὦ, f. ὄσω, p. ἀκα, (γίφθω,
a bridge, to build a bridge, to
bridge.

γιογραφία, ὦ, f. ἄσω, p. ἀκα, (γιο-
γεῖσθαι, describing the earth, [γῆ
and γεῖσθαι,]) to cultivate geogra-
phy.

γιοῦδος, ιως, ὁ, ὁ, (γῆ and ἰδος,)
earthy, fruitful; τὸ γιοῦδος, the
earthy.

γιολοφία, ας, ἡ, (γῆ and λόφος,) a
mound, a hill.

γιοργία, ὦ, (γιοργίς,) f. ἄσω, p.
ἀκα, to till the land.

γιοργία, ας, ὁ, (γιοργίω,) husbandry.

γιοργίτης, ὁ, ἐν, (γιοργίς,) agricul-
tural, rustic, pertaining or referring
to husbandry, engaged in or de-

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voted to agriculture.
γεωργός, ὢ, ἰ, (γῆ and ἔργον,) a husbandman.
γεωϋχός, ἰ, ἰ, (γῆ and ἔρσσω,) that diggeth in the earth.
γῆ, γῆς, ἡ, 1. the earth, land, landed estate. 2. *Gæa*, the goddess of the earth.
γηγεῖα, ἰος, ἰ, ἡ, (γῆ and γένω, obs.) born of the earth, aboriginal.
γῆνω, (γαίω, to rejoice,) and *γηθῆω*, ᾧ, f. ἦσω, p. *γηθήσκα*, and by Syncope, *γίγηθα*, to rejoice.
γηραίος, ἄ, ἐν, (γῆρας, old.
γῆρας, ἄτος, αος, and *γῆραι*, τό, age, old age.
γηράσκω, and *γηράω*, ᾧ, (γῆρας,) f. ασω, p. *γηρήσκα*, to grow old.
Γερώντις, ου, ἰ, Geryon, a king of Spain, represented as having three bodies and three heads. Hercules destroyed him, and carried away his flocks and herds.
γίγας, ατος, ἰ, (γῆ and γάω, to be born,) a giant; οἱ *Γίγαντες*, the Giants, the sons of *Cælus* and *Terra*, who conspired to dethrone Jupiter.
γίγνομαι, and *γίνομαι*, (γίνω, obs.) f. *γινήσκα*, p. *γινήσκα*, 2. α. *ιγνῶμαι*, (Gr.) to be, to become, to arise from; *γίγνεσθαι περὶ τινα*, to conduct one's self in any way against one; p. m. *γίγναι* τὸ ἐναντίον, and τὸ γιγνός, the event.
γιγνώσκω, and *γινώσκω*, (γινῶ, γινῶμαι,) f. *γινώσκα*, p. *ιγνώσκω*, 2. α. *ιγνώω*, imp. *γινῶθι*, opt. *γινῶντι*, imp. *γινῶνται*, part. *γινούς*, (Gr.) to know, to understand, to decide, to determine; οὐκ *ιγνώω*, I remarked not; ἡ *ιγνώσκειν*, the known earth.
Γλαυκός, ου, ἰ, *Glaucus*, son of *Minos* 2d and *Pasiphaë*; he was smothered in a tub of honey.
γλαυκῶπις, ἰδος, ἡ, (γλαυκός, blue, and ὤψ,) blue-eyed.

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γλαυξ, αῖς, ἡ, (from the color of the eyes, γλαυκός, blue,) a screech owl, an owl.
γλαφύρις, ἄ, ἐν, (γλάφω, to hollow,) hollowed, smooth, ornamental, ingenious, fine, pretty.
γλυκερός, ῥά, ῥέν, (γλυκύς,) sweet, pleasant.
γλυκυθυμία, ας, ἡ, (γλυκύθυμος, of a mild temper, [γλυκύς and θυμός,]) tenderness.
γλυκύς, ῥα, ὢ, sweet, lovely.
γλάττα, and *γλώσσα*, ας, ἡ, (γλῶττι, a point,) the tongue.
γιάδος, ου, ἡ, (γιάω, to scrape,) the jaw, the cheek.
γιαφύριον, ου, τό, (γιάσσω, to card,) a fulling mill.
γνήσιος, ἰα, ἰον, (probably *γενεσιος*, natal,) belonging to a family, genuine.
Γνίφω, ατος, ἰ, *Gniphon*, a proper name, used for a miser.
γνώμη, ας, ἡ, (γινῶμαι,) the mind, an opinion, sense, intelligence, judgment, insight, deliberation, an opinion.
γνώμων, ατος, ἰ, (same,) a connoisseur, an umpire, an investigator, a discoverer.
γνωρίζω, (γνώριμος,) f. ἴσω, Att. ἰῶ, p. *ιγνώριζα*, to know.
γνώριμος, ἰ, ἡ, (γινῶμαι, γνωτός, notus,) known, distinguished.
γῶδω, ᾧ, f. ἦσω, 2. α. *ιγῶω*, to lament.
γονεύς, ἰως, ἰ, (γίνομαι, obs.) a father; οἱ *γονεῖς*, parents.
γονή, ἡς, ἡ, (same,) origin, a production, a race, source.
γόνυ, γονός, and *γονύατος*, τό, the knee; plur. *γονάατα*, contr. *γῶνα*.
γῶος, ου, ἰ, (γῶδω,) lamentation.
Γοργίας, α, ἰ, *Gorgias*, a celebrated sophist and orator, born at *Leontium* in Sicily, whence he was surnamed *Leontus*.
Γοργώ, οῦς, and *Γοργόν*, ἰνος, ἡ, a Gorgon; αἱ *Γοργόνες*, the three

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Gorgons, the daughters of Phorcy and Ceto, whose names were Stheno, Euryale, and Medusa, all immortal except Medusa; also Gorgo, the wife of Leonidas.

Γόρτυς, αἱ, ἡ, and Γόρτυς, υἱός, Gortyna, in Crete.

γού, (γα and ού), accordingly, therefore, hence, certainly, at least.

γραιός, αἱ, ἡ, (γραιός, old,) an old woman.

γράμμα, ἄντος, τό, (γράφω,) a letter (of the alphabet); also τὰ γράμματα, languages, the sciences, learning.

γραμμῆτις, ἰός, ἡ, (same,) a secretary.

γραῦς, αἱ, ἡ, (γραιός, old,) an old woman.

γραφῆιον, οὐ, τό, (γράφω,) a style (an instrument to write with).

γραφή, ἡ, ἡ, (γράφω,) a writing, a charge, an indictment of a public delinquent; that against a private man was generally *dian*.

γράφω, f. ψω, p. γέγραφα, to write, to paint, to represent; γράφωμαι, to prosecute at law.

Γρύλλος, οὐ, ἡ, Gryllus, son of Xenophon, who slew Epaminondas, and was himself slain at Mantinea, 363, B. C.

γρύψ, αἱ, ἡ, a griffin, a fabulous animal, partaking of the nature of the lion and eagle.

γύς, οὐ, τό, a limb, a member.

γυμνάζω, (γυμνός, f. ἄνω, p. γηγύμναα, to exercise naked in the circus or palaestrum, to exercise.

γυμνάσιον, οὐ, τό, (γυμνάζω,) a school for gymnastic exercises.

γυμνός, ἄντος, ἡ, ἡ, naked; also γυμνότης, fem. γυμνότης.

Γυμνήσια, αἱ, Gymnesiae, the name given by the Greeks to the Balearic islands.

γυμνῆσις, ἡ, ἡ, (γυμνός,) epithet of a place, where naked combatants

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contend; ἀγών, the gymnastic contest.

γυμνίστους, ποδός, ἡ, ἡ, (γυμνός and ποῦς, barefooted.

γυμνός, ἡ, ἡ, naked, bare, destitute, wearing a simple tunic without a cloak or outside garment; ἰσθῆτες, without clothing.

γυμνῶ, ὤ, (γυμνός,) f. ἄνω, p. ἄνω, to lay bare, to strip.

γυναικίως, α, οἱ, γυνή,) feminine.

γυνή, αἱ, ἡ, a woman.

γύψ, αἱ, ἡ, a vulture.

Γωρύας, οὐ, ἡ, Gobryas, a Persian, one of the seven noblemen who conspired against the usurper Smerdis.

γωνίος, οὐ, ἡ, and γωνία, αἱ, ἡ, (allied with γόνυ,) an angle, a corner, a nook.

Δ

δαδῶχος, οὐ, ἡ, (δαίς and ἔχω,) a torch-bearer.

δαδάλιος, ἡ, ἡ, (δαδάλλω, to work skillfully, curiously wrought.

Δαίδαλος, οὐ, ἡ, Daedalus, an Athenian artist, celebrated for his mechanical skill. He made a famous labyrinth at Crete, in which he and his son Icarus were afterward confined, from which they made their escape by means of wings made of feathers and wax.

δαίμονιος, ἡ, ἡ, (δαίμων,) divine; δαίμονις, O Sir! My friend! My dear! δαίμων, οὐ, ἡ, a divinity, destiny, Dæmon.

δαίνομαι, (δαίω, to divide,) f. δαίω, to divide; hence, to give a feast.

δαίνυμαι, f. δαίνομαι, to feast.

δαίω, see δαίω.

δαίς, ἡ, ἡ, (δαίω, to burn,) a flaming torch, a furious combat.

δαίς, δαίνις, ἡ, (δαίω, to divide,) a feast, an entertainment.

δαίνις, υἱός, ἡ, Ion. for δαίς, a feast.

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- δάκνω, (δάνω, obs.) *f.* δάσσομαι, *p.* δάσσω, 2. *a.* ἰδάσκω, (*Gr.*) to bite, (of serpents also to sting.
 δάκρυ, *ου*, τό, a tear, *pl.* tears, lamentation, &c., *poet.* for δάκρυον.
 δακρυόεις, *ισσα*, *εν*, (δάκρυον,) weeping; δακρυόειν, *adv.*, δακρυόειν γαλάσσω, smiling in tears.
 δάκρυον, *ου*, τό, a tear, *said also of the gums and resins which exude from plants*, an exudation.
 δακρυχών, *ουα*, *εν*, (δάκρυ *and* χών,) shedding tears, frequently occurring but only as a participle.
 δακρύα, (δάκρυ,) *f.* ὕω, *p.* ὕω, to weep, to wet with tears.
 δακτυλίδα, *ας*, ἡ, (δάκτυλος,) a covering of the fingers, a glove.
 δακτύλιος, *ου*, ὁ, (*same*), a finger-ring, a ring.
 δάκτυλος, *ου*, ὁ, a finger; ὁ μίγας δάκτυλος, the thumb.
 δαμάσσω, *and* δαμάω, *f.* σω, *p.* κα, to subdue, to tame; ἵππον, to train or break a horse.
 δαμάλις, *ως*, ἡ, (δαμάω,) a heifer, a calf.
 Δανάη, *ης*, ἡ, Danaë, daughter of Acrisius, king of Argos.
 Δαναΐς, *ῶν*, ἡ, 1. Danaus, king of Argos, son of Belus and Anchinoë; Δαναοί, *ῶν*, οἱ, a name given to the people of Argos, and promiscuously to all the Greeks, from Danaus their king; the Grecians.
 δανίζω, *f.* σω, *and* *Alt.* δανιῶ, to lend, to lend on interest; -ομαι, to borrow on interest, to borrow.
 δάς, *ως*, τό, (δαίω, to burn,) a torch.
 δαπῆν, *ης*, ἡ, *and* δαπάνημα, ἄτος, τό, δάπτω, to destroy,) the expense, the cost.
 δάτιον, *ου*, τό, (δα Dor. for γῆ *and* εἶδον,) a floor, the foundation.
 Δαρδάνιος, *ῶν*, οἱ, the inhabitants of Dardania, a name given to a region north of Macedonia.
 Δαρδανίδης, *ου*, ὁ, the son or descend-

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- ant of Dardānus.
 Δαρδάνιος, *α*, *ου*, Trojan; Δαρδανίων, for Δαρδανῶν.
 Δαρίος, *ου*, ὁ, Darius, king of Persia.
 δᾶς, δαδός, ἡ, *Att.* contr. for δαίς, (δαίω, to burn,) a torch.
 δάσας, Dor. for δάνας, *part.* 1. *a. act.* of δάω, to bind.
 δασμολόγος, *ου*, ὁ, δασμός *and* λίγος,) a collector of tribute, an assigner of taxes, an extortioner.
 δασμός, *ῶν*, ὁ, (δαίω, to divide,) division of booty, tax, tribute.
 δασύς, *ια*, ὁ, ὕς, covered with hair, bristly.
 δάφνη, *ης*, ἡ, 1. laurel. 2. Daphne, the daughter of the river Peneus, who was changed into a laurel tree.
 δαφνηφόρος, ὁ, ὁ, (δάφνη *and* φέρω,) the laurel-bearer, an epithet of Apollo.
 Δάφνης, ἴδος, ὁ, Daphnis, a Sicilian shepherd, son of Mercury by a Sicilian nymph.
 δαψίλια, *ας*, ἡ, (δαψιλής,) abundance.
 δαψιλής, *ος*, ὁ, ὁ, δάπτω, to consume,) rich, abundant, especially of feasts.
 δαψιλῶς, (δαψιλής,) richly, abundantly.
 δῖ, but yet. *It corresponds in the apodosis with μὲν in the protasis. As an enclitic particle, δῖ joined with nouns has the force of a preposition, as εἰκόνηδ' for εἰς εἰκόν.* See Gram.
 δήσις, *ως*, ἡ, (δαίω, to burn,) need, entreaty, supplication.
 διῦ, subj. διῆ, opt. δισι, inf. διῦν, *part.* διον, *f.* διήσει, (*Gr.*) it is necessary; διῦ τινα, one ought or must; μικροῦ, *and* ἐλίου διῦ, there wants but little, nearly, almost; πάλω διῦ, far from it.
 δῦγμα, ἄτος, τό, (δείκνυμι,) a proof, a specimen, a sample.

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δειδω, (allied with *διδω*.) *f. δίδω*, *p. δίδωκα*, 2. *a. ἰδω*, (*Gr.*) to fear, to be afraid, to stand in awe of; *p. m. δίδωκα*, *ἰδία*, and *ἰδίδω*, with the signification of the present; *imper. δίδιθι* and *ἰδίδιθι*.
δείκνυμι, (*δείκω*.) *f. δείξω*, *p. δίδωχα*, (*Gr.*) to show, to make visible, to reveal, to disclose, to represent.
δείλν, *ns, ἡ*, (*contr. fem. of δείλος*, *ἄρα* *underst.*, the evening,) the evening, afternoon.
δουλιᾶν, *ᾶ*, (*δουλός*.) and *δουλάζω*, *f. ἄσω*, *p. δουλίσκω*, to behave in a cowardly manner.
δουλός, *ἡ, ὁν*, (*δείδω*.) cowardly, timid, weak, wretched; *ὁ δουλός*, the coward; *ἄ δουλ'*, ah! miserable man!
δευμαίνω, (*δύμω*, fear, [*δείδω*].) *f. ἄνω*, *p. μαγκω*, to fear, to be terrified.
δυνός, *ἡ, ὁν*, (*same*.) strong, powerful, terrible, bad; hard, grievous, vexatious, strange; *δύον*, *adverbially*, badly, terribly; *εὖ δύνεται*, what is worst.
δυνήεις, *της*, *ἡ*, (*δυνίς*.) power, skill, great danger.
δυνώς, (*same*.) severely, terribly.
δυσνίω, *ᾶ*, (*δύσσω*.) *f. ἴσω*, *p. δυνίσσῃ*, to eat, to partake a meal.
δύσσω, *ου, τό*, (*perhaps allied with δάω*.) a meal, a feast, supper, or the principal meal, corresponding to dinner in modern times, except that it was taken at a later hour.
δυσνοποιῶ, *ᾶ*, (*δυσνοποιός*.) one who prepares supper, [*δύσσω* and *ποιῶ*.] *f. ἴσω*, to prepare supper; *-ίσμαι, οὔμαι*, to sup.
δύρω, to skin, *Ion.* for *δύρω*.
δέκα, ten.
δεκάδραχμία, *ας, ἡ*, (*δεκάδραχμος*, one who commands ten men, [*δέκα* and *δραχμ.*]) a government of ten, a decarchy.
δεκάπτεχον, *ος, ἡ, ὁ*, (*δέκα* and *πτεχον*.) ten cubits long.

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δέκτος, *η, ον*, (*δέκα*.) tenth; *δέκτος*, *adverb*, tenthly.
δέλω, *ἄτος, τό*, (*δύλω*, *οδο.* to bait,) a bait.
Δέλτα, 1. Delta, the name of a letter. 2. A part of Egypt, situated between the branches of the Nile, so called from its resemblance to the fourth letter of the Greek alphabet.
δελφίν, *ἴνος, ὅ*, a dolphin.
Δελφοί, *ᾶν, οἱ*, Delphi, a town in Phocis, situated on Mount Parnassus, containing a celebrated oracle of Apollo, also the inhabitants of Delphi.
δύμω, *ου, τό*, (*δύμω*, to construct,) a bed.
διδράμης, *ισσα, ιν*, *Dor.* *διδράμης*, (*διδρῶν*.) abounding in trees, woody.
διδράτης, *ου, fem.* *διδρίτης*, *ἴδω*, trained on trees.
διδρῶν, *ου, τό*, and *διδρῶς*, *ος, τό*, a tree.
δεξιᾶ, *ας, ἡ*, (*originally fem. of δεξιός*, *χείρ* *underst.*.) the right hand; *ἐν δεξιᾷ*, to the right, on the right.
δεξιόμοι, *Ion.* for *δεξιόμοι*, (*δεξιός*.) *f. ὤσομαι*, to salute by holding forward the right hand, to take by the hand, to salute.
δεξιός, *ἡ, ὁν*, (*allied with δέχομαι* and *δύκω* from the more frequent use of the right hand,) right, skilful.
δεξιτερίς, *ἡ, ὁν*, (*same* with *δεξιός*.) on the right hand.
δέος, *ους, τό*, (*δείδω*.) fear.
δέω, *ἄτος, τό*, also *δέω*, *ος, τό*, *poet.* for *δέω*.
δέσμα, *ἄτος, τό*, (*δέω*.) the skin, the hide.
δέω, (*allied with τείω*.) *f. δέω*, *p. δέωκα*, 2. *a. ἰδέω*, to skin, to flay, to scourge, to beat.
δέσμαι, *ἄτος, τό*, (*δέω*, to bind,) a bond; *δέσματα*, the ornaments of the head.

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δεσμεύω, (δεσμός,) *f. ώσω, p. διδύσμινα*, to bind, to fetter.

δεσμός, οὐ, ἰ, plur. δεσμά, τά, (δύω,) a chain, a tie, a fetter.

δεσμοτήριον, ου, τό, (δεσμοτήρ, a prisoner, [δεσμέω, to bind, from δεσμός,]) a prison.

δεσπότης, ου, ἰ, a master, a lord, a despot.

Δευκαλίων, ουτος, ἰ, Deucalion, son of Prometheus, and husband of Pyrrha.

διῶρε, hither, here, *used with verbs of motion in calling to one; if to more than one, διῶρε is used, with a verb in the imper., arise! come! here!*

διῶτε, *see διῶρε.*

διῶτιρος, α, ου, (διῶ, Ion. for δύω,) second; διῶτιρον, secondly.

διῶω, *f. διῶσω, poet. for δύω, to want, mostly used in the middle; διῶμαι, f. διῶσομαι, to be in want.*

διχομαι, (δικω, obs.) *f. διχομαι, p. διδιχομαι, to receive, to take, to hear, to pursue, to follow after.*

διῶ, *f. διῶω, p. διδιχα, (Gr.) to bind.*

διῶ, *f. διῶω, p. διδιχα, to need, to want, to require, it is usually impers. in the act. See διῶ. διῶμαι, f. διῶσομαι, p. διδιχομαι, with gen. to need, to require; hence, to strain for, to wish, ask, or pray for.*

δέ, accordingly, to be sure, yet; καὶ δέ, granting that, and even; καὶ δὴ καί, and even. δὴ strengthens the signification of the foregoing word, and in interrogative phrases has much the same force as tandem in Latin.

δῆγμα, ἄτος, τό, (δάσσω,) a bite, a sting (of a serpent).

δαίος, ἱη, ιον, Ion. for δαίος, (δαίω, δαίς,) hostile.

δαΐω, ᾠ, (δαΐος,) to ravage.

δῆλονόςτι, (δῆλον, neut. of δῆλος and ἴτε,) namely, without doubt.

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Δῆλος, ου, ἰ, Delos, one of the Cyclādes, north of Naxos; so called from its suddenly appearing in the sea by the power of Neptune.

δῆλος, η, ου, known, evident, visible, plain.

δηλῶω, ᾠ, (δῆλος,) *f. ᾠσω, p. διδήλωμα*, to make known, to manifest, to announce.

δημαγωγία, ᾠ, (δημαγωγός,) *f. ἦσω*, to be a popular leader.

δημαγωγία, ας, ἰ, (δημαγωγός,) a government of the people.

δημαγωγός, οὐ, ἰ, (δῆμος and ἄγω,) a popular leader.

Δημάδης, ου, ἰ, Demādes, an Athenian, who, from a sailor became an eloquent orator. He was taken prisoner by Philip at the battle of Cheronēa.

Δημάρετος, ου, ἰ, Demarātus, the son and successor to Ariston, on the throne of Sparta, B. C. 526.

Δημήτηρ, τερος, and Δήμητρα, ας, ἰ, Ceres.

Δημήτριος, ου, ἰ, Demetrius. 1. Demetrius Phalereus, a disciple of Theophrastus, who, by his eloquence and purity of manners, gained such an influence over the Athenians, as to be elected decennial archon, and have 360 brazen statues erected in honor of him. He was the author of many books upon philosophy, history, &c. 2. Demetrius, surnamed Poliorcētes, son of Antigonus and Stratonice.

δημιουργία, ᾠ, δημιουργός, an artisan, [δῆμος and ἔργον,] *f. ἦσω, p. ἥσω*, to prepare, to fabricate, to make.

δημοκρατέωμαι, οὔμαι, (δῆμος and κρατία,) *f. ἥσωμαι*, to possess a democracy (of a people).

δημός, οὐ, ἰ, fat.

δῆμος, ου, ἰ, the people, a tribe; δῆμος ὀρνέων, a flock of birds; in

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Attica the δῆμοι, demes, were small boroughs, several of which belonged to each tribe. Their number was one hundred and seventy-four.

Δημοσθένης, ου, ἰ, Demosthēnes, a celebrated orator, a native of the deme Pæania; in Attica, was born 385 B. C.

δημοσιεύω, (δημόσιος,) *f.* εἶσω, to make public, to give for the public use; *neut.* to appertain to the public, to be public.

δημίσις, ἰα, ἰον, (δῆμος,) public; ἰ δημίσις, (δούλος *underd.*) an executioner; *προερχόμενοι εἰς τὸ δημίσιον*, appearing in public; τὰ δημόσια, public affairs; δημοσίη, at public cost.

δημόσιος, ου, ἰ, (same,) one of the people, a member of the same tribe.

δημοσίπαις, ἡ, ὅν, (same,) one of the people, plebeian, popular, well-disposed to the people, courteous, becoming a citizen, republican.

Δημόφιλος, ου, ἰ, Demophilus.

δημῶδες, ιος, ἰ, ἡ, (δῆμος and ἴδος,) public, generally received.

Δημόναξ, ακτος, ὁ, Demónax, a celebrated philosopher of Crete, in the reign of Adrian.

δῆνα, *some as* δῆ, therefore, now even.

διά, *with gen.*, through, by means of, in; διὰ νυκτός, by night; διὰ παντός, for the whole time; δι' αἰῶνος, perpetually, for ever; δι' ἵτους, yearly; διὰ πέντε ἰστών, every five years; διὰ βάθους, for βαθύ; δι' ὀφειλίας, for ὀφείσκει; διὰ χειρὸς, in his hands; *with accus.*, on account of, by, during; διὰ λιμῶν, during a famine; διὰ ταῦτα, on this account; διὰ τί; wherefore? *In composition* διά has often the force of *dis*, *trans*, *tra*, in *Latin*, noting 'passage,' 'perseverance,' 'completion,' 'separation,'

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also 'energy' or 'excellence.'

δια-βαίνω, *f.* -βάσομαι, *p.* -βίβηκα, 2. *a.* -ίβην, (*Gr.*) to pass over, to separate; διακείμενος ταῖς ποσίν, with outstretched legs.

δια-βάλλω, *f.* -βάλλω, *p.* -βίβληκα, 2. *a.* -ίβλλον, (*Gr.*) to render suspicious, to denounce.

διά-βασις, ιως, ἡ, (δια-βαίνω,) a passage.

δια-βάσις, ἡ, ὅν, (same,) passable, fordable.

δια-εὐεχέζω, (βάω, βάζω,) *f.* ἔσω, *p.* ἔκα, to carry through, to assist one in departing, to help off.

δια-εὐίπω, *f.* ψω, *p.* -βίβλιψα, to look earnestly.

δια-εὐόω, ὦ, *f.* ἔσω, *p.* καα, to make famous; -έομαι, ἔομαι, to become famous, to be celebrated.

δια-ένητος, ἰ, ἡ, (δια-εὐόω,) cried aloud, infamous, cried down.

δια-εολή, ῆς, ἡ, (δια-εάλλω,) a slander, a slanderous accusation, a reproach.

δια-γιγνώσκω, *f.* -γινώσομαι, *p.* -ίγνωκα, 2. *a.* -ίγνω, (*Gr.*) to distinguish, to know accurately, to conclude upon, to resolve.

δια-γίνομαι, *f.* -γινήσομαι, *p.* -γινήνημαι, 2. *a.* -γινόμενη, (*Gr.*) to elapse.

δια-γράφω, *f.* ψω, *p.* φα, to describe.

δι-άγω, *f.* -άξω, *p.* -ἤχα, 2. *a.* -ἤγονη

to pass, to pass one's time.

δι-αγωνίζομαι, (άγων,) *f.* ἵεμαι, to contend strenuously.

διάδημα, ἄτος, τό, (δια-δίο, to bind round,) a diadem.

δια-δίδωμι, *f.* -δώσω, *p.* -δίδωκα, 2. *a.* -ιδων, to divide, to propagate, to sustain, to spread abroad.

δια-ζώννυμι, *f.* -ζώσω, *p.* -ίζωκα, to enclose, to sustain, to separate.

διά-θιςις, ιως, ἡ, διατίθημι,) disposition, quality, condition, character, action, delivery.

δια-θήκη, ης, ἡ, (same,) a will, a testament.

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διαίνω, *f.* ἀνῶ, *p.* αἰμα, to moisten.
 διαίριον, ᾧ, *f.* ἥσω, *p.* διήρηκα, 2. *a.*
 διῖλον, (*Gr.*) to divide, to cut
 through.
 διαίρω, (*Gr.*) -ἔρῶ, to raise.
 διαίτα, *ns, ἡ*, a mode of life, a plan
 of life, nourishment, diet, abode.
 διαίτω, ᾧ, (*διαίτα*,) *f.* ἥσω, διδήτη-
 κα, to feed, to maintain, to decide
 as umpire; διαιτάομαι, ᾠμαι, to
 live, to dwell.
 διαιτητής, οὔ, ὅ, (*διαίτω*,) a judge.
 διακαθαίρω, *f.* ἔρῶ, to purify, to
 cleanse.
 διακαίω, *f.* -καύσω, to blaze out
 upon, to kindle.
 διακαλύπτω, *f.* ψω, to uncover, to
 throw open.
 διακίμαι, *f.* -κίεσθαι, (*with an ad-*
verb), to be in a certain state, to
 be of a certain character; εἶ, to
 be well; κίρηκαὶ διακίεσθαι, to
 be peaceably disposed.
 διακίρω, *f.* -κίρῶ and -κίρω, to cut
 off, to render null and void, to
 break or violate orders.
 διακλινομαι, *f.* ἵσσωμαι, *p.* ιυμαι, to
 counsel, to exhort.
 διακληρέω, ᾧ, *f.* ὅσω, to transfer by
 lot, to dispose of by lot.
 διακομιζω, *f.* ἵσω, to carry over.
 διακονίω, ᾧ, (*διάκονος*,) *f.* ἥσω, *p.*
 διδνησίνκα, and διακονίωμαι, οὔ-
 μαι, to serve, to wait upon, *with*
the dative.
 διακονῶ, *f.* ἵσω, to cover with dust;
 διακονίωμαι, to cover one's self
 with dust, (*as the combatants be-*
fore wrestling,) to prepare for
 combat.
 διάκονος, ου, ὅ, ἡ, (*probably διάκω*,
δῖκω, *obs.* to hasten,) a servant,
 a waiter.
 διακόσιοι, αι, α, two hundred.
 διακόσμησι, ιωσι, ἡ, (*διακοσμία*,)
 arrangement, disposition, adminis-
 tration, regulation.
 διακρίνω, *f.* νῶ, *p.* διακρίνω, to

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distinguish, to separate, to judge.
 δια-πυμαίνω, (*πῦμα*,) *f.* ἀνῶ, to make
 turbulent, to plough up, (*as the*
winds the sea,)
 δια-πυλῶ, *f.* ὕσω, *p.* -πυκάλωκα, to
 hinder, to keep from, to restrain.
 δια-λαμβάνω, *f.* -λήψομαι, *p.* διέλ-
 φη, 2. *a.* *act.* διέλκων, (*Gr.*) to
 surround, to assume, to receive,
 to divide, to share, to take up
 with, to occupy, to cover; δι-
 λημμένος, divided, separated, taken
 up with; σημείοις διλημμένα, dis-
 tinguished by marks; χώρα δωμαῖς
 διλημμένη, a country filled with
 perfumes.
 δια-λίγω, *f.* ξω, *p.* χα, to select;
 -ομαι, to converse, to speak with,
 to address (*an audience*), to dis-
 cuss, to converse, to separate one
 thing from another in thought.
 δια-λίττω, *f.* ψω, *p.* φη, to forbear,
 to omit, to intermit.
 διάλεκτος, ου, ἡ, (*διαλίγω*,) a dialect,
 a language.
 διά-λεξις, ιωσι, ἡ, (*same*,) a confer-
 ence, a conversation.
 διά-λίθος, ὅ, ἡ, (*διά and λίθος*,) orna-
 mented with precious stones.
 δι-αλλάγή, ἥς, ἡ, (*διαλλάσσω*,) a
 pacification, a reconciliation.
 δι-αλλάσσω, and -αλλάττω, *f.* διαλ-
 λάξω, *p.* διήλλαξα, 2. *a.* διήλλα-
 γον, to change; *with gen.* to de-
 part from, to be distant from, to
 distinguish, to differ; -ομαι, to be
 reconciled.
 διά-λύσις, ιωσι, ἡ, (*διαλύω*,) an expia-
 tion, a reconciliation; τὰς διαλύ-
 σεις ποιήσασθαι, to make peace.
 δια-λύω, *f.* ὕσω, *p.* -λύθω, to dis-
 solve, to separate, to disperse.
 δια-μάχομαι, *f.* ἵσσωμαι, and ἵσσωμαι,
p. -μιμάχημαι, (*Gr.*) to give
 battle to.
 δι-αμίσγω, *f.* ψω, -ομαι, *f.* ἵψωμαι,
p. διημίρωμαι, to exchange.
 δια-μῖνω, *f.* -μῖνῶ, *p.* -μῖνῖσκα, to

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stay, to remain, to pass away.
δια-μετρέω, ὤ, (μέτρον), f. ἔσω, p. δια-μετρήσεαι, to measure off, to proportion.
δί-αμμος, ἰ, ἦ, (διά and ἄμμος,) utterly sandy.
δια-μονή, ἥ, ἡ, (διαμῖναι,) the duration.
δια-νίμω, f. μῶ, p. -νίμωμαι, to divide.
δια-νίστημι, f. -στήσω, 2. a. -ίστην, to set up; διαναστής, standing up; -ίσσμαι, to stand aloft, to raise one's self upright.
δια-νοίμαι, οὔμαι, f. ἡνομαι, to propose, to design, to think, to reflect, to consider, to conceive an idea of.
δια-νομέ, ἥ, ἡ, διανίμω,) a division, a distribution, an allotment.
δια-παντός, διά and παντός,) always.
δια-περάω, ὤ, f. ἔσω and ἔσω, p. -περάσσω, to cross over.
δια-πίττοιμαι, (Gr.) to fly.
δια-πίπτω, f. -πίπτωμαι, p. -πίπτωμαι, 2. a. -πίπτον, to fall apart, to fall through, to fall away, to decay, to perish.
δια-πλέκω, f. ἔω, to braid, to weave, to interweave, to intertwine.
δια-πλύνω, f. -πλύω, p. -πύλωμαι, to sail over, to sail through, to sail to.
δια-πνέω, f. ὕσω, (Gr.) to blow through, to take breath; διαπνεύσθαι, to be ventilated.
δια-πρόσμιμος, ου, ἰ, ἡ, (δια-πρίμω,) sent, despatched.
δια-πρίμω, f. ἰσω and ἔσω, to elaborate, to improve, to train, to exercise.
δι-παρέω, ὤ, f. ἔσω, to be in great want, in perplexity, to be embarrassed.
δια-πράττω, ὤ, to waste, to destroy.
δια-πράττω and Att. πράττω, f. ἔω, to effect, to bring to pass.
δια-πρίσσει, ἰος, ἰ, ἡ, (διαπρίσσω, to

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excel,) distinguished, excellent.
δια-πυκνάνομαι, f. -πυκνύμαι, (Gr.) to make diligent inquiry.
διάπυρος, ἰ, ἡ, (διά and πῦρ,) glowing, fiery.
διαρκής, ἰος, ἰ, ἡ, (διαρκῖν, to suffice,) sufficient, constant.
δι-αρπάζω, f. σω and ἔω, to seize, to plunder.
διαρρίμω, ὤ, f. ὕσω, (Gr.) to flow through, to overflow.
διαρρήγνυμι, f. -ρήξω, p. διρρήξα, (Gr.) to tear, to burst.
διάρρυντος, ἰ, ἡ, (διάρρυναι,) thoroughly watered, irrigated.
δια-εἰσύνω, to drive through; δια-εἰσέωμαι, to hasten through; διέειπεν, he rushed through; 3. sing. plur. perf. ind. pass. poet. for διείπεν, from perf. εἰσέωμαι, by metathesis for εἰσέωμαι.
δια-εκάπτω, f. ψω, to dig through.
δια-εκιδανύμι, f. -εκιδάσω, (Gr.) to disperse.
δια-επάω, ὤ, f. ἔσω, p. διεπάσσω, to draw apart, to divide, to tear to pieces, to be distracted or harassed by business.
δια-επειρώ, f. -επειρῶ, p. -επειρώμαι, 2. a. -επειρόμαι, to scatter, to disperse.
διά-εσχέσις, ἰος, ἡ, (διέσχημι,) an interval, a cleft, a disagreement.
διά-εσσημα, ἄτος, τό, (same,) distance, an interval.
δια-εστάνομαι, f. -εστάνω, p. -εστάνωμαι, (Gr.) to spread out carpets, couches, or coverings, to lay out or prepare a place for an entertainment or public meeting.
δια-εσχίζω, f. ἰσω, p. διέσχισα or διέσχισκα, to split, to cut open, to sunder, to cut off.
δια-εσώζω, f. σω, p. -είσωμαι, to save.
δια-εταράσσω, and Att. -εταράττω, f. ἔω, p. -εταράχσω, to throw into embarrassment or confusion, to disturb.

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- δια-τείνω, *f. τῶ, p. -τίεσθαι*, to stretch out, to aim at, to belong to; διατίειν ἰδόν, to travel.
- δια-τιγχίζω, *f. ἴσω, p. -τίεσθαι*, to obstruct as with a wall, to build up with a wall.
- δια-τιλίω, *ῶ, f. ἴσω, p. -τίεσθαι*, to complete, to continue, to remain, connected with a participle it expresses the duration of a condition; διατίλειν ὄν, he continued being; τὸν βίον, to pass his life; διατίλειν ἀδούλωτον, to remain free.
- δια-τίμνω, *f. μῶ, (Gr.)* to split, to divide.
- δια-τηρίω, *ῶ, f. ἥσω, -τήρησθαι*, to observe, to keep, to preserve.
- διὰ τί, (διὰ and τί,) wherefore. See διὰ.
- δια-τίθημι, *f. -θήσω, p. -τίεσθαι*, 2. a. -ἵην, to arrange, to dispose, to bring into a certain order; αἰσχρῶς διατίθημαι, to be disgracefully affected.
- δια-τρέφω, *f. -τρέψω, p. -τρέφω*, to nourish, to support.
- δια-τρέχῃ, *ῆς, ἡ, (δια-τρέχω)* an abode, a delay, a mode of life, a pursuit, a place of amusement, conversation, sport; τὴν διατρέχην παύσθαι, to abide.
- δια-τρέχω, *f. ψω, p. -τρέφω*, to abide, to tarry, to pass time, to live.
- δια-τροφῇ, *ῆς, ἡ, διατρέφω*, support.
- δια-τύσσω, *ῶ, (τύπος)*, *f. ὥσω*, to form, to fashion.
- διαυγής, *ῆς, ὁ, ἡ, (διὰ and αὐγή)*, brilliancy,) brilliant.
- δια-φάγω, *obs. 2. a. διαφάγειν*, to bite through, to bite.
- διαφάνης, *ῆς, ὁ, ἡ, (διαφαίνω)*, transparent, clear, bright.
- διαφείνεται, (*διαφίεω*), conspicuously, especially, remarkably.
- δια-φίω, *f. -οίω, 2. a. -φίω*, (*Gr.*) to bring, to carry, with *gen.* to be distinguished, to be different, to be eminent; -αμαι, to differ.
- δια-φύγω, *f. ξομαι, (Gr.)* to escape.

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- δια-φθίω, *f. -φθίω, p. -φθαίω*, 2. a. -φθάρω, to destroy, to corrupt, to pervert; διαφθαμέναι, destroyed.
- δια-φλίγω, *f. ξω, p. -φλίω*, to consume.
- διαφορά, *ᾱς, ἡ, διαφίω*,) a difference, an alteration, a change, an alienation, a feud.
- διάφορος, *ὁ, ἡ, (same)*, different, distinguished, remarkable, excelling.
- διαφύῃ, *ῆς, ἡ, (διαφύω)*, to grow between, an interval, a chasm, what grows between, a streak or vein.
- δια-φυλάττω, *f. ξω, p. -φυλάττω*, to preserve, to observe.
- δια-χαίνω, *f. ἄνω, p. -χαίω*, to open the mouth, to gape.
- διὰ-χρυσος, *ὁ, ἡ, (διὰ and χρυσός)*, gilded.
- διδασκαλίον, *ον, τό, (διδασκαλός)*, a school.
- διδασκάλιον, *ον, τό, (same)*, pay for instruction.
- διδασκαλός, *ον, ὁ, διδάσκω*, a teacher.
- διδάσκω, *δάω, p. διδάσκω*, to teach; διδάσκειν, to instruct; διδάσκειν ῥήτορας, κτηνούς, &c., he was instructed in rhetoric, in the chase, &c.
- διδυματίνος, *ὁ, ἡ, (διδύμος and τίνω)*, bringing forth twins.
- Διδύμοι, *ων, οἱ*, the Twins; Didymi, a place near Mil. tus in Asia Minor, where was an oracle of Apollo.
- διδύμος, *ὁ, ἡ, (δίς)*, double; διδυμός, a twin child.
- Διδώ, *οὔς, ἡ*, Dido, daughter of Belus, king of Tyre, and wife of Sichæus, after whose death she fled from the cruelty of her brother Pygmalion to Africa, where she built Carthage.
- δίδωμι, (*δίω*), *f. δώσω, p. δίδωκα*, 2. a. ἵκω, to give, to grant, to deliver; δίδοναι ἑαυτὸν, to bind one's self by an oath; οὐ δίδονται, it is permitted thee (*by fate*).
- δι-είργω, *f. ξω, p. -είρω*, to divide.

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δι-ἔ-μι, to go through, to wander, to traverse, to go over; in reading, to read over, to recount.

δι-ἔ-ι-ερχομαι, *f.* -ελίσσομαι, (*Gr.*) to go through.

δι-ἔ-ξ-ος, *ου, ή, (διὰ, ἔξ, and ὅς,)* an exit, an issue, a passage.

δι-εργάζομαι, *f.* ἀσσομαι, (*Gr.*) to destroy.

δι-ερχομαι, *f.* -ελίσσομαι, *p. π.* *Att.* ἐλλύθω, 2. *a.* ἤλθον, (*Gr.*)

to go through, to traverse, to pass, to execute a commission, to relate.

δι-εμπερίτω, *ω, (ἐμπερίτης, clear, [εἰ and περιτω,])* to examine, to discuss, to treat of.

δι-ἔ-χω, *f.* ἔχω, *p.* διόσχημα, 2. *a.* -ἔχωρ, to divide, to be distant, to stand asunder, to open, to pierce, to extend.

δι-ηγέμαι, *εὔμαι, f.* -ηγέσμαι, *p.* -ήγημαι, to relate, to tell, to declare.

δι-ήγημα, *ἄτος, τό, (διηγέμαι,)* a relation, a tale.

δι-ήσω, *f.* ἔω, to go through any thing, to penetrate, to reach.

διηυκής, *ιος, ή, ή, (διὰ and ηυκής,)* extended, διήνυγμα, διαφίρω, persevering, uninterrupted, continual.

δι-ίστημι, *f.* -στήσω, *p.* -ίστηκα, 2. *a.* -ίστην, to separate, to divide, to be at variance; διαστητός, distant.

διαδίζω, *δίκη, f.* ἄσω, *p. κα,* to try a cause, to judge, to pronounce sentence, to decide; -ομαι, to conduct a process, to go to law.

δικαιολογία, *ας, ή, (δικαιολογία, from δικαιολόγος, an advocate, [δίκη and λόγος,])* a justification.

δικαιοπραγία, *ω, (δικαίος and πράσσω,)* *f.* ἔσω, to act justly.

δικαίος, *αίω, ου, (δίκη,)* just; παρὰ τὸ δίκαιον, contrary to justice.

δικαιοσύνη, *ης, ή, (δικαίος,)* justice.

δικαίως, *same,)* justly.

δικαστήριον, *ου, τό, διαδίζω,)* a judgment-seat, a court, a tribunal.

δικαστής, *ω, ή, (same,)* a judge.

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δίκελλα, *ας, ή, (either δίχα, in two parts, or δικεῖν, to throw,)* a matlock with two points, a grub-axe.

δίκη, *ης, ή, 1.* justice, suit at law, punishment; *δικας τίνος, to suffer punishment; δίκην, with gen. in the manner of, instar, Lat.) 2.*

Dice, one of the Hours, the goddess of justice.

Δικταῖος, *ας, ου, Dictæan, of Dicte, a mountain in Crete.*

διμνος, *ος, ή, (δύς and μῆν,)* of two months; *ἐν διμήν, in the space of two months.*

διμορφος, *ος, ή, (δύς and μορφή,)* double-formed, mixed of two natures.

διό, *contr. for δι' ο, on which account, wherefore.*

Διογένης, *ιος, ή, Diogenes, a celebrated cynic philosopher of Sinope.*

Διόθεν, *for ἀπὸ Διός, from Jupiter.*

δι-ακίω, *ω, f.* ἔσω, *p.* -άκηκα, to arrange, to dispose, to govern, to manage, to regulate.

διοικητής, *ω, ή, (διοκίω,)* an administrator, a manager.

Διομήδης, *ιος, ή, Diomed. 1.* son of Tydeus and Deiphyle, king of Ætolia, and one of the bravest of the Grecian chiefs during the Trojan war. 2. A king of Thrace, son of Mars and Cyrene, who fed his horses with human flesh. Hercules slew him, and gave him to be devoured by his own horses.

Διονύσιος, *ου, ή, Dionysius, a tyrant of Syracuse.*

Διόνυσος, *ου, ή, Bacchus.*

δι-ό-τις, *for δι' ο-τις, whence, thence, therefore.*

δι-ορέω, *ω, (ορέο,)* *f.* ὠσω, *p.* -όρθωκα, to establish, to make good, to make up.

δι-ορίζω, *f.* ἔχω, *p.* ἔχα, to bound, to separate, to divide.

δι-ορύσσω, *f.* ἔχω, *p.* -όρυχα, 2. *a.* -όρυγον, to dig through.

διός, *ία, ιον, (contr. for διός, from*

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Zeus, Διός,) property of or from Jupiter, in which sense it rarely occurs: generally, divine, super-eminent, noble, illustrious.

Διός-πυρραι, οι, οι, (Διός and πάρος, πυρραι, the sons of Jupiter, Castor and Pollux.

δι-ότι, (διά and ὅτι,) wherefore, because; that.

διοτρεφής, ιος, ὁ, ἡ, (Διός and τρέφω,) brought up by Jupiter.

Διοφῶν, ὦντος, ὁ, Di phon.

διπλάξ, ἄκος, ἡ, διπλάσιος,) a broad cloak folded double.

διπλασιάζω, (same,) f. ἄνω, to double.

διπλάσιος, ἰα, ιων, (δῖς and πλάσιος, πλάσιος, near,) double, twofold.

διπλῶς, ὅς, ὅς, and διπλῶς, ἡ, οὖν, (δῖς and πλῶς or πλῶς, obs., from which πλῶς, to fold, double.

δίπους, παδος, ὁ, ἡ, (δῖς and πούς,) two-footed.

δῖς, (δύω, for the obs. δύϊς,) twice.

δίσκος, ου, ὁ, δισκῖν, to throw,) a discus, a quoit.

δισσός, and διττός, ἡ, ὦν, (δῖς,) double.

δι-χιλῖαι, αι, α, (δῖς and χίλῖαι,) two thousand.

δίφορος, ου, ὁ, (διφόρος, bearing two, [δῖς and φόρος,]) a throne, a seat, a chariot.

διφυής, ιος, ὁ, ἡ, (δῖς and φυή,) of a double or twofold nature.

δίχηνλος, ὁ, ἡ, δῖς and χηλή,) cloven footed, with cloven claws.

δίψα, ης, ἡ, thirst.

διψάω, ᾶ, (δίψα,) f. ἔσω, p. διδίψη-μαι, to thirst.

δῖα, and δειμαί, to drive.

διωγμῆς, οὔ, ὁ, (διώκω,) a persecution, a pursuit.

διώκω, (δῖα,) f. ἔω, p. διδιώκω, to drive forward, to pursue, to prosecute, vehemently to strive for, to prosecute in a court of law.

διώξει, ιως, ἡ, διώκω,) a pursuit.

διωγέω, ὤχος, and ὕχος, ἡ, (διωγέω,) a canal.

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a canal.

δομή, ης, ἡ, (δαμάω,) property one reduced to subjection, a female slave; also a maid servant, a handmaid.

δοῖς, ἡ, ὅς, (δύω,) double; δαῖς, two.

δοκίω, ᾶ, f. δέξω and δοκήσω, p.

διδέκηναι, to think, to suppose, to believe, to appear, to seem, to be thought; δοκῶ δειν, I think I see; δοκῶ ἰσθῆναι τι, he fancies himself somewhat; δοκῶ, it seems good; ἴδοι, it seemed good, visum est, placuit; δοκῶ μοι, mihi videtur, it appears to me.

δοκός, οὔ, ἡ, a timber, a beam.

δόλιος, α, ον, (δόλος, artifice,) crafty, cunning, deceitful.

δόμος, ου, ὁ, (δοῖω, to build,) a house.

δόναξ, ἄκος, ὁ, (δονῖα, from being easily moved by the wind,) a reed, a shepherd's pipe.

δονῖα, ᾶ, f. ἔσω, to agitate, to put in commotion, to disturb, to dispel.

δόξα, ης, ἡ, (δοκέω,) an opinion, notion, or expectation, opinion, viz. that of others; fame, good or bad, estimation.

δορά, ᾶς, ἡ, (δέρω,) a skin.

δορκάς, ᾶδος, ἡ, (δέρω, to see, from the sharpness of its sight and the beauty of its eyes,) an antelope, a gazelle.

δέσπον, ου, τό, (perhaps δέσσω, to pluck,) supper.

δόνυ, δονάτος, τό, a spear.

δορυφόρος, ὁ, ἡ, (δόνυ and φέρω,) a body-guard.

δόσις, ιως, ἡ, (δίδωμι,) a gift, a present.

δουλεύω, (δούλος,) f. ἔσω, p. διδού-λιοναι, to be a slave; κακῶς, to be in miserable service.

δούλη, ης, ἡ, (δούλος,) a female slave.

δούλος, ὁ, ἡ, (same,) belonging to slavery; δούλιον ἡμας, the day of slavery.

δούλος, ου, ὁ, (δύω, to bind, allied with δόλος, deceit,) a slave,

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δουλεύω, ᾧ, (δούλος,) *f. ὦσα, p. ὠκα,* to subject, to enslave.
 δῶσος, ου, ὅ, (*allied with πτόσος,* noise,) clangor, a sound.
 Δαῦρις, ἰδος, ὅ, Duris, an historian of Samos.
 δράκων, οντος, ὅ, (*probably, δράκω, to see, from its piercing sight,*) a serpent. Δράκων, οντος, ὅ, Draco, a celebrated lawgiver of Athens, who flourished about 620 years B. C.
 δράμα, ἄτος, τῆ, (δράω,) a play, a drama.
 δραπίτης, ου, ὅ, (διδράσκω, δρᾶναι, to run away,) a runaway slave, a fugitive.
 δραμεός, οῦ, ὅ, (*'same,'*) a running away, an elopement, escape.
 δραχμή, ῆς, ὅ, δράσσω, to take in the hand, a drachma, a piece of coin, in value about 0.17; the original signification is, 'that which may be held within the hand.'
 δράω, ᾧ, *f. ὦα, p. δίδραπα, -άομαι, ἄμαι,* to do; δράν τινα τι, to do any thing to any one, to deal with any one.
 δρεπάνον, ου, τῶ, δρέπω, to break off,) a sickle, a curved sword, an instrument used by the elephant drivers, a goad.
 δριμύλος, ὅ, ὅ, *dim. of δριμύς,* sharp,) somewhat sharp or piercing.
 δραμαῖος, αῖα, αῖον, τρέχω, δραμεῖν, δίδραμα,) running, in the course.
 δραμαίς, ἄδος, ὅ, ὅ, (*'same,'*) good for running.
 δρόμος, ου, ὅ, (*'same,'*) running, a race, a course, the chase.
 δρόσος, ου, ὅ, dew.
 Δρύας, αντος, ὅ, Dryas.
 δρυμῆς, οῦ, ὅ, δρυς, a wood.
 δρῦς, ὅς, ὅ, an oak, a tree.
 δυνάμει, *f. δυνήσμαι, p. διδύνημαι,* (*Gr.*) to be able, can, to have power, to be worth, to avail, to signify.

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δυνάμει, ιως, ὅ, (δύνῃμαι,) power, might, skill, force; δυνάμεις, forces, troops.
 δυναστεία, ας, ὅ, (δυναστέης,) a government, a lordship.
 δυναστεύω, αμε, ὅ, *f. ὕσω,* to govern, to direct.
 δυνάστης, ου, ὅ, (δυναζομαι, obs. δυνάμαι,) a lord, a ruler.
 δυνάτης, ὅ, ὅ, δυνάμει,) able, powerful; ὁ δυνατός, if it be possible.
 δύο, and δύο, two; εἰς δύο, in two parts.
 δύς, an inseparable particle, having the opposite signification to εἰς, and joined especially to all verbal adjectives. It in general has the power of a priv., and mostly answers to the English particles in, dis, mis, un, denoting difficulty, pain, want.
 δυσάμορος, ου, ὅ, ὅ, (δύς and ἄμορος,) unhappy.
 δυσίδεια, ας, ὅ, (δυσιδής,) ugliness, unseemly appearance.
 δυσιδής, ἰος, ὅ, ὅ, (δύς and ἰδός,) ill-formed, ugly.
 δυσεισβολος, ὅ, ὅ, (δύς and εισβάλλω,) difficult of attack, difficult of entrance.
 δυσίλικτος, ὅ, ὅ, (δύς and ἱλίσσω,) hard to unravel, complicated, perplexed.
 δυσῆδος, ὅ, ὅ, (δύς, ἔξ, and ἰδός,) whence one with difficulty departeth.
 δυσίεργος, ὅ, ὅ, (δύς and ἱεργός,) requiring much labor, inactive.
 δυσημερία, ας, ὅ, (δυσημερία, to be unlucky, [δύς and ἡμέρα,]) a misfortune.
 δυσθυμία, ας, ὅ, (δυσθυμος, dejected, [δύς and θυμός,]) discouragement.
 δύσις, ιως, ὅ, δύο, the setting of the sun, the evening, the west.
 δυσκαρτέρητος, ὅ, ὅ, (δύς and καρτερίω,) difficult to bear.
 δυσπαρατήτος, ὅ, ὅ, (δύς and παρα-

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νόη,) hard to understand, unintelligible.
 δυσπατασολίμπος, ἰ, ἡ, (δυσ and πατασολίμπος, to overcome in war,) hard to make war with or against.
 δυσπᾶθής, ἰος, ἰ, ἡ, (δυσ and πᾶθής,) indocile, slow to learn.
 δυσπᾶχος, ἰ, ἡ, (δυσ and μάχος,) hard to contend with.
 δυσμενής, ἰος, ἰ, ἡ, (δυσ and μένος,) hostile.
 δυσμή, ἡς, ἡ, (δύω,) descent, sunset, evening, the west; poet. for δύσις.
 δύμορος, ἰ, ἡ, (δυσ and μόρος, fate,) unfortunate, ill-starred.
 δυσξύβωλος, ἰ, ἡ, (δυσ and συμβάλλω,) unsocial, with whom it is difficult to hold communication.
 δυσοίκητος, ἰ, ἡ, (δυσ and οἶκος,) not favorable for habitation.
 δυσπαῖα, αῖ, (δυσπαῖός,) impatient under suffering, [δυσ and παῖός,] f. ἡσω, to be impatient at.
 Δύσπαρις, ἰδος, ἰ, (δυσ and Πάρις,) ill-starred Paris, Paris who causes misfortunes.
 δυσπειθής, δυσπειθής, stubborn, [δυσ and πείθωμαι,] reluctantly.
 δυσπερίληπτος, ἰ, ἡ, (δυσ and περιλαμβάνω,) hard to be encompassed.
 δυσπίστος, δύπιστος, incredulous, [δυσ and πίστός,] distrustfully.
 δύσπρος, ἰ, ἡ, (δυσ and πῶρος,) difficult, questionable.
 δύσπρεμος, ἰ, ἡ, (δυσ and πῶμος,) ill-fated, unhappy.
 δύστηνος, ἰ, ἡ, (δυσταίνω, [δυσ and στήνω, to groan,]) unfortunate, miserable.
 δυστυχία, αῖ, (δυστυχής, unlucky, [δυσ and τύχη,] f. ἡσω, p. ησάω, to be unhappy.
 δυσφροῖα, αῖ, (δύσφροος, difficult to be borne, [δυσ and φέρω,]) f. ἡσω, to grieve, to sorrow, to be afflicted.
 δυσχίμρος, ἰ, ἡ, (δυσ and χύμα,) very cold.
 δυσχεραίνω, (δυσχερής,) f. ἡσώ, to

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abhor, to be disgusted with, to be averse to a thing.
 δυσχερής, ἰος, ἰ, ἡ, (δυσ and χείρ,) difficult, unpleasant.
 δύω, f. δῶσω, p. διδῶκα, 2. a. ἴδω, = δύμαι, f. δύσομαι, (Gr.) to go into or under, to set, to go down.
 δώδισα, δύω and δίσκα,) twelve.
 δωδέκατος, η, ον, (δώδισα,) the twelfth; δωδέκατος, twelfthly.
 Δωδωνίς, ἴδος, ἡ, Dodonean, from or of Dodona.
 δῶμα, ἄτος, τό, (δῖμα, to build,) a house.
 δωρεά, αῖς, ἡ, (δῶρον,) a present, a gift; δωρεάν, as a gift, gratis.
 δωρίομαι, εὔμαι, same, f. ἡσομαι, p. διδώρημαι, to present, to give.
 Δωριεύς, ἰος, ἰ, a Dorian.
 Δωρίς, ἴδος, ἡ, adj. fem., Dorian, (γόνη underst.) a Dorian woman; (γῆ,) Doris, the country of the Dorians, a part of Ætolia in Greece; also a sea nymph, daughter of Oceanus and Tethys. She married her brother Nereus, by whom she had fifty daughters, called Nereides.
 δῶρον, ου, τό, (δῶω, δίδωμι,) a present, a gift.

Ε.

ἐάν, (εἰ and ἄν,) with subj. if, in case; ἐάν μή, unless, except.
 ἔαρ, ος, τό, the spring.
 ἐαυτοῦ, ἡς, οὔ, (ἐ and αὐτός,) his, his own, of himself; reflexive pronoun for the third person, but used also by the Attics for the first and second, ἑαυτοῦ and εἰαυτοῦ.
 εἰώω, ἰώω, allied with ἵημι, f. ἱέσω, p. ἱέσσω, to permit, to allow, to leave, to spare, to forbear, to abandon, to give up, to disregard.
 ἑβδομήκοντα, ἑβδομος,) seventy.
 ἑβδόμενος, η, ον, ἑσσω,) the seventh; ἑβδόμενος, seventhly.

EBE

ἔβου, ου, ἡ, ebony.

ἐγ-γίγνομαι, (Gr.) to be born in.

ἐγγίζω, (ἐγγύς,) f. ἴσω, p. ἔγγισται, to approach.

ἐγγυός, ου, ἡ, (ἐν and γένος,) a descendant.

ἐγ-γράφω, f. ψω, p. -γράφω, to inscribe.

ἐγγυάω, ᾶ, ἐγγύς, security,) f. ἴσω, to hand over, especially, to give as a pledge or security, to deliver, to surrender, to promise.

ἐγγύθι, (ἐγγύς,) near.

ἐγγύς, (probably ἐν and γυν, a limb, the hand,) with gen. near; comp.

ἐγγυτίω* superl. ἐγγυτάτω, and ἐγγυτάτα.

ἐγείρω, f. ἐγείρω, p. ἔγρεκα, (Gr.) to awaken, to arouse, stir up, or excite; ἐγρήγορα, I am awake.

ἐγ-καλύπτω, f. δέσω, to sleep in.

ἐγ-κάλλω, ᾶ, f. ἴσω, p. κκα, with dat. to inculcate, to accuse, to reproach with, to charge.

ἐγ-καλύπτω, f. ὑψω, -ομαι, to conceal one's self from shame.

ἐγ-καρτερίω, ᾶ, f. ἴσω, to persevere, to hold out, to support, to bear.

ἐγ-κατα-λείπω, f. ψω, p. -λίλιφα, to desert.

ἐγ-καυμα, ἄτος, τό, (ἐγ-καίω,) a brand, a burn.

ἐγ-κειμαι, f. είσομαι, (Gr.) to lie in, to urge, to press upon, to insist.

ἐγ-κλιτύω, f. ὑύσω, -ομαι, to encourage.

ἐγκέφαλος, ου, ἡ, (ἐν and κεφαλή,) the brain.

ἐγκλημα, ἄτος, τό, (ἐγκαλίομαι,) a charge, an accusation, a crime.

ἐγ-κλινω, f. κλινῶ, to bend, to give a direction, a slant.

ἐγκλίσις, ιως, ἡ, (ἐγκλινω,) an inclination, an inclined plain.

ἐγ-κοπία, ᾶ, (κόπος,) to be busy with, to hasten.

ἐγκράτεια, ας, ἡ, (ἐγκράτης,) abstinence, moderation, temperance.

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ἐπαρᾶς, ιος, ἡ, ἡ, (ἐν and παρᾶτος,) possessed of a thing, abstinent; γαστρίσιν καὶ ποτοῦ, temperate in eating and drinking.

ἐγ-κρύπτω, f. ψω, p. -κρύπτω, to conceal in.

ἐγκωμιάζω, (ἐγκώμιος,) f. ἴσω, p. -κωμιάζω, to praise.

ἐγκώμιος, ἡ, ἡ, (ἐν and κῶμος,) pertaining to festivals of Bacchus, or to feasts in which the praises of victorious champions were sung; hence, pertaining to praise; ἐγκώμιον, ου, τό, neut. praise, an eulogy.

ἐγχειρίδις, ἡ, ἡ, (ἐν and χεῖρ,) taken in the hand; neut. ἐγχειρίδιον, ου, τό, a haft or handle, a dagger.

ἐγ-χειρίζω, (same,) f. ἴσω, p. ἴπα, to deliver, to consign, to put into the possession of.

ἐγχιλος, υς, ἡ, (ἐν and ἰλος, mud,) Att. gen. ιως, nom. pl. ἐγχιλοις, an eel.

ἐγ-χίω, f. ὑύσω, (Gr.) to pour into, to pour out.

ἐγχώριος, ἡ, ἡ, (ἐν and χώρα,) native; οἱ ἐγχώριοι, the inhabitants of a country.

ἐγώ, I; ἐγών, I, for myself.

ἔδαφος, ιος, τό, (ἔδος,) the ground.

ἔδισμα, ἄτος, τό, (ἔδω,) food.

ἔδης, υς, ἡ, (same,) eating.

ἔδω, and ἔδωτον, ου, τό, a bridal present. Ion. plur. only in use.

ἔδος, ιος, τό, (ἔζομαι,) a seat, an abode.

ἔδω, f. ἔδομαι and ἔδω, p. ἔδωκα, (Gr.) to eat; p. pass. ἔδωμαι, 1. a. ἔδωθην.

ἔδωθ, ἡ, ἡ, (ἔδω,) food, a feast.

ἔδωθμος, ἡ, ἡ, (ἔδωθ,) eatable.

ἔργω, the same as ἔργον.

ἔζομαι, f. ἔζομαι, 2. f. ἔδωμαι, to sit, to sit down, to be seated.

ἐθίλω, and θέλω, f. θέλω, p. ἐθέλω, to will, to wish.

ἐθίζω, ἔθος, f. ἔθισω, p. ἔθισα, to accustom; -ομαι, to be accustomed.

ΕΘΝ

ed ; *ἴθιμι*, I am wont.
ἴθνος, *ισ*, *τί*, (probably *ἴθες*, those whom *habitus* has collected, a nation.
ἴθος, *ισ*, *τί*, (*ἴθω*.) a custom.
ἴθω, (*Gr.*) to be wont ; *κατὰ τὸ ἴθος*, according to custom ; *p. m.* *ἴσθω*, with a signification of a *pres.*, *part.* *ἴσθός*, customary, usual.
ἴ, if, (after verbs expressive of sentiments it signifies that, in order that, &c.) ; *ἴθι*, although ; *ἴσσοι*, if perhaps ; *ἴ μή*, unless ; *ἴστι*, si quis, for *ἴστις* ; *ἴ μὴ δὴ*, whether.
ἴαε, *ἄος*, *τί*, *poet.* for *ἴαε*, the spring.
ἴσιναι, it flows, *pr. pass. Ion.* and *poet.* for *λίσσιναι*.
ἴσος, *ισ*, *τί*, (*ἴσω*.) the form, external appearance, figure, person.
ἴσσω, and *ἴδω*, (both obsolete), *f.* *ἴσω*, and *ἴδω*, *p. ἴσσω*, 2. *a.* *ἴδω* and *ἴδω*, to see, to know ; *ἴδιναι*, to know ; *p. m.* *ἴδω* · *ἴδω*, I know well ; *plur. ἴδω* · *ἴδω*, knowing ; *fut. mid. ἴσσωμαι*, I shall know, I shall learn.
ἴδωλον, *ου*, *τί*, (*ἴδος*.) the image.
ἴδι, (*ἴ*.) and *ἴδι γὰρ*, if but, O that, utinam.
ἴσος, (*ἴσω*.) *f. ἴσω*, to compare, to equalize, to conjecture, to make like ; *-ομαι*, to assume a form.
ἴσμελος, *ἰ*, *ἡ*, (*ἴσμε*.) like.
ἴσιος, *ἴος*, *τί*, *neut.* of *ἴσιος*, *part. pres. of ἴσιος*, *obs.* that which is probable, just, natural, or fitting ; *ὡς ἴσιος*, as is natural, as was natural.
ἴσσοι, twenty ; *ἴσσοτός*, *ἡ*, *ὅς*, the twentieth.
ἴσσοτις, four and twenty.
ἴσθως, (*ἴσθω*.) justly, with reason.
ἴσσω, *obs. f. ἴω*, *p. m.* *ἴσσω*, (*Gr.*) to be like, to resemble, to seem ; *ἴσμε*, it seems ; *ἴσμεός*, *οἷα*, *ὅς*, similar.
ἴσσω, *f. ἴθω*, to yield.

ΕΙΣ

εἰκών, *ἴος*, *ἡ*, (*ἴκω*.) an image, a statue, a likeness.
Εἰλαῖδω, *ας*, *ἡ*, (*εἰλίσσωμαι*.) Ilithyia, Lucina, the goddess of childbirth.
εἰλίπυς, *οδος*, *ἰ*, *ἡ*, (*εἰλω*, to roll, and *πύς*,) trailing slowly, or rolling the feet in walking, an epithet of oxen from their mode of walking.
Εἰλώτης, *ου*, *ἰ*, a Helot, a Spartan serf.
ἴμα, *ἄτος*, *τί*, (*ἴνυμι*.) a garment.
ἱμακμίνω, *τί*, and *ἡ ἱμακμίνω*, (*Gr. μίεσμαι*.) fate, destiny.
ἱμί, *f. m.* *ἴσσωμαι*, *imp. ἦ*, to be ; *οὐκ ἴστω*, it is not possible ; *ἴσθ' ἴτω*, sometimes ; *τὰ ἴστω*, things, beings, creation, what one has.
ἱμί, *f. m.* *ἴσσωμαι*, 2. *a.* *ἴω*, (*Gr.*) to go.
ἱν, for *ἰν*.
ἱναίτις, *ων*, *αι*, husbands' brothers' wives.
ἱνάτω, *poet.* for *ἱνάτω*, *α*, *ος*, the ninth.
ἱννα, *poet.* for *ἴννα*.
ἱπών, *ἱπών*, *part.* (*Gr.*) to say ; *κακῶς*, to utter words of bad import.
ἱστῆ, (*ἰ* and *στῆ*.) if however, if.
ἱσθί, *ἰ* and *σθί*.) if anywhere.
ἱεργω, *f. ἔω*, *p. χα*, with *gen.* to restrain, to prevent, to hold back from, to bound.
ἱερίω, *ας*, *ἡ*, (*ἱερίω*, to row,) rowing.
ἱρήνη, *ης*, *ἡ*, peace, 2. Irene, one of the Hours, the goddess of peace.
ἱερηνός, *ἱερηνός*, pacific, (*ἱερίω*.) peaceably, peacefully.
ἱερνή, *ἡς*, *ἡ*, (*ἱεργω*.) a prison.
ἰς, with *accus.* to, into, against, with respect to, on, in ; *ἰς τὰ ὀπίσσω*, backwards ; *ἰς πολλὸν χρόνον*, for a long time ; *ἰς τῶντ' αὖ*, with *gen.* to such a degree of ; *ἰς τὰ ἱεράδην*, in order to irrigate ; *ἱεραμένης ἰς τὸ κάλλος*, to be praised on account of beauty.

ΕΙΣ

In composition eis imparts its signification of 'to,' 'into,' &c. In meaning is holds the middle place between eis and eis; from eis comes eis through eis.

εις, μία, is, one.

εις-ἔγω, f. ζω, p. -ἔχω, 2. a. -ἔγω, Att. -ἔγω, to introduce, to bring in.

εις-εἶναι, f. -βήσομαι, p. -βίβηκα, 2. a. -εἶναι, (Gr.) to enter, to go in.

εις-εἶλιναι, f. λῶ, p. -βίβηκα, (Gr.) to make an irruption, to empty itself of a river, to throw in.

εις-εἶναι, f. εἶναι, (Gr.) to creep in.

εις-εἶναι, and εἶναι, pres. not in use, 2. a. εἰσίδειν, and εἰδύν, to behold.

εἰς-εἶναι, to enter, to go in.

εἰς-εἶναι, f. -εἰσίσταμαι, p. Att. -εἰσίσταμαι, 2. a. εἰσίσταμαι, (Gr.) to enter, to step in.

εἰς-εἶναι, (eis and eis), still, still further.

εἰς-εἶναι, εἶναι, f. ἔσται, p. -ἔσται, to propose, to introduce.

εἰς-εἶναι, εἶναι, εἶναι, εἶναι, the inventor, he who occasions.

εἰς-εἶναι, εἶναι, an entrance.

εἰς-εἶναι, εἶναι, Dor. εἰς-εἶναι, poet. for εἰς εἶναι, until, so long as.

εἰς-εἶναι, εἶναι, f. -εἶναι, to behold.

εἰς-εἶναι, f. εἶναι, to sail up, as into a river.

εἰς-εἶναι, to bring in; 2. a. -ἔσται.

εἰς-εἶναι, εἶναι, f. ἔσται, to take in, to yield, to appropriate.

εἰς-εἶναι, f. εἶναι, p. εἶναι, to pour out; -εἶναι, to pour itself, to flow into.

εἰς-εἶναι, (eis) within.

εἰς-εἶναι, (eis) thereupon, then, further, next, afterwards.

εἰς-εἶναι, (eis, eis) . . . εἶναι, either . . . or, whether . . . or.

εἰς-εἶναι, if any one.

εἰς, and εἶναι, with gen. out, out of, from, by means of; εἶναι, from the time that, since; εἰς πολλοῦ, long since. *In composition eis*

ΕΚΔ

generally signifies 'out of,' 'from,' 'away from,' 'out off,' and sometimes denotes an ending, completion, perfection.

Ἑκδὴ, εἰς, Hecuba, wife of Priam king of Troy.

ἑκδὴ, εἰς, (as a super. of ἑκδὴ, from ἑκδὴ, separated,) each, every one.

ἑκδὴ, (ἑκδὴ, every time, always, continually.

ἑκδὴ, εἰς, (ἑκδὴ, separated,) one of both, each of the two, both, each, like uterque.

ἑκδὴ, (ἑκδὴ, on either side.

ἑκδὴ, Dor. for ἑκδὴ, (allied with ἑκδὴ, by the pleasure or aid of, also for or on account of.

ἑκδὴ, εἰς, (ἑκδὴ and εἰς), a hecatomb, a sacrifice of a hundred bullocks, a great sacrifice.

ἑκδὴ, εἰς, (ἑκδὴ and εἰς), having a hundred gates.

ἑκδὴ, hundred.

ἑκδὴ, εἰς, (ἑκδὴ, the hundredth.

ἑκδὴ, f. -βήσομαι, p. -βίβηκα, 2. a. -εἶναι, (Gr.) to go out, to ascend from.

ἑκδὴ, f. -βήσω, p. -βίβηκα, 2. a. -εἶναι, (Gr.) to throw out, to eject, to banish.

ἑκδὴ, f. -βήσω, (Gr.) to devour, to consume.

ἑκδὴ, εἰς, f. -βήσω, p. -βίβηκα, to cry out, to shout, to promulgate, to celebrate far and wide.

ἑκδὴ, εἰς, (ἑκδὴ), the mouth or outlet of a river.

ἑκδὴ, f. -βήσω, more rarely εἰς, to laugh.

ἑκδὴ, εἰς, (ἑκδὴ), a descendant, a son.

ἑκδὴ, f. εἰς, p. -βίβηκα, to flay.

ἑκδὴ, f. εἰς, p. -βίβηκα, to receive, to await, to wait for, to expect, to succeed upon.

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ἐκ-δέω, *f.* -δέω, *with gen.* to bind to any thing.

ἐκ-διδάσκω, *f.* ξω, to instruct.

ἐκ-δίδωμι, *f.* δω, *p.* ωκα, to give up, to publish.

ἐκ-διώκω, *f.* ὤξω, *p.* ωκα, to drive away, to pursue.

ἐκ-δύω, or ἐκ-δύνω, *f.* ύνω, 2. *a.* -ίδου, to come up, to appear, to step or slide out.

ἐκί, there.

ἐκίῳ, (*ἐκί*), thence, hence, thence forward.

ἐκίως, *η, ο, he, she, it, this, that.*

ἐκ-θρίζω, (*θίρω*), *f.* ἴσω, to reap.

ἐκ-θνήσκω, *f.* -θνούμαι, 2. *a.* -ιδέον, (*Gr.*) to lie as dead (*in a swoon*);

τῷ γίλῳσι, to laugh himself to bursting.

ἐκ-θρίω, *ω, 2. a.* ἰξίθρον, to spring up, to leap up.

ἐκ-καθαίρω, *f.* καθάρω, to purify, to cleanse, to eviscerate.

ἐκκαδικα, (*ἕξ, καί, and δέκα*), sixteen.

ἐκκᾶλλω, *ω, f.* ἴσω, *p.* -κίκληκα, to call out.

ἐκ-καλύπτω, *f.* ψω, to uncover, to disclose, to expose.

ἐκ-κάμνω, *f.* -καμούμαι, to toil through.

ἐκ-κειμαι, to be set out, to be exposed.

ἐκ-κλησία, *ας, ἡ*, (*ἐκκαλία*), a popular assembly.

ἐκ-κλίω, *f.* ἴω, *p.* -κίλυνκα, to go out of the way, to incline.

ἐκ-κομίζω, *f.* ἴσω, *p.* -κομέμικα, to carry out (*as in a funeral*), to bury.

ἐκ-λάμπω, *f.* ψω, *p.* -λίλαμψα, to shine forth.

ἐκ-λείω, *f.* -λείψω, *p.* -λίλιψα, 2. *a.* -λίσσον, to intermit, to leave, to die; -ομαι, to cease, to die.

ἐκ-λήθωμαι, *with gen.* to forget.

ἐκ-λύω, *f.* ύνω, *p.* λίλυκα, to dissolve, to weaken, to fatigue.

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ἐκ-νήφω, *f.* ψω, *p.* -νίνηψα, to become sober.

ἐκούσιος, *ι, ἡ*, (*ἐκόν*), willing, voluntary.

ἐκουσίως, (*ἐκούσιος*), willingly.

ἐκ-πέμπω, *f.* ψω, *p.* -πίσμιψα, to send away, to send out, to despatch.

ἐκ-πύρνω, *f.* σω, *p.* *m.* -πίσπρω, to destroy.

ἐκ-πινάνθωμι, and ἐκ-πινάω, *f.* -πινάω, to unfold, to spread out, to expand; στίφος ἑξέπινασεν γαμήλιον, has pulled to pieces the nuptial wreath.

ἐκ-πίπτω, and -πίσσω, *f.* -πίψω, to cook, to hatch.

ἐκ-πύρνωμι, *f.* ἤξω, (*Gr.*) to benumb, to congeal, to stiffen.

ἐκ-πιδάω, *ω, f.* ἴσω, to spring forth.

ἐκ-πίπτω, *f.* -πτώσω, *p.* -πίπτομαι, 2. *a.* -πίπτον, (*Gr.*) to fall out, to be banished, to be driven off,

to slip away, to escape, to appear, to come to light, to come from (*of an oracle*), to be imparted to any one.

ἐκ-πλίο, *f.* -πλίσσομαι, (*Gr.*) to sail away.

ἐκπληξίς, *ως, ἡ*, (*ἐκπλήσσω*), consternation, terror, awe, religious fear.

ἐκ-πλήσσω, and -πλήσσω, *f.* ξω, *p.* -πίσπλησσω, (*Gr.*) to terrify, to shock, to stun, to throw into astonishment; -ομαι, to be terrified.

ἐκ-πνίο, *f.* -πνύσω, *p.* -πνύσικα, to expire, to die.

ἐκποδών, (*ἐκ and ποδών*), away, out of the way; ἐκποδὸν πνύσθαι, to put out of the way, to destroy.

ἐκ-πολιεύω, *ω, f.* ὤσω, to render hostile, to exasperate.

ἐκ-πρίνω, *ω, f.* ἴσω, to labor, act, to elaborate, to adorn, to cultivate.

ἐκ-πρίνω, *ιός, ι, ἡ*, (*ἐκ-πρίνω*), to excel, distinguished.

* ἐκ-λαπτόμαι, to forget.

ΕΚΗ

ἐκ-πύρρειν, *κ*, to inflame, to set on fire.
 ἐκ-ριπίζω, to fan into a flame, to kindle anew.
 ἐκ-ρίπτω, *φ*, to cast out.
 ἐκ-ρύω, *ω*, *φ*, *κ*, *π*, -ρύωμαι, to flow away, to escape.
 ἐκ-στῆσις, *κ*, *ς*, (ἐξίστημι,) disorder, insanity.
 ἐκ-τείω, *φ*, -τείνω, *π*, -τίτθω, to extend, to stretch out.
 ἐκ-τῆνω, *φ*, *ξ*, to melt out, to float out, to separate by ablation.
 ἐκ-τίθημι, *φ*, -θήσω, to set out, to expose.
 ἐκ-τίτω, *φ*, *σω*, to pay, to discharge, to supply.
 ἐκτὸς, (ἐκτός,) without.
 ἐκ-σπνίζω, (ἐκ and σπνίω,) *φ*, *σω*, to remove from a place.
 Ἐκτοῖος, *α*, *Ιον*, *η*, *ον*, of or belonging to Hector.
 Ἐκτοῖδης, *ον*, *ς*, the son of Hector.
 ἐκτός, (ἐκ,) without; ἡ ἐκτός θάλασσα, the Atlantic ocean.
 ἑκτος, *η*, *ον*, (ἕξ,) the sixth; ἑκτον, sixthly.
 ἑκτετι, *for* ἐκ τότε, since that time, thereafter.
 ἐκ-τρέπω, *φ*, *πω*, *π*, *φ*, to avert; -μαι, to transform one's self.
 ἐκ-τρέφω, *φ*, *πω*, *π*, *φ*, to nourish, to afford sustenance.
 ἐκ-τρέχω, *φ*, -τρέχωμαι, generally, -δραμῶμαι, *π*, -διδράμω, 2. *α*. -ἰδρᾶμον, (Gr.) to run before, to start before.
 ἐκ-τρυφάω, *ω*, to be luxurious.
 ἐκ-τυφλίνω, *ω*, *φ*, *ώσω*, *π*, -τιτύφλω, to blind.
 Ἐκτορ, *ρος*, *ς*, Hector, a son of Priam and Hecuba, husband of Andromache, and the most valiant of all the Trojans who fought against the Greeks. He was killed by Achilles.
 ἐκτρέψ, *ας*, *Ιον*, *ης*, *ης*, *ς*, a mother-in-law.
 ἐκ-φουρίζω, *φ*, *σω*, to despise, to

ΕΛΕ

ridicule.
 ἐκ-φίω, *φ*, *ώσω*, *π*, *Att*, -σπύχω, 2. *α*. -φύγω, (Gr.) to bear out (to bury), to promulgate, to issue, to bring forth, to produce, to discover; -μαι, with gen. to be thrown out of, to be cast on shore.
 ἐκ-φύγω, *φ*, *ξ*, *π*, *χα*, 2. *α*. -φύγομαι, to escape.
 ἐκφυλάσσω, *Att*, *ττω*, to observe, to watch.
 ἐκ-χίω, *φ*, *ώσω*, (Gr.) to pour out, to empty.
 ἐκών, *ῶσα*, *όν*, willing, voluntary.
 ἐλαία, *αι*, *ς*, *ἡ*, an olive tree.
 ἐλαίον, *ον*, *τό*, (ἐλαία,) properly, olive oil, oil.
 ἐλασίω, *ω*, and *Att*, ἐλαττίω, *ω*, (ἐλάττω,) *φ*, *ώσω*, *π*, *ω*, *α*, to reduce, to depress; ἐλαττεύμαι, to be inferior to.
 Ἐλατίω, *αι*, *ς*, *ἡ*, Elatē, the largest town of Phocis, situated near the Cephisus.
 ἐλάτη, *η*, *ς*, (ἐλαύνω, from its straight growth,) a fir-tree.
 ἐλάττωμα, *άτος*, *τά*, (ἐλαττός,) a loss.
 ἐλάττω, *οις*, *ς*, *ἡ*, *comp*, of ἐλαχύς, less, smaller.
 ἐλαύνω, (ἐλάω,) *φ*, ἐλάω, *π*, ἑλάω, to drive, to put to flight, to draw, to ride, to travel, to advance; ἵππον, to ride; κώπην, to row.
 ἑλᾶφος, *ον*, *ς*, (allied with ἐλαφρός,) a stag.
 ἐλαφρός, *ά*, *όν*, (allied with ἑλᾶφος and ἐλαχύς,) light, not burdensome.
 ἐλαφρός, (ἐλαφρός,) lightly, gently.
 ἐλάχιστος, *η*, *ον*, the smallest, *super* of ἐλαχύς, *εία*, *ύ*, small, short; *comp*, ἐλάσσων and ἐλάττων, *super*, ἐλάχιστος.
 ἐλάω, *ω*, the same as ἐλαύνω.
 ἐλαίω, (ἑλίο,) *φ*, ἄρα, to pity.
 ἐλιγία, *αι*, *ς*, *ἡ*, and ἐλιγίον, *ον*, *τά*,
 * ἐκ-σπίνω, *ω*, to drive away,

EAE

(*ἔλεγος*, an elegy,) a poem, an elegy.

ἔλεγχος, ου, ὁ, (*ἔλεγχος*), a proof.

ἐλέγχω, (*probably λίσσω*), *φ. ζω*, *ρ. χω*, to blame, to convince.

ἐλεῖνός, ὁ, ὅς, (*ἔλεος*), pitiful, sad, affecting, meriting compassion.

ἐλεῖω, ᾶ, *same*, *φ. ἴσω*, to feel pity, to pity.

ἐλεημοσύνη, ης, ἡ, (*ἐλεῖμω*), compassion, [*ἐλεῖω*] alms.

ἔλειος, ἰ, ἡ, *ἔλει*, swampy.

ἐλαλίζω, *φ. ἐλαίζω*, to tremble, to quiver.

Ἑλένη, ης, ἡ, Helen, the daughter of Leda, and wife of Menelaus. She was the most beautiful woman of her age. Her seduction by Paris caused the Trojan war.

ἔλεος, ου, ὁ, pity. In Athens there was an altar erected to *Ἑλεος*, as to a goddess.

ἐλευθερία, ας, ἡ, (*ἐλευθερος*), freedom. *ἐλευθερος*, ου, ὅς, *ἐλευθω*, *obs. same as ἔρχομαι*, *lit.* 'to go where he pleases,' free.

ἐλευθερίω, ᾶ, (*ἐλευθερος*), *φ. ὥσω*, *ρ. ἡλευθέρωκα*, to emancipate, *with gen.* to liberate.

Ἑλευσίνιος, ιω, ιον, Eleusinian; *Ἑλευσινίω*, from Eleusis.

Ἑλευσίς, ἴως, ἡ, Eleusis, a city in Attica, equidistant from the Piræus and Megara, and famed for the celebration of the mysteries of Ceres.

ἐλεφαντιστής, οὔ, ὁ, (*ἐλίφας*), the guide of an elephant, a hunter of elephants.

ἐλίφας, αντος, ὁ, ὁ, an elephant, ivory.

Ἑλίκων, ᾶντος, ὁ, Helicon, a mountain in Boeotia, sacred to Apollo and the Muses.

ἐλευσίσιπλος, ου, ὁ, ὁ, (*ἔλω and πύλω*), with trailing garments.

ἐλασμός, οὔ, ὁ, *ἐλεῖω*, *same as ἔλω*, a dragging away to captivity.

ἔλκος, ιος, τό, a wound.

EMA

ἔλω, (*ἔλω*, *obs.*) *φ. ζω*, *ρ. χω*, and *ἐλεύω*, *φ. ὤσω*, to draw, to drink, to suck, to pull, to draw after one.

Ἑλλάς, ἄδος, ἡ, Greece, originally a city founded in Thessaly by *Ἐλάων*, a son of Deucalion, *next*, Thessaly, *afterward*, Greece.

Ἑλλη, ης, ἡ, Helle, daughter of Athamas, and sister of Phryxus. She fled on a golden ram from her father's house with her brother, but was drowned in that part of the sea which from her received the name of Hellespont.

Ἑλλην, ητος, ὁ, 1. Hellen, son of Deucalion, king of Thessaly, from whom the Greeks were called *Ἕλληνες*; before his time they were called *Γραικοί*, an appellation which the Latins retained. 2. a Greek or Grecian.

Ἑλληνικός, ὁ, ὅς, Grecian.

Ἑλληπιδος, ἴδος, ἡ, Grecian.

Ἑλλήσποντος, ου, ὁ, (*Ἑλλη and πόντος*), the Hellespont, now the Dardanelles.

ἐλλείψης, ιος, ὁ, ὁ, (*ἐλλείπω*, to break off, deficient, defective, imperfect. *ἐλλοχάω*, ᾶ, *φ. ἴσω*, to lie in wait for.

ἔλλω, to drive together, to enclose, to confine; *perf. pass.* *ἔλεμαι*.

ἔλος, ιος, τό, a wet meadow, a swamp, a morass.

ἐλπίζω, (*ἔλω*), *φ. ἴσω*, *ρ. ἡλπίζω*, to hope.

ἐλπίς, ἴδος, ἡ, hope.

ἔλω, *ἐλπίς*, *φ. ἔλψω*, *ρ. π. ἔλπω*, to raise hopes, = *ἐλπίζω*, to hope.

ἔλθμος, ου, ὁ, Italian millet.

ἐλῶω, *φ. ὤσω*, to roll, to grovel; *part.* *ἐλυσθίς*.

ἐλώδης, ιος, ὁ, ὁ, (*ἔλος and ὠδός*), swampy.

ἐμαυτοῦ, ἡς, (*ἐγώ and αὐτός*), mine, of me; *ἐμαυτῷ*, ῷ, to me; *ἐμαυτοῦ*, ὅς, ἡν, me; *ἐν ἐμαυτῷ ἤμην*; was I myself, did I retain my senses.

EMB

- ἐμ-βαίνω*, *f. βάσμαι*, *p. -βάβηκα*, 2. a. -ίβην, to enter, to go in, to advance, to march.
- ἐμ-βάλλω*, *f. ἔλῶ*, *p. -βίβληκα*, 2. a. -ίβλλον, to throw in or upon, to force in, to impart, to fill up, to pour itself out, to make an irruption into.
- ἐμ-βάλλω*, *f. ἔσω*, to cause to go on board, to lead into.
- ἐμ-βίω*, *ῶ*, *f. ὠσω*, *p. -βιβιωκα*, 2. a. -βίβιον, to live in.
- ἐμ-βολή*, *ῆς*, *ἡ*, (*ἐμβάλλω*), an irruption.
- ἐμ-βροντῶντες*, *ον*, *ῖ*, *ῆ*, (*ἐμ-βροντάω*, to strike with thunder,) struck with thunder, stupid, like attonitus in Latin.
- ἐμ-βροχίζω*, (*ἐν* and *βρόχος*, a noose,) *f. ἴσω*, to fasten or secure with a snare, halter, or noose; to ensnare.
- ἐμ-βυβίζω*, *f. ἴσω*, to plunge in the deep, to engulf.
- ἐμμανής*, *ῖος*, *ῖ*, *ῆ*, (*ἐν* and *μαίνομαι*), raving, mad.
- ἐμμελής*, *ῖος*, *ῖ*, *ῆ*, (*ἐν* and *μέλος*), melodious, elegant.
- ἐμμελῶς*, (*ἐμμελής*), handsomely, prettily, sensibly, properly, wittily.
- ἐμ-μείνω*, *f. μένω*, to remain in, to continue in.
- ἐμμετρος*, *ῖ*, *ῆ*, (*ἐν* and *μέτρον*), poetical, metrically divided.
- ἐμμί*, *Dor.* for *εἰμί*.
- ἐμός*, *ῖ*, *όν*, mine; τὰ ἐμά, my property.
- ἐμπαθής*, *ῖος*, *ῖ*, *ῆ*, (*ἐν* and *πάθος*), moved, affected.
- ἐμπαθῶς*, (*ἐμπαθής*), with lively feelings, ardently, deeply; *ἐμπαθιστῶν διενεὴν πρὸς τὸν αἰσιν*, he was deeply affected with pity, or he was warmly disposed to pity.
- ἐμ-παλιν*, (*ἐν* and *πάλιν*), backwards, the reverse.
- ἐμ-πάσσω*, *f. ἔσω*, to work in, to weave in.
- Ἑμπεδοκλῆς*, *ῖος*, *ῖ*, Empedocles, a

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- philosopher, poet, and historian, of Agrigentum, in Sicily, who flourished 444 B. C.
- ἐμπης*, *Ἰον.* for *ἐμπας*, (*ἐν* and *πᾶς*), on the whole.
- ἐμ-πίμπλημι*, (*πλήω*, *obs.* to fill,) *f. -πλήσω*, *p. -πίπληκα*, (*Gr.*) with *gen.* to fill.
- ἐμ-πίσκημι*, (*πρίω*, *πρήω*, to burn,) *f. -πρήσω*, *p. -πίσκηκα*, (*Gr.*) to set fire to.
- ἐμ-πίπτω*, *f. -πτύσω*, *p. -πίπτωκα*, 2. a. -ίπτω, (*Gr.*) to fall in, to fall into the hands of, to land upon, to plunge in.
- ἐμ-πλίο*, *f. -πλύσομαι*, (*Gr.*) to sail in as a ship or boat.
- ἐμ-πλόω*, *f. ἔσω*, *p. ηκα*, to fill.
- ἐμ-ποδίζω*, (*πούς*), *f. ἴσω*, to entangle the feet, to hinder, to obstruct, to impede.
- ἐμποδῶν*, (*ἐν* and *πούς*), before the feet, in the way.
- ἐμ-ποιῶ*, *ῶ*, *f. ἔσω*, *p. ηκα*, to put in, to work in, to infuse; *νάρκη*, to cause torpidity or numbness; *μανίαν*, to fill with madness.
- ἐμπορεύμαι*, (*ἐν* and *πορεύω*), to travel for the sake of commerce.
- ἐμπορία*, *ας*, *ῆ*, (*ἐμπορος*), trade, commerce.
- ἐμπορίον*, *ον*, *τό*, (*same*), a marketplace, a mart, an emporium.
- ἐμπορος*, *ον*, *ῖ*, (*ἐν* and *πόρος*), a merchant.
- ἐμ-πρήω*, *f. ἔσω*, *p. -πίσκηκα*, to kindle.
- ἐμπροσθεν*, (*ἐν* and *πρόσθεν*, [*πρὸς*, *πρός*],) in front, before, in presence of.
- ἐμπροστίος*, *ῖ*, *ῆ*, (*ἐμπροσθεν*), anterior; *πρός* *ἐμπροστίου*, the fore feet.
- ἐμ-πύω*, (*ἐν* and *πύω*), *p. -πίπτωκα*, to spit upon.
- ἐμ-πυκάζω*, *f. ἔσω*, to cover up or conceal in.
- ἐμ-φράττω*, *f. ἔσω*, *p. χα*, to block

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up, to obstruct.
 ἔμφρων, *enos*, ὁ, ἡ, (*ἐν* and *φρῆν*), intelligent, in possession of reason.
 ἔμφυτος, ὁ, ἡ, (*ἐμφύω*), native, engrafted, what has become a second nature.
 ἐμ-φύω, *f.* -φύω, *p.* ὕπα, 2. *a.* -ίφω, to penetrate; *neut. vix. perf.* and 2. *a.* to fasten, or cling to; -ομαι, to adhere to.
 ἐν, *with dat.* in, at, on; ἐν πᾶσι δόμοις, in the lower regions. In composition with verbs it generally signifies 'in'; with adjectives it imports the signification of 'being furnished with,' 'having'; it may also be rendered by 'somewhat.'
 ἐναγώνιος, ὁ, ἡ, (*ἐν* and *ἀγώνιος*), pertaining to combats, [*ἀγών*], belonging to battle, warlike.
 ἐναλίγκιος, ὁ, ἡ, (*ἐν* and *ἐλίγνιος*), like.
 ἐνάλιος, ἰα, ἰον, (*ἐν* and *ἄλς*), marine, naval.
 ἐν-αλλάσσω, *Att.* -αλλάττω, *f.* ἔω, *p.* χᾶ, to change, to exchange.
 ἐν-άλλομαι, *f.* -αλούμαι, (*Gr.*) to leap in.
 ἐναντίος, ἰα, ἰον, (*ἐν* and *ἀντίος*), opposite, [*ἀντί*], opposite, on the anterior side; ὁ ἐναντίος, the enemy, the opposer; τὰ ἐναντία τραύματα, wounds in front; ἐναντίον θέουσα, running to meet.
 ἐναντίως, (*ἐναντίας*), on the other side.
 ἐν-απο-λίττω, to leave a thing behind in, to desert in.
 ἐν-άπτω, *f.* ψω, to fit to.
 ἐν-αμύζω, *f.* ὦω, *p.* ομα, to fix in, to fit into, to put in.
 ἔπειρον, *ου, τί*, (*ἐπαίρω*, to kill), *obs. in the sing.*; in the plural, τὰ ἐπείρα, spoils taken from the slain, spoils, booty.
 ἐν-αύω, *f.* -αύω, to kindle, to set on fire.
 ἐν-δέης, ἰος, ὁ, ἡ, (*ἐνδῆς*), needing, needy, insufficient; ἐνδεδειγμένος,

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neut. comp. adverbially, insufficiently, incompletely.
 ἐνδεια, *ας, ἡ*, (*ἐνδεής*), want, deficiency.
 ἐν-δείκνυμι, *f.* -δείξω, *p.* -δίδωκα, (*Gr.*) to set forth, to prove.
 ἐν-δέκατος, *η, ον*, (*ἐνδεκά*), the eleventh; ἐνδεκάτοος, eleventhly.
 ἐνδελιχτής, ἰος, ὁ, ἡ, permanent.
 ἐν-δῶ, *f.* -δέσω, to be wanting, = ἐν-δίομαι, οὔμαι, to suffer want.
 ἐν-δέχομαι, to receive, to admit; ἐν-δέχεται, *impers.* it is lawful, it is admissible, it is proper.
 ἐν-δῶ, *f.* -δέσω, *p.* -δίδωκα, to bind to, to bind upon, to fetter, to enclose, to set in.
 ἐνδῶς, (*ἐνδῆς*), insufficiently, imperfectly; ἐνδῶς ἵχου, to stand in need of.
 ἐν-δια-τρίβω, *f.* ψω, to stay, to tarry in a place.
 ἐν-δίδωμι, *f.* ὦω, *p.* -δίδωκα, to give the note or pitch, to strike up, to yield, to submit.
 ἐνδοθί, (*ἐνδοθι*), within.
 ἐνδοθι, (*ἐν*), within.
 ἐνδοξος, ὁ, ἡ, (*ἐν* and *δόξα*), renowned, glorious.
 ἐνδοσις, ἰος, ἡ, (*ἐνδιδωμι*), the surrender, the delivery.
 ἐνδύμα, *ἄτος, τί*, (*ἐνδύω*), a garment.
 ἐν-δύω, and ἐνδύνω, *f.* -δύω, *p.* -δίδωκα, 2. *a.* -ίδυν, (*Gr.*) to put on; ἐνδύσθαι, to clothe himself.
 ἐν-ἔδρα, *ας, ἡ*, (*ἐν* and *ἔδρα*, a seat), a sitting in, an amuscade, a reserve, insidiae.
 ἐν-εμῖ, to be in; ἐν, for ἐννοεῖ, it is possible; ὥς ἐν μέλει, as much as possible.
 ἐνεκα, *with gen.* on account of, because of.
 ἐνεργία, *ας, ἡ*, (*ἐνεργίω*), activity, energy.
 ἐνεργίω, ᾤ, (*ἐνεργός*, working, [*ἐν* and *έργον*],) to pursue diligently, to do.

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use in good writers; ἐὰν ἴπεια, arms, armour.

ἐντός, (ἐν,) within; ἡ ἐντὸς θάλασσα, the Mediterranean sea.

ἐν-τρέχω, *f.* -τρέξω, *p.* -διδρέμηκα, 2. *a.* -ιδρέμω, (*Gr.*) to run in.

ἐν-τρίβω, *f.* ἴψω, *p.* φασ, to rub in, to anoint; χρώματα, to paint.

ἐντροπαλίζομαι, to turn often, a frequentative of ἐντρέπω.

ἐν-τροφέω, *ω*, *f.* ἴσω, *p.* πησ, to indulge in luxury, to live luxuriously.

ἐν-τυγχάνω, *f.* -τυίξομαι, *p.* -τυτόχκα, 2. *a.* -τύχομαι, (*Gr.*) to happen upon, to fall in with, to meet, to speak to, to confer with.

ἐνύπνιον, *ον*, *τὸ*, (ἐν and ὕπνος,) a dream.

ἐξ, see ex.

ἐξ-αγγίλλω, *f.* εἰλῶ, *p.* -ἀγγίλλω, to inform.

ἐξ-αγορεύω, *f.* εὔσω, to make known, to proclaim aloud.

ἐξ-αγρίω, *ω*, (*ἀγριος*,) *f.* ὠσω, *p.* -αγρίωκα, to make wild, to provoke; -ομαι, to be wild.

ἐξ-ἄγω, *f.* -ἄξω, *p.* -ἤχα, 2. *a.* -ἤγον, *Alt.* -ἤγαγον, (*Gr.*) to bring forth or out.

ἐξ-αίρω, *ω*, *f.* ἴσω, *p.* ηκα, to pull out, to take away, to cut off, (to save, to remove from danger,) to destroy.

ἐξ-αίρω, *f.* -ἔρῶ, *p.* -ἤρεκα, to lift up, to remove.

ἐξαισιος, *ος*, *ἡ*, (ἐξ and αἰσιος, auspicious, αἴσα,) very large, very great, inordinate.

ἐξ-αίτιω, *ω*, *f.* ἴσω, -ίεμαι, οἶμαι, to demand, to request.

ἐξ-αίφνης, (ἐξ and αἴφνης, suddenly,) suddenly, quickly.

ἐξαις-μύριοι, *αι*, *α*, ἐξάκεις, six times, and μύριοι, sixty thousand.

ἐξαις-χίλιοι, *αι*, *α*, ἐξάκεις, six times, and χίλιοι, six thousand.

ἐξαπόσειαι, *αι*, *α*, (ἐξ,) six hundred.

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ἐξ-ακούω, *f.* ὠσω, to hear.

ἐξ-αλλάσσω, *Alt.* -αλλάττω, (ἄλλος,) *f.* ξω, *p.* χα, -ομαι, with *gen.* to change, to depart from, to differ from; ἐξηλλαγμένος, remarkable, singular, destitute.

ἐξ-αμαρτάνω, *f.* ἥσομαι, *p.* -ημάρτηκα, 2. *a.* -ἡμαρτον, (*Gr.*) to fail; περί τινα, to commit an offence against any one, to injure.

ἐξ-ανθίω, *ω*, *f.* ἴσω, to bloom, to flourish, to show itself on the surface.

ἐξ-ανίστημι, to set up, to arise, to rise up and leave, to retire; ἐξανίστημι, I get up, in the morning.

ἐξ-απατάω, *ω*, *f.* ἴσω, to deceive, to betray.

ἐξαπναιός, (ἐξαπνός, *Ion.* for ἐξαίφνης,) suddenly.

ἐξαπναιός, *Dor.* for ἐξαπνός, *Ion.* for ἐξαίφνης, on a sudden, suddenly.

ἐξάπους, ποδος, *ος*, *ἡ*, (ἐξ and ποῦς,) six-footed.

ἐξ-άπτω, *f.* ψω, to bind on, to fit, to kindle, to take hold of.

ἐξ-αετῶ, *ω*, *f.* ἴσω, *p.* -ἔτηκα, to suspend; -άομαι, ὠμαι, to hurry from a thing.

ἐξαρχῆς, (ἐξ and ἀρχή,) for ἐξ ἀρχῆς, at the beginning.

ἐξ-άρχω, *f.* -ἔρξω, *p.* -ἤρχα, to begin.

ἐξ-ιγίω, *f.* ἔρῶ, *p.* -ἤγρεκα, (*Gr.*) to awake.

ἐξ-εμμι, to go out, to issue.

ἐξ-εἶπον, *inf.* ἐξ-επαῖν, (*Gr.*) to relate, to tell.

ἐξ-ελαύνω, *f.* -ιλάω, *p.* -ἤλακα, (*Gr.*) to expel.

ἐξ-εμῶ, *ω*, *f.* ἴσω, to vomit.

ἐξ-εναντίας, and ἐξ ἐναντίας, (*εναντίας*,) opposite.

ἐξ-επαίρω, (ἐπαρά,) *f.* ξω, to spoil, to kill.

ἐξ-επίτηδης, (ἐξ and ἐπίτηδης, same meaning,) intentionally.

ἐξ-εργάζομαι, *f.* ἄσομαι, to elaborate, to complete, to labor, to study.

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a promise.

ἐπ-ἄγω, *f. ξω, p. -ἤξα, 2. a. -ήγω-*γω, to superadd, to bring on, to drive on, to introduce, to lead up.

ἐπ-αγωνίζομαι, *f. ἴσμαι, p. -ηγώνομαι*, to engage in a combat in addition to.

ἐπ-αῖδω and ἐπ-έδω, *f. -φσω*, to sing to.

ἐπαδλον, *ου, τό, (ἰπὶ and ἄδλον)* a prize.

ἐπ-αυάζω, *f. ξω*, to weep over, to lament, to deplore.

ἐπ-αῖνω, *ῶ, f. ἴσω and ἥσω, p. -ήνω* and *ησα*, to praise, to commend, to approve, to admire.

ἑπαινε, *ου, ῖ, (ἰπὶ and αἶνε,)* praise, eulogy.

ἐπ-αίρω, *f. -ἔρῶ, p. -ἤρω*, to draw up, to raise, to elevate, to make proud; *-ομαι*, to be elated, to be proud.

ἐπ-ακολουθῶ, *ῶ, f. ἥσω, p. ησα*, to pursue, to follow.

ἐπαυτοίς, *ῖ, ῖ, (ἰπῶν)* derived, foreign.

ἐπ-αλείφω, *f. ψω*, to anoint, to besmear.

ἐπαλλήλος, *ῖ, ῖ, (ἰπὶ and ἀλλήλων)* crowded, close, frequent.

ἑπαλξίς, *ως, ῖ, ἰπ-αλιξω*, to ward off,) a bulwark, a shelter, a battlement.

ἐπ-αμάρομαι, *ῶμαι, (ἄμα,)* *f. ἥσμαι*, to gather upon, to heap or pour upon, to strew upon.

*Ἐπαμινώδης, *ου, ῖ, Epaminondas*, a famous Theban general, who fell at the battle of Mantinē, which he had just gained over the Spartans.

ἐπᾶν (ἰπὶ and ἄν) *Ion. ἐπᾶν*, after, when.

ἐπ-αυα-βαίνω, (*Gr.*) to mount.

ἐπ-ἀν-ιμι, to return, to come back.

ἐπ-αν-ίρχομαι, *f. -αλύνομαι, 2. a. -ἄλθω, (Gr. ἑρχομαι)* to turn round, to turn back, to return.

ἐπ-αν-ήσω, to return.

ἐπ-ανθῶ, *ῶ, f. ἥσω, p. ησα*, to bloom upon, to grow.

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ἐπ-αρέομαι, *ῶμαι, (ἀρέ, an imprecation,)* with *dat.* to execrate, to utter maledictions against.

ἐπ-ἄρδω, and *-αρδύω*, to irrigate, to water.

ἐπ-αρκίω, *ῶ, f. ἴσω, p. -ήκω*, to help, to assist, to defend.

ἐπ-ἄρχω, *f. ξω, p. -ἤρχω*, with *gen.* to rule.

ἐπ-αφ-ίημι, *f. -ήσω, p. -ήσω, (Gr.)* to let loose upon, as hounds at game, to set upon, to bait.

ἰπῖ, (ἰπῖ) after, after that, as, for, when, since.

ἰπῖγω, *f. ξω, p. ἤπειχω*, to drive on, to urge; *-ομαι*, to hasten.

ἰπῖδᾶν, (ἰπῖ, δᾶ, and ἄν) with *εὐθὺ* when, after that, so soon as.

ἰπῖδῆ, (ἰπῖ and δῆ,) as, after, when.

ἐπ-ιμι, with *dat.* to go to, to move on, to advance, to approach, to come into the mind.

ἐπ-ιμ-ίρχομαι, (*Gr.*) with *dat.* to go or rush in upon, to surprise.

ἑπῖτα, (ἰπὶ and ὕστα,) afterwards, thereupon.

ἐπ-ιμ-βαίνω, *f. -βήσομαι, p. -βίβηκα, (Gr.)* to make an assault upon, to attack, to insult or trample upon.

ἐπ-ι-δύω, (*Gr.*) to put on, over.

ἰπῖοις, (ἰπὶ and ἰπῖς, *p. m. of ἵπω*), is becoming, is fitting, is fair; the *pres. ἰπῖοις*, is not in use.

ἰπῖαστος, *ῖ, ῖ, (ἰπὶ and ἱεστός)* lovely, [ἱεῶν,] amiable.

ἐπ-ιριθῶ, *f. -ιρίσω, p. -ήρικα*, to support or prop upon.

ἐπ-ίρχομαι, *f. -ελεύσομαι, p. -ἤλυθα, Att. -ιλήλυθα, 2. a. -ἤλυθεν and -ἤλθεν, (Gr.)* to come to, to advance, to approach; ἰπὶ τι, to seek for, to wander through.

ἐπ-ιυθῶ, (ἰθύς,) to guide, to steer.

ἐπ-ιύχομαι, *f. -ιύχομαι, p. -ιουγαί*, to pray to.

ἐπ-ίχω, *f. ἰφίξω or ἰπῖσχω, p. ἰπῖσχηκα, 2. a. ἰπῖσχει*, to hold to; *ποτύλην ἰπῖσχει*, held a cup

* ἐπ-ακούω, to listen to, to obey.

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to him.

ἐπὶ, *Ion. and Hom. for ἐν.*

ἐπὶ, *with gen. before, in the presence of, at, in answer to the question where? in the time of, as ἐπὶ Ἀτῶν, under the government of Atys. With the dat. on account of, upon, over, among, for, after; ἐπὶ τέλει τοῦ βίου, toward the end of life; ἐπ' ὀφελείῃ, to the advantage of; ἐπὶ μισθῷ, for hire; ἐπ' ἐμοί, ἐφ' ἡμῖν ἐστί, it depends on me, on us; ἐπὶ ταῖς, after, besides all. With the acc. in reply to the question whither? to, towards, over, against, for; ἐπὶ σπονῇ, at a mark; ἐπὶ κεφαλῇ, heels over head; ἐπὶ πολῷ, and ἐπὶ πλῆτι, especially; ἐπὶ μικρῷ, ἐπ' ὀλίγον, a little; ἐπ' ἑκατόν, yearly; ἐπὶ τρεῖς ὥρας, three hours long; ἐπὶ τοῦτο, in this design. In composition, especially with verbs, it expresses 'addition,' 'increase,' 'reciprocal action,' 'repetition,' 'renewal.'*

ἐπι-βαίνω, *f. -βάσκει, p. -βίβω, 2. a. -ίβω, (Gr.) with the gen. to mount, to tread upon, to land upon.*

ἐπι-βάλλω, *f. ἄλω, p. -βίβω, 2. a. -έβω, (Gr.) to cast upon.*

ἐπιβάντης, *ου, ὅ, (ἐπι-βαίνω,) a passenger on shipboard.*

ἐπι-βόων, *ω, f. ἦον, p. -βεβόων, to call for help.*

ἐπι-βόσκω, *βίω, οὐδ. βοῦς,) to pasture; ἐπι-βόσκειμαι, to feed upon, devour, revel in.*

ἐπι-βουλεύω, *to conspire against, to deceive, to waylay.*

ἐπι-βουλῆ, *ης, ὅ, (ἐπὶ and βουλῆ,) an artifice, a machination, a waylaying.*

ἐπιβουλος, *ὅ, ὅ, (ἐπιβουλῆ,) insidious, artfully undermining.*

ἐπι-γίνομαι, *ω, f. ἔω, p. ἔω, with the dat. to deride, to treat with*

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scorn, to laugh at.

ἐπι-γινώσκω, *f. -γινώσκω, p. -ίγνωκα, 2. a. -ίγνω, (Gr.) to know, to recognise.*

ἐπι-γράφῃ, *ης, ὅ, (ἐπιγράφω,) a valuation, an inscription.*

ἐπι-γράφω, *f. ψω, p. φω, to write upon, to inscribe, to write a title, to describe, to comprehend.*

ἐπι-θαρύνω, *f. ὕω, to weep; act. to lament.*

ἐπι-δείκνυμι, *and δεικνύω, f. -δείξω, p. -δείδω, (Gr.) to show, to make a proud display of, to render, to submit the proof; ἐπιδείκνυμι, to give out, to perform.*

ἐπι-δέχομαι, *f. ἔωμαι, p. -δέδωκα, to assume, to admit, to receive.*

ἐπι-δημῶ, *ω, (ἐπιδημος, among the people, [ἐπὶ and δῆμος,]) to come as a stranger, to dwell, to be established in.*

ἐπι-δίδωμι, *f. -δώσω, p. -δίδωκα, 2. a. -ίδω, to give, to trust one's self, to surrender.*

ἐπι-διώκω, *f. ἔω, to pursue.*

ἐπι-δοξος, *ὅ, ὅ, (ἐπὶ and δόξα,) with the inf. one that excites the opinion that he will do something; ἐπιδοξος ὃν τόλμην, he seemed to intend to strike.*

ἐπιδοσος, *ως, ὅ, (ἐπιδιδωμι,) an increase, an addition, a contribution. ἐπιδοσμος, ου, ὅ, ὅ, (ἐπιδοσμήν,) exposed to assault.*

ἐπιεικία, *ας, ὅ, (ἐπιεικής,) mildness, meekness, equity, propriety or justice in action.*

ἐπιεικίλος, *ου, ὅ, ὅ, (ἐπὶ and εἰλος, like, εἶλω,) like, resembling.*

ἐπιεικής, *ως, ὅ, ὅ, (ἐπὶ and εἰκής, neut. part. of εἶνω, p. m. of εἶνω,) moderate, reasonable.*

ἐπιεικός, *(ἐπιεικής,) in a yielding manner, willingly.*

ἐπι-ζητέω, *ω, f. ἔω, p. -εζήτηκα, to seek out, to search for.*

ἐπιθῆμα, *ἄτος, τό, (ἐπιτίθημι,) a cover.*

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ἐπι-βάλλω, *f. ψω*, to press upon any thing.
 ἐπιθυμία, *ᾤ*, (ἐπί and θυμία,) to desire, to wish.
 ἐπιθυμία, *αι, ἡ*, (ἐπιθυμία,) desire, a longing, a wish, desire of money, avarice.
 ἐπι-καθ-ίζω, *f. ἴσω*, *p. -κινάβην*, to sit upon.
 ἐπι-κάλω, *ᾤ, f. ἴσω*, *p. -κίληκα*, to give a name, to name; -ίμαι, *οὔμαι*, to call to aid.
 ἐπι-καλύπτω, *f. ὑψω*, *p. ὄφα*, to cover, to conceal.
 ἐπι-κατα-βαίω, (*Gr.*) to descend upon.
 ἐπί-κειμαι, *f. -κίσομαι*, (*Gr.*) to lie upon or near by, to lound, to be placed up, to be upon.
 ἐπι-κίρτνμι, *ᾤ*, (κίρτνμι, wounding by sarcastic language, [*κίσε and τίμων*], *f. ἴσω*, *p. ηκα*, to jest at.
 ἐπι-κηνυμία, *αι, ἡ*, (ἐπι-κηνυμία,) a negotiation.
 ἐπι-κηνυύμαι, (κῆρυξ,) to send a herald to treat for peace or a truce.
 ἐπικίνδυνος, *ἰ, ἡ*, (ἐπί and κίνδυνος,) dangerous.
 ἐπι-κλάω, *ᾤ, f. ἄσω*, *p. ἄκα*, to move or touch the feelings.
 ἐπίκλησις, *εισι, ἡ*, (ἐπικαλίω) an epithet; ἐπίκλησιν καλεῖν, to call by a name, to give the name.
 ἐπι-κλύζω, *f. ὕσω*, *p. ὕκα*, to inundate, to overwhelm.
 ἐπι-κλυντος, *ἰ, ἡ*, (ἐπι-κλύζω,) inundated, moistened, washed.
 ἐπι-κλῶω, *f. ὠσω*, *p. ὠκα*, to spin, to allot, to destine by the Fates.
 ἐπι-κοσμίω, *ᾤ, f. ἴσω*, *p. ηκα*, to adorn.
 Ἐπίκουρος, *ου, ἰ*, Epicūrus, a famous philosopher at Athens, who taught that pleasure was the highest good.
 ἐπι-κροῖω, *ᾤ, f. ἴσω*, to make a noise to, to clap, to crack, to applaud.
 ἐπι-κρίνω, *ᾤ, f. ὠσω*, to decide, to

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settle.
 ἐπι-λαμβάνω, *f. -λήφωμαι*, *p. -είλω-φαι*, *2. α. -ιάβον*, (*Gr.*) to take in addition, to hold by, to lay hold of.
 ἐπι-λάμπω, *f. ψω*, to shine, to beam.
 ἐπι-λανθάνω, *f. -λήσω*, *p. -λίληθα*, *2. α. -ιλάθον*, to cause to forget, = ἐπιλανθάνομαι and ἐπιλάθομαι, to forget.
 ἐπι-λίγω, *f. ξω*, to add to what has been already said; ἐπι-λίγωμαι, to read over.
 ἐπι-λίπω, *f. ψω*, *p. φαι*, *2. α. -ιλή-πον*, to fail, to cease, to omit.
 ἐπι-λίπω, *αι, ἡ*, (ἐπι-λίπη,) care, diligence; ἐπι-λίπιαν ποιῆσαι and ἔχειν, to care for.
 ἐπι-μιλίωμαι, *οὔμαι*, (ἐπί and μίλο-μαι to take care of,) to take care of.
 ἐπι-μιλής, *ιος, ὁ, ἡ*, (*same*,) careful.
 ἐπι-μιλητής, *ου, ὁ*, (ἐπι-μιλῶμαι,) he that cares for, that takes care of, a guardian, superintendent, manager.
 ἐπι-μιλῶς, (ἐπι-μιλής,) carefully.
 ἐπι-μίφωμαι, *f. φωμαι*, to blame, to reproach with.
 Ἐπιμηθεύς, *ιος, ὁ*, Epimētheus, son of Japētus, brother of Promētheus, and father of Pyrrha.
 ἐπι-μηχανάομαι, *οὔμαι*, (μηχάνῃ, an expedient, with the dat. to plot or contrive against, to think of.
 ἐπι-μιξία, *αι, ἡ*, ἐπι-μίγνυμαι, to mix,) intercourse.
 ἐπι-νίμω, *f. ἐπι-νιῶ and ἐπι-νιήσω*, *p. ἐπι-νιήκα*, to divide.
 ἐπι-νύω, *f. ὑσω*, *p. -νύνουκα*, to nod to, to sink down, to incline.
 ἐπι-νίκιος, *ἰ, ἡ*, (ἐπί and νίκη, belong- ing to victory, a triumphal song.
 ἐπι-νολῶ, *ᾤ, f. ἴσω*, *p. -νιόνακα*, to hit upon, to devise, to think of, to resolve, to undertake.
 ἐπι-πέρω, *ἰ, ἡ*, (ἐπί and πέρω,) per- jured; ἐπι-πέρω ἐμῶν, to perjure

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one's self.

ἐπι-πέτω and -πέσω, *f. ἄσω, p. ἄκα*, to strew before, to strew upon.

ἐπίπτος, *ῑ, ῥ*, (ἐπί and πῖτον,) even. ἐπι-πίπτω, *f. ψω*, to send, to send forth.

ἐπι-πηδάω, *f. ἥσω, p. ηκα*, to spring upon.

ἐπιπλίω, *for ἐπὶ πλίον*, farther, more exactly, rather.

ἐπι-πλώω, *f. ὠσω*, to sail to.

ἐπι-πλήσσω, *f. -πλήξω, p. -πίσληχα*, (Gr.) to blame, to reproach, to objugate.

ἐπι-πνέω, *f. ὠσω*, (Gr.) to breathe upon, to blow upon.

ἐπίπνος, *ῑ, ῥ*, (ἐπί and πόνος,) laborious, weary.

ἐπισπίνω, (ἐπίσπινος,) wearisomely, laboriously.

ἐπι-σπράττω, *ῶ*, (ἐπί and σπράττω, a clasp,) *f. ἥσω*, to buckle, to make fast, to suspend the garment to the shoulder.

ἐπι-ρίω, *f. ὠρομαι, p. ῥήσω*, to stream to, to flow to.

ἐπι-ρίπτω, *f. ψω, p. ϑω*, to throw in, to throw upon.

ἐπι-ρίπναι, *αι, ῥ*, (ἐπιρίπναι,) a supply.

ἐπι-σιμω, *f. ὠσω, p. ὠκα*, to hold up in terror, to brandish in *terrorem*.

ἐπίσημος, *ῑ, ῥ*, (ἐπί and σῆμα,) distinguished, remarkable; *τὸ ἐπίσημον*, the standard.

ἐπίσημος, (ἐπί and ἴσος,) *for ἐπ' ἴσος*, (μείρας *underst.*) equally, in equal parts, just as if, *with the dat.*

ἐπι-σκέπτομαι, (σκεπώ, to cover,) *f. φέμαι, p. ἐπισκεπτομαι*, to contemplate, to consider, to visit.

ἐπι-σκιάζω, (σκέδ.) *f. ἄσω*, to overshadow, to obscure.

ἐπι-σπουδίζω, *ῶ, f. ἥσω, p. ηκα*, to inspect, to observe, to examine.

ἐπι-σπαρτίω, *ῶ*, (ἐπί and σπάρτω,) *f. ἥσω*, to throw into the shade.

ἐπι-σπῶνται, *f. ψω, p. ϑω*, to reply

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in ridicule.

ἐπιστη, *ηι, η, subjunct.* 2. *a. Ion.* of ἐπίστω.

ἐπι-συντάμμαι, (Gr.) *f. ἐπισυντάμμαι*, to know, to have a conception of, to understand.

ἐπισταμίνας, (ἐπιστάμινος, *part. of ἐπιστάμμαι*, to know,) skilfully.

ἐπιστάσις, *ως, ῥ*, (ἐπίσταναι,) a halt, an abiding, a stoppage, a standing still.

ἐπι-στυγίω, *ῶ*, (ἐπιστύνω,) *f. ἥσω, p. ηκα*, to be an overseer, to oversee, to guide, to direct.

ἐπιστάτης, *ου, ῥ*, (ἐπίσταναι,) an overseer, an inspector.

ἐπι-στέλλω, *f. ἑλῶ, p. ἐπιστέλλω*, to write letters, to give commission to any one.

ἐπι-στυνάζω, *f. ἄζω*, = ἐπι-στυνάζομαι, to sigh or groan upon.

ἐπιστήμη, *ηι, ῥ*, (ἐπίσταναι,) observation, close attention, knowledge.

ἐπιστολή, *ῆς, ῥ*, (ἐπιστέλλω,) a letter, an epistle.

ἐπι-στομίζω, (ἐπί and στόμα,) *f. ὠσω*, to stop the mouth, to bit, to curb, to tame, to muzzle.

ἐπι-στρέφω, *f. ψω, p. ϑω*, to turn round, to turn towards; -ομαι, to turn, to turn back.

ἐπι-σφάζω and -σφάττω, *f. ξω*, to slay, to kill.

ἐπι-σφιγγω, *f. ξω*, to draw tight the cords of an instrument.

ἐπι-σφραγίζω, (σφραγίς, a seal,) *f. ὠσω, -ομαι*, to seal, to imprint images, to empower.

ἐπι-σχω, 2. *a. ἐπισχων*, some meaning as ἐπι-σχω, (Gr.) to refrain.

ἐπι-σπαράσσω, *Att. -σπάρτω, f. ξω, p. χα*, to disturb, to disquiet.

ἐπι-τάσσω, *Att. -τάττω, f. ξω, p. χα*, to command.

ἐπι-τελίσω, *ῶ, f. ὠσω, p. -τετίλλω*, to complete, to furnish, to fulfil, to perform.

ἐπιτερεῖται, *ως, ῥ, ῥ*, (ἐπιτερεῖν, to

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please,) pleasing, grateful.
ἐπιτηδῆιος, *ία*, *ιον*, also *ἐπιτηδῆιος*, *ῖ*, *ή*, (*ἐπιτηδῆς*, sufficiently,) necessary, requisite; *ῖ* *ἐπιτηδῆιος*, an acquaintance, a friend; *τὰ ἐπιτηδῆια*, the necessities of life.
ἐπιτηδῆιμα, ἄτος, *τό*, (*ἐπιτηδῆιον*), a mode of life, means of living, an occupation.
ἐπιτηδῆναι, (*ἐπιτηδῆς*, sufficiently,) *φ*. *ίσω*, to employ one's self with, to pursue, to exercise, to exert, to practise.
ἐπιτηθεῖν, ὤ, *φ*. *ήσω*, to observe, to watch.
ἐπιτίθημι, *φ*. *-θέω*, *π*. *-τίθειναι*, 2. *α*. *-ίον*, to put on, to place upon, to set upon, to set before, to apply, to administer; *εὖλος ἐπισθῆναι τῇ ἀρχῇ*, to finish happily what is begun; *-μαι*, to attack.
ἐπιτιμάω, ὤ, *φ*. *ήσω*, *π*. *ηκα*, with the *dat.* to reproach, to censure, to rebuke.
ἐπίτιμος, *ῖ*, *ή*, (*ἐπί* and *τιμή*), honored, honorable.
ἐπιτοκοῦν, *ἐπὶ* *τὸ* *πολύ*, for the most part.
ἐπιτιρασθῆναι, (*ἐπιτερεῖν*), to be committed; *ἐπὶ*, it must be left or committed.
ἐπιτερεῖν, *φ*. *ψω*, *π*. *-τίτερεθαι*, to commit, to intrust, to command, to permit.
ἐπιτερεῖν, *φ*. *-θρίξω*, *π*. *-διδράμηναι*, 2. *α*. *-ιδράμηναι*, (*Gr.*) to run to, to attack of troops,) to invade.
ἐπιτερεῖν, *φ*. *ψω*, to destroy, to annihilate.
ἐπιτυγχάνω, *φ*. *-τύσσομαι*, 2. *α*. *-τιύχων*, (*Gr.*) to fall in with.
ἐπιφάνεια, *ας*, *ή*, *ἐπιφάνης*, the superficies, consideration, fame.
ἐπιφάνης, *ας*, *ή*, *ή*, *ἐπι-φαίνω*, to show upon,) distinguished, glorious, noble.
ἐπιφάνως, *ἐπιφανής*), illustriously, nobly, with pomp and display.

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ἐπι-φίω, *φ*. *-είω*, 2. *α*. *-ήγωμαι*, (*Gr.*) to bring forward; *-ομαι*, to advance, to sail forward.
ἐπι-φλίγω, *φ*. *ἴξω*, to burn.
ἐπι-φορέω, ὤ, another form of *ἐπιφέρω*, to bring to, to add.
ἐπι-φύμαι, *met.* to cling to, to attack.
ἐπι-φύω, *φ*. *ψω*, *π*. *-τίφθηκα*, 2. *α*. *-ίφω*, *act.* to cause to grow; *neut.* to grow to.
ἐπι-φωτίω, ὤ, *φ*. *ήσω*, *π*. *ηκα*, to call to, to call upon.
ἐπι-χυρίω, ὤ, (*ἐπί* and *χυρίε*), *φ*. *ήσω*, to lay hands on, to attack, to undertake.
ἐπι-χέω, *φ*. *ίσω*, (*Gr.*) to pour upon, to raise (a mound).
ἐπιχθόνιος, *ῖ*, *ή*, (*ἐπί* and *χθών*), mortal, living on earth.
ἐπι-χώρας, *ία*, *ιον*, (*ἐπί* and *χώρα*), native, peculiar to a country.
ἐπι-ψαύω, *φ*. *άσω*, with the *gen.* to touch.
ἐποίκιον, *ον*, *τό*, (*ἐπί* and *οἶκος*), a country-house; *ἐποίκια*, villages.
ἐπ-οίχημαι, *φ*. *-οιχέσσομαι*, *π*. *-όχημαι*, (*Gr.*) to ply, to go to work.
ἑπομαι, *φ*. *ἵφομαι*, (*Gr.*) to follow.
ἐπομβρία, *ας*, *ή*, (*ἐπομβρος*), rain, rainy weather.
ἐπομβρος, *ῖ*, *ή*, (*ἐπί* and *ὄμβρος*), rainy, inclined to rain.
ἐπ-όμνημι, *φ*. *-όμοσω*, *π*. *-όμομαι*, (*Gr.*) to swear to.
ἐπονιδίωτος, *ῖ*, *ή*, (*ἐπονιδίζω*, to revile,) blamable, disgraceful.
ἐπονιδίωτος, *ῖ*, *ή*, (*ἐπονιδίζω*, to revile,) blamable, disgraceful.
ἐπ-οσσύνω, (*δοτω*), *φ*. *ίσω*, *π*. *ηκα*, to survey.
ἑπος, *ας*, *τό*, (*ἑπών*), a word, a verse.
ἐπ-οτρύνω, (*δω*, *obs.* to push,) *φ*. *ύω*, *π*. *ώτροναι*, to urge.
ἑοψ, *ας*, *ή*, (*from its cry*), a hoopoo, a lapwing.
ἑπτά, seven.
ἑπτακαίδεκα, (*ἑπτά*, *καί*, and *δέκα*), seventeen.
ἑπτάζω, (*ἐπί* and *άών*), *φ*. *άσω*, *π*. *ηκα*,

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to brood upon.
ἰωνυμία, αἱ, ἡ, (*ἰωνόμιος*, poet. for *ἰωνύμιος*), an epithet.
ἰωνύμιος, ὁ, ἡ, (*ἰεῖ* and *διῶμα*, *Æol.* for *ἰονμα*), having a surname;
τὸ ἰωνύμιον, a surname, a name
 suiting the person who bears it.
ἰεμιστής, οὗ, ὁ, (*ἰεῖν*), a repast,) he
 who contributes a share to a festi-
 val.
Ἐρασιστράτος, ου, ὁ, Erasisträtus.
ἱεάσιμος, ὁ, ἡ, (*ἱεῖω*), lovely, amiable,
 dear, also fem. *ἱεαμίν*.
ἱεαστής, οὗ, ὁ, (*ἱεῖω*), a lover.
Ἐράτω, οὗς, ἡ, Erätö, one of the
 Muses.
ἱεῖω, ω, f. *ἔσω*, p. *ἔκα*, -ομαι, with
 gen. to love, to be enamoured of,
 to desire: *ἀδυνάτων ἱεῖν*, to seek
 what is impossible.
ἱεράζομαι, (*ἱερον*), f. *ἄσομαι*, p.
ἔλρασμαι, to effect, to do, to
 make, to cause, to occasion, to be
 employed, to labor upon.
ἱεραλίου, ου, τό, (*ἱεῖω*), an instru-
 ment, a tool.
Ἐργᾶνη, αἱ, ἡ, (*ἱεράζομαι*), an epi-
 thet of Minerva, as patroness of
 the mechanical arts, particularly
 weaving; the artist.
ἱεραμία, αἱ, ἡ, (*ἱεράζομαι*), labor,
 the act of handling, occupation,
 employment, working, the being
 wrought, work.
ἱεραστήριον, ου, τό, (*ἱεῖω*), a work-
 shop, an atelier; *τῆς μαντικῆς*, an
 oracle factory.
ἱεράτης, ου, ὁ, (*ἱεῖω*), a laborer.
ἱερον, ου, τό, *ἱερω*, οὐς. *ἱεῖω*, to do,
 work, occupation, an operation, a
 deed; *ἱερω*, in reality.
ἱερωδης, εὐς, ὁ, ἡ, (*ἱερον* and *ἱδος*),
 laborious, troublesome.
ἱεῖα, αἱ, ἡ, wool.
ἱεῖσινός, ἡ, ὄν, (*Ἐρεβος*, Erëbus),
 dark, obscure.
ἱερεῖον, εὐς, ὁ, ἡ, (*Ἐρεβος* and
ἱδος), dark.

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ἱερέζω, (*ἱεῖω*, to provoke,) f. *ἱεω*,
 to provoke.
ἱεῖω, f. *ἱεω*, p. *ἕκα*, to fasten to,
 to place to, to prop.
ἱεῖω, f. *ἱεω*, p. *ἕκα*, 2. α. *ἡρίσσω*,
 to overthrow, neut. only in 2. α.
ἡρίσσω and p. m. *ἡρίκα*, to fall
 down.
ἱεράμις, οὗ, ὁ, (*ἱεῖω*), an oar.
ἱερινάω, ᾧ, (*ἱεῖω*, *ἱεραμίς*), f. *ἕνω*, to
 investigate, to search, to seek.
Ἐριχθίνης ἱδος, ἡ, the salt spring in
 the temple of Neptune, in the
 Acropolis at Athens, which was
 feigned to have sprung out of the
 earth by a stroke of Neptune's
 trident.
ἱεῖω, (Gr.) Ion. fut. to *ἱεῖω*, for
ἱεῖω, I will say. See *ἱεῖω*.
ἱερμαῖος, αἰω, αῖον, poet. for *ἱερμος*,
 ὁ, ἡ, (*ἱεῖω*, waste land,) and *ἱερμος*,
 η, ου, waste, desert, deprived of,
 left; ἡ *ἱερμος*, a desert, a wilder-
 ness.
ἱερμάω, ᾧ, (*ἱερμος*), f. *ἄσω*, p. *ἕκα*,
 to make free from.
Ἐριάνθος, ου, ὁ, Erianthus.
ἱεῖω, f. *ἱεω*, p. *ἕκα*, to contend;
ἐνὶ περὶ τινος, with any one about
 any thing.
ἱερινός, οὗ, ὁ, a wild fig-tree.
ἱερινός, ὅς, ἡ, a fury; mostly in use
 in the plural, *Ἐρινίες*, the Furies,
 the goddesses of vengeance, to
 whom was committed the punish-
 ment of criminals, by excusing the
 tortures of conscience.
ἱερον, ου, τό, (dim. of *ἱερός*, or *ἱερός*,
 wool, wool.
ἱερί, ἱδος, ἡ, contention, strife, dis-
 cord, a quarrel; Eris, the goddess
 of strife.
ἱερίφος, ου, ὁ, a kid, a young goat.
Ἐριχθίνος, ου, ὁ, Erichthonius, a king
 of Athens.
ἱερως, εὐς, τό, (*ἱερω*, *ἱερω*), an en-
 closure, a fenced spot, a net.
Ἐρενύντι δρυμαί, the Hercynian wood,

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a large forest extending over a great part of ancient Germany.

ἑρμαρίζω, (*ἑρμα*, a support, *f. ἴσω*, to support, to ballast, to load.

Ἑρμῆς, *ὧς*, *ῖ*, Mercury, the son of Jupiter and Maia, herald of the gods, the god of eloquence, the inventor of the lyre and of the harp, the conductor of the souls of the departed to the lower world; also a Hermal statue, a statue of Mercury, consisting of a four-cornered block or stone, with a head of Mercury on it. Such images of Mercury were, especially at Athens, erected at the entrances of temples and private buildings.

ἑρμαι, *f. ἑρίσσομαι*, 2. *α. ἑρέμην*, (*Gr.*) to ask.

ἔρως, *ῖ*, desire; only used in the nom. and acc., the original form of *ἔρως*.

ἑρπύζω, *ἔρπω*, *f. ὕσω*, to creep.

ἔρρω, (allied with *ῖω* and with the Latin *ruo*, *f. ἔρρηω*, to go to ruin.

Ἐρυθία, *νη*, *ῖ*, Erythia, an island in the gulf of Cadiz, whence Hercules carried off Geryon's cattle.

ἑρυθρίαις, *ῶ*, (*ἑρυθρίς*,) *f. ἄσω*, to blush.

ἑρυθρίς, *ῖ*, *ὦν*, red; *ἑρυθρὰ θάλασσα*, the Red Sea.

ἑρύω, (*ἑρύω*, *f. ξω*, to restrain.

ἑρύμα, *ἄντος*, *τό*, (*ἑρύομαι*,) a defence, a fortification.

Ἑρμάνθιος, *ὧν*, Erymanthian, of or from Erymanthus, a mountain in Arcadia, in the woods of which Hercules slew a huge wild boar.

Ἐρυξ, *κας*, *ῖ*, Eryx, a city in Sicily, where there was a famous temple of Venus.

ἑρύομαι, by *Syncope*, *ἑρύμαι*, to protect; poetically *ἑρύομαι*.

ἑρύω, *f. ὕσω*, to draw, to pull, to retract, to draw off, from a spit.

ἑρχομαι, *f. κλύομαι*, *p. m. ἤλθω*, *Att. ἐλάθω*, 2. *α. ἤλθοι*, by *Syncope*, *ἤλθω*, (*Gr.*) to go, to come; *ῖς ἑρῶ ἐνί*, to engage in

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a contest with any one.

ἔξω, *Ion. ἔξω*, *ful. to εἰπεῖν*, *p.*

ἔξενα, to speak, to say, to tell;

pass. ful. εἰρήσομαι, *p. ἔξενα*.

ἑρδής, *ὧς*, *ῖ*, a heron.

ἔρως, *ἄντος*, *ῖ*, (*ἑράω*,) love; Eros,

Cupid, the personification of love.

ἑρωτάω, *ῶ*, (*ἔρω*, *ἑρμαι*,) *f. ἦσω*, *p. πω*, to ask.

ἑρώτημα, *ἄντος*, *τό*, (*ἑρωτάω*,) a question.

ἑρωτιδής, *ῖος*, *ῖ*, (*dim. of ἔρως*,) a young Love, a young Cupid.

ἑρωτικός, *ῖς*, *ὦν*, (*ἔρως*,) prone to love, amorous, enamoured.

ἔς, see *εἰς*.

ἔς τε, till; *ἔς τε ἐπὶ τὴν ἐκβολήν*, quite to its mouth, through its whole course.

ἔς-θάλλω, *Ion. for εἰςθάλλω*.

ἑρόμιον, *Dor. for ἑρόμιον*.

ἔς-διχομαι, *Ion. for εἰςδιχομαι*, *f.*

ἔρμαι, to receive, to admit.

ἑσθίω, *ῶ*, (*ἑσθίς*, *f. ἦσω*, to clothe.

ἑσθίς, *ἦντος*, *ῖς*, (*ἑσθίμι*, *ἑσθῆν*,) the clothing.

ἑσθίω, *poet. ἑσθῶ*, *f. ἔδομαι*, *p. ἔδοκα*, 2. *α. ἔφαγον*, (*Gr.*) to eat.

ἑσθλός, *ῖς*, *ὦν*, good, excellent, brave.

ἑσοπτερον, *ὧν*, *τό*, a mirror; *Ion. for ἑσοπτερον*, (*ῖς* and *ἔφομαι*,)

ἑσπέρα, *ας*, *ῖ*, evening; properly *fem. of ἑσπερος*, of the evening, *ἔρα* understood.

ἑσπείριος, *ῖα*, *ὧν*, (*ἑσπερος*, the evening,) belonging to evening, western, westwardly; *ῖ ἑσπείρια*, *ας*, the evening.

ἑστία, *ας*, *ῖς*, (probably *ἔχω*, *ἔχομαι*,) a hearth; *παρὰ τὴν ἑστίαν*, under the hearth.

ἑστίαω, *ῶ*, (*ἑστία*,) *f. ἔσω*, *p. ἐστίανα*, to entertain, to make a feast, to wait upon; *γάμους*, to give a nuptial feast; *-ἀκομαι*, *ῶμαι*, to eat, to banquet.

ἑρχατιά, *ῖς*, *ῖς*, (*ἑρχάσθαι*,) the extremity, any remote, uninhabited

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place, the wilder parts.
ἐχών, *η, ον*, (probably from *ἐχω*,
ἐχον, hanging upon, bordering
upon.) the last, the extreme, the
outermost.
ἔσω, within; *ἡ ἔσω θάλασσα*, the
Mediterranean Sea.
ἑταῖρα, *α, ἡ*, (*fem.* of *ἑταῖρος*), a
mistress, a courtesan.
ἑταιρία, *α, ἡ*, *ἑταῖρος*, a society.
ἑταῖρος, *ου, ὁ*, *ἑπ.* and *Ion.* *ἑταῖρος*,
(probably *ἑτης*, a relative, also
allied with *ἑταῖρος*), a friend, a com-
panion.
ἑτερος, *α, ον*, the other, the one, (of
two).
ἑτέρος, *ἑτερος*, differently.
ἐτήσιος, *ἰ, ἡ*, also *ἐτήσιος*, *α, Ion.* *η*,
ον, (*ἑτος*, yearly; *οἱ ἐτήσιοι ἄνθρωποι*,
and *οἱ ἐτήσιοι ἄνεμοι*, the Etesian
winds, refreshing northwinds, which
blow for forty days in the Ægean,
about the period of the dog-days.
ἐπ' ἑσόμενος, *η, ον*, a lengthened form
of *ἑσόμενος*, faithful, trustworthy.
ἔτι, as yet, besides, still, even now;
οὐκ ἔτι, no longer, no more; *ἔτι*
καὶ οὖν, even yet.
ἑτοιμος, *ἰ, ἡ*, (probably allied with
ἑσόμενος, ready, prepared.
ἑτοιμός, *ἑτοιμός*, promptly.
ἔτος, *ισ, τό*, the year; *κατ' ἔτος*,
yearly.
Ἑτρούσκοι, *ον, οἱ*, the Etrurians, a
people in Italy.
ἑυμέτος, *η, ον*, *ἑτός*, *ἑτιός*, actual, [*εἰμῆ*,
to be,] true, real.
εὖ, properly *neut.* of *εὖς*, well, prop-
erly, rightly; *εὖ φερεῖν*, to bear prop-
erly; *εὖ μάλα*, highly, extremely;
εὖ γὰρ, well done; *εὖ γὰρ ποιεῖς*, thou
dost well.
Εὐαγόρας, *ου, ὁ*, *Εὐαγ'ρας*, king of
Cyprus, distinguished for his vir-
tues.
εὐαῖ, *Hom.* 3d pers. sing. 2. a.
from *εὐάω*, instead of *εὐδ* or *εὐδι*,
it pleases; the later poets use the

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plural *εὐαδον*: the other persons
are not used.
εὐάμεστος, *ἰ, ἡ*, (*εὖ* and *ἀεμέζω*)
accommodating.
Εὐβοεύς, *ως, ὁ*, a Eubœan.
Εὐβοῖα, *α, ἡ*, Eubœa, a large island
of Greece in the Ægean Sea, now
Negropont.
εὐβοτός, *ἰ, ἡ*, *εὖ* and *βίβω*, to feed,)
rich in pasturage.
εὐγένεια, *α, ἡ*, *εὐγενής*, illustrious
descent, nobility, generosity, valor.
εὐγενής, *ἰος, ὁ, ἡ*, *εὖ* and *γίνος*,
noble, of noble descent.
εὐγνωμοσύνη, *ης, ἡ*, *εὐγνώμων*, ju-
stice, fairness, generosity.
εὐγνώμων, *ονος, ὁ, ἡ*, *εὖ* and *γνώμη*,
well disposed, reasonable.
εὐδαιμόνεια, *ω, (εὐδαιμων), f.* *ἥσω*, to
be happy.
εὐδαιμονία, *α, ἡ*, (same), prosperity,
happiness.
εὐδαιμονίζω, *same, f.* *ἔσω*, to bless,
to pronounce happy.
εὐδαιμόνως, *same*, happily.
εὐδαιμων, *ονος, ὁ, ἡ*, *εὖ* and *δαίμων*,
happy, fertile.
εὐδιήδρος, *ἰ, ἡ*, (*εὖ* and *διήδρον*), rich
in trees.
εὐδηλος, *ἰ, ἡ*, (*εὖ* and *δῆλος*), manifest.
εὐδία, *α, ἡ*, *εὖ* and *Ζεὺς*, *Διός*, *gen.*
of *Διός*, *obs.*) serenity of the hea-
vens, fair weather, a calm of the
sea, rest, tranquillity.
εὐδοκίμω, *ω, (εὐδοκίμος), f.* *ἥσω*, *p.*
ηκα, to find approbation, to gain
applause, to be renowned, to be
distinguished.
εὐδοκίμος, *ἰ, ἡ*, (*εὖ* and *δοκίμος*, ac-
ceptable, [*δοξαίμαι*]) renowned, fa-
mous, respectable.
εὐδομος, *Dor.* for *εὐδομεν*.
εὐδω, *ω, αὖω, ιαυω*, to sleep,) *f.*
εὐδήσω, *p.* *κα, 2. a.* *ηδον*, *Ion.*
or poet. without the aug. *εὐδον*, to
sleep.
εὐίμων, *ονος, ὁ, ἡ*, (*εὖ* and *ἱμα*),
well dressed, fair-robed.

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εὐέλαιος, ἰ, ἡ, (*εὐ* and *ελαία*), rich in olive trees and oil.
εὐελπίς, ἰ, ἡ, (*εὐ* and *ἐλπίς*), hopeful, one who indulges in good hopes.
εὐεργασία, ας, ἡ, (*εὐεργής*, well done, [*εὐ* and *ἔργον*],) the doing of good, beneficence.
εὐεργάτω, ᾧ, (*εὐεργίτης*), *f. ἦσα, p. ηκα*, to benefit, to do good to.
εὐεργάτημα, ἄτος, τό, (*εὐεργάτω*), a benefit.
εὐεργίτης, ου, ἰ, (*εὐ* and *ἔργον*), a benefactor.
εὐεργής, ἰος, ἰ, ἡ, (*εὐ* and *ἔργος*, a shoot, blooming, flourishing, well fed.
εὐεργιστία, ας, ἡ, (*εὐ* and *ἔργος*), a fortunate or fruitful year, a rich harvest.
εὐζώνος, ου, ἰ, ἡ, (*εὐ* and *ζώνη*), fair-girdled.
εὐήθης, ἰος, ἰ, ἡ, (*εὐ* and *ἡθος*), simple, foolish.
εὐήμερις, ᾧ, (*εὐήμερος*, successful, [*εὐ* and *ἡμέρα*],) *f. ἦσα*, to have a happy, a glorious day, to gain applause, to be celebrated.
Εὐήρης, ἰος, ἰ, ἡ, *Evēres*, the father of Tiresias.
εὐώλης, ἰ, ἡ, (*εὐ* and *θάλλω*, *θάλλος*, a branch, blooming luxuriantly, verdant, flourishing.
εὐαγρός, ἰος, ἰ, ἡ, (*εὐ* and *δάσος*), bold.
εὐθεία, ας, ἡ, (*properly fem. of εὐθείς*), a strait line; *ἐπ' εὐθείας*, straight forward.
εὐθέτως, ᾧ, (*εὐθέτος*), *f. ἦσα*, to put in order.
εὐθέτος, ἰ, ἡ, (*εὐ* and *τίθημι*), suitable, well adapted.
εὐθίως, (*εὐθίος*), suitably.
εὐθύς, (*εὐθύς*), immediately, instantly, quickly.
εὐθνή, ας, ἡ, (*εὐθνής*, flourishing, [*εὐ* and *τιθῆναι*],) fertility, abundance.
εὐθύμαι, ἰ, ἡ, (*εὐ* and *θυμῆς*), well disposed, hearty, cheerful, stead-

ETM

fast.

εὐθιμῶς, (*εὐθυμῶς*), cheerfully, willingly, with a serene or tranquil mind.
εὐθύνα, ας, and *εὐθύνη*, ας, ἡ, (*εὐθύνα*, to direct, *most used in the plural*, a research, an investigation.
εὐθύς, *εὐα, ὅ*, straight, in a right line, *εὐθύς* and *εὐθύ*, adverbially, straight forward, immediately, directly.
εὐκαιρῶς, ἰ, ἡ, (*εὐ* and *καιρός*), seasonable, suitable, well placed; *εὐκαιρότατα*, most favorably; *εὐκαιρῶς*, seasonably.
εὐκαμπής, ἰος, ἰ, ἡ, (*εὐ* and *κάμπτω*, beautifully curved, bent.
εὐκαρπία, ας, ἡ, (*εὐκαρπία*, to be fruitful, [*εὐκαρπῶς*],) fruitfulness.
εὐκαρπῶς, ἰ, ἡ, (*εὐ* and *καρπός*), fruitful.
εὐκίνησις, ας, ἡ, (*εὐκίνητος*), ease, agility.
εὐκίνητος, ἰ, ἡ, (*εὐ* and *κίνησις*), easily moved, movable.
εὐκλής, ἰος, ἰ, ἡ, (*εὐ* and *κλῆς*), honorable, glorious, celebrated, renowned.
εὐκλεια, ας, ἡ, (*εὐκλής*), renown, glory, celebrity.
Εὐκλείδης, ου, ἰ, *Euclid*, a native of Megara, and founder of the Megaric or Eristic sect.
εὐκολός, ἰ, ἡ, (*εὐ* and *κόλος*, food,) not difficult as to food, easy, convenient; *εὐκολώτερον*, adverbially, more easily, more quickly.
εὐκρασία, ας, ἡ, *εὐκρατος*, well mixed or tempered, [*εὐ* and *κράνωμι*], purity of the air, goodness of the climate.
εὐκτιμῶς, ας, ἡ, (*εὐ* and *κτιμῶς*, *κτιζω*), well built.
εὐλαβίαμαι, εὐμαι, (*εὐλαβής*, cautious, [*εὐ* and *λαβίην*],) *f. ἦσομαι, p. ημαι*, to beware of, to shun.
εὐλά, ἡς, ἡ, (*εὐλα*, *εὐλάω*, to roll, *from its motion*), a worm.
εὐμεγέθης, ἰος, ἰ, ἡ, (*εὐ* and *μέγας*),

ETM

great, respectable.
ἐμμήκης, *ιος*, *ῆ*, *ῆ*, (*εἰ* and *μήκης*),
 long, tall.
ἐμμηλῆς, *ων*, *ῆ*, (*εἰ* and *μηλία*, the
 ash tree,) one who has a good
 ashen spear, or rather is armed
 with and expert in the use of an
 ashen-handled spear.
ἐμορφία, *ας*, *ῆ*, (*εὐμορφος*, beautiful,
 [*εἰ* and *μορφή*],) symmetry, ele-
 gance of form, beauty.
ἐνοικιῶντι, *οντα*, *ων*, (*εἰ* and *νοικῶν*),
 to lie well, to be situated well,
 agreeable to live in, (*of houses and*
places,) as if part. of an obs. verb.
ἐνὴ, *ῆς*, *ῆ*, (*allied with ἐνδω*), a
 couch, a bed.
ἐννητες, *ων*, *ῆ*, *ῆ*, (*εἰ* and *νῆω*, to
 spin,) well woven.
ἐνομα, *ας*, *ῆ*, (*ἐννοος*), favorable feel-
 ing, kindness, good will, love.
ἐνομία, *ας*, *ῆ*, (*ἐννομος*), having good
 laws, [*εἰ* and *νόμος*,] 1. a good
 or wise political institution. 2.
Eunomia, name of one of the
 Hours.
ἐνους, and *ἐνους*, *ῆ*, *ῆ*, (*εἰ* and *νός*,
νῶς), attached in friendship, friend-
 ly, well disposed; *τὸ ἐνουν*, a good
 disposition.
ἐξῆνος, *ῆ*, *ῆ*, *Ion.* *ἐξῆνος*, (*εἰ* and
ξῆνος), kind to strangers, hospit-
 able; *Εξῆνος πόντος*, the Euxine
 sea. It was originally denomi-
 nated "Ἀξῆνος, inhospitable, from
 the barbarity of the inhabitants on
 its coasts; this appellation was
 changed to *Εξῆνος* when Grecian
 colonies had settled on these same
 coasts, and had introduced the
 usages of civilized life.
ἐξίσκος, *ων*, *ῆ*, *ῆ*, (*εἰ* and *ξίω*,
 to scrape), well polished.
ἐδαιος, *ῆ*, *ῆ*, (*εἰ* and *δαίος*), producing
 good wine.
ἐδοσμος, *ῆ*, *ῆ*, (*εἰ* and *δομή*), odorous,
 sweet-smelling, fragrant.
ἐδωκῆς, *ιος*, *ῆ*, *ῆ*, (*εἰ* and *διδωμαι*),

EYP

obedient.
εὐπαυῆς, (*εὐπαυῆς*), obediently.
εὐπαιλος, *ων*, *ῆ*, *ῆ*, (*εἰ* and *πῖλος*),
 well clad.
εὐπηκτος, *ων*, *ῆ*, (*εἰ* and *πῆγνυμι*),
 well joined, firm, well built.
εὐπλόαμος, *ῆ*, *ῆ*, (*εἰ* and *πλόαμος*),
 fair-haired.
εὐποία, *ῶ*, (*εἰ* and *ποίω*), *f.* *ἔσω*, *p.*
ἔπα, to do well.
Εὐπόλις, *ῆ*, *Eupolis*, a comic poet of
 Athens, nearly of the same age
 with Aristophanes.
εὐπορία, *ῶ*, (*εὐπορος*), *f.* *ἔσω*, *p.* *ἔπα*,
-ισμαι, *ῶμαι*, with *gen.* to abound,
 to be wealthy.
εὐπορία, *ας*, *ῆ*, (*εὐπορος*), abundance,
 riches.
εὐπορος, *ῆ*, *ῆ*, (*εἰ* and *πόρος*), easily
 passed, possessing convenience or
 facility for doing a thing, having
 power or ability for any thing,
 wealthy; *εὐπόρος*, abundantly, with
 plentiful supplies, of provisions, &c.
εὐπορμία, *ας*, *ῆ*, (*εὐπορμος*), lucky,
 [*εἰ* and *πόρμος*,] felicity.
εὐπραγία, *ας*, *ῆ*, *εὐπράγης*, lucky,
 [*εἰ* and *πράσσω*,] good fortune,
 success.
εὐπρίκεια, *ας*, *ῆ*, (*εὐπρίκῆς*), deco-
 rum, propriety, beauty, a specious
 appearance or pretext.
εὐπρίκῆς, *ιος*, *ῆ*, *ῆ*, (*εἰ* and *πρίσκω*),
 becoming, adorned, decorous, beau-
 tiful.
εὐπτερος, *ῆ*, *ῆ*, (*εἰ* and *πτερόν*), well
 winged, fleet.
εὐρεσις, *ιος*, *ῆ*, (*εὐρίσκω*), a discovery,
 an invention.
εὐρετής, *εὐ*, *ῆ*, (*same*), an inventor.
εὐρημα, *ᾶτος*, *τό*, (*same*), an inven-
 tion.
Εὐριπίδης, *ων*, *ῆ*, Euripides, a famous
 Greek tragic poet at Athens, a
 contemporary and rival of Soc-
 rates.
Εὐρίπτος, *ων*, *ῆ*, (*probably εἰ* and *ῖπτος*,
ῖσιζω), Eur. pus, a narrow strait

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dividing Euboea from the main land of Greece; a canal or fosse surrounding something.

εὐρίσκω, *f. εὐρήσω*, *p. εὐρησα*, 2. *α. εὑρο*, (*Gr.*) to find, to invent.

Εὐρυβιάδης, *ου, ἰ*, Eurybiades, a Spartan general of the Grecian fleet at the battles of Artemisium and Salamis against Xerxes.

Εὐρυδικη, *ης, ἡ*, Eurydice, the wife of Orpheus.

εὐρhythmos, *ἰ, ἡ*, (*εὐ and rhythmos*), rhythmic, measured, harmonious, proper.

Εὐρυμῆδων, *οντος, ὁ*, Erymædon, a river in Pamphylia, in Asia Minor.

εὐρύς, *ῖα, ὕ*, broad.

Εὐρυσθέης, *ιος, ἡ*, Eurystheus, king of Argos and Mycenæ.

εὐρύστομος, *ἰ, ἡ*, (*εὐρύς and στόμα*), with wide mouth or opening.

Εὐρύτος, *ου, ὁ*, Eurýtus, son of Mercury, and one of the Argonauts.

εὐρύχωρής, *ῖος, ὁ, ἡ*, (*εὐρύς and χωρία*), comprehensive, spacious.

Εὐρώπη, *ης, ἡ*, 1. Europe. 2. Europa, the daughter of Agænor, king of Phœnicia, who was carried off by Jupiter, who had taken the form of a bull.

Εὐρώτας, *α, ὁ*, Eurôtas, a river of the Peloponnæus, which rose in Arcadia, flowed south through Laconia, passing by Lacedæmon, and emptied into the Laconic gulf.

εὐρωτιάω, *ω, εὐρώς*, (*mould*), *f. αἶσω*, to become mouldy.

εὖς, *ἰ, gen. properly ἱός*, *Ion. ἱῆς*, *acc. εὔ*, *gen. pl. neut. ἰών*, except in this last case always *masc.* good, noble, brave; *gen. pl. neut. thus δώτηες ἰών*, the bestowers of all good.

εὐαρεπής, *ἰ, ἡ*, (*εὐ and ἀρεξ*), fleshy.

εὐελέα, *ας, ἡ*, (*εὐελεός*), the fear of God, piety.

εὐελεής, *ῖος, ὁ, ἡ*, (*εὐ and εἰλω*), pious.

εὐσειστος, *ἰ, ἡ*, (*εὐ and σείω*), easily shaken, subject to earthquakes.

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εῖσημος, *ἰ, ἡ*, (*εὐ and ὤμη*), well marked, easily recognised.

εὐστάθεια, *ας, ἡ*, (*εὐστάθης*, steady, [*εὐ and ἵστημι*],) firmness, constancy.

εὐσταχία, *ας, ἡ*, (*εὐσταχες*, hitting surely the mark, [*εὐ and στόχος*, a mark,]) skill, discretion.

εὐστόχως, (*same*), skilfully, aptly.

εὔτε, *for ὅτε*, when.

εὐτυχος, *ἰ, ἡ*, (*εὐ and τίκω*), fruitful, having fortunate children.

εὐτελία, *ας, ἡ*, (*εὐτελής*, frugality, simplicity in the mode of life.

εὐτελής, *ῖος, ὁ, ἡ*, (*εὐ and τίλος*), frugal, poor, cheap.

Εὐτέρπη, *ης, ἡ*, Euterpe, the name of one of the Muses.

εὐτίλαστος, *ἰ, ἡ*, (*εὐ and τίλασσις*), easy to tame.

εὐτομία, *ας, ἡ*, (*εὐτομος*, to be strong, [*εὐτομος*],) effort, strength, exertion.

εὐτονος, *ἰ, ἡ*, (*εὐ and τόμος*, force, [*τείνω*],) strong.

εὐτόνος, (*εὐτόνος*), powerfully, energetically.

εὐτύχῳ, *ω, (εὐτυχής.) f. ἦσω, p. ἤσα*, to be fortunate, to succeed.

εὐτύχημα, *ατος, τό, (εὐτυχία)*, success, good luck, an instance of success or good fortune, a fortunate occurrence.

εὐτυχής, *ῖος, ὁ, ἡ*, (*εὐ and τυχεῖν*), fortunate, successful.

εὐτυχία, *ας, ἡ*, (*εὐτυχής*), prosperity, good fortune, happiness, a prosperous event.

εὐτυχῶς, (*same*), happily, fortunately.

εὐδῶρε, *ἰ, ἡ*, (*εὐ and ὀδωρ*), well watered.

εὐφής, *ῖος, ὁ, ἡ*, (*εὐ and ὑφαίνω*), well woven. [*ὑ*]

εὐφημία, *ω, (εὐφημος, auspicious, [εὐ and φήμι],) f. ἦσω*, to use words of good omen; *imper. 2. pers. sing. εὐφάμην*, 2. *pers. pl. εὐφάμει*, say not so, God forbid, bona

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verba quæso.

εὐφροσύνη, ας, ἡ, (εὐφροσύνη,) fruitfulness.

εὐφροσύνη, ἡ, (εὐ and φροσύνη,) fruitful.

Εὐφράτης, ου, ὁ, the Euphrates, a river in Asia.

εὐφρόνης, ιος, ὁ, ἡ, (εὐ and φροσύνη,) fertile.

εὐφυΐα, ας, ἡ, (εὐφροσύνη,) a good disposition, good natural abilities or endowments.

εὐφύλακτος, ὁ, ἡ, (εὐ and φυλάττω,) well guarded.

εὐφροῦς, (εὐφροσύνη,) good, conveniently, kindly, favorably.

εὐφροσύνη, ἡ, (εὐ and φροσύνη,) having a good voice, euphony.

εὐχεται, ὤμαι, poet. for εὐχόμεναι.
εὐχιστομένη, poet. pr. opt. for εὐχιστομένη.

εὐχή, ἡς, ἡ, (εὐχόμεναι,) a vow, a prayer.

εὐχόμεναι, (εὐχου, obs. to long for,) f. ζομαι, p. πύγμαι, 2. a. πύχουμαι, to wish, to pray, to glory, to boast.

εὐχρηστία, ας, ἡ, (εὐχρηστος, useful, [εὐ and χράσμαι,]) advantage, service, profit.

εὐχολή, ἡς, ἡ, (εὐχόμεναι,) a vow, a prayer, joy, a boast.

εὐωδής, ὁ, ἡ, (εὐ and ὀδωδαι, p. m. of ὀδω, to smell,) fragrant, odoriferous.

εὐωδία, ας, ἡ, (εὐωδής,) fragrance.

εὐωπία, ἰδος, ἡ, (εὐ and ὀψ,) fair-eyed, looking fair.

εὐωχία, ὤ, (εὐ and ὀχνη, food, [εὐχου,]) f. ἔσσω, to satiate; εὐωχίσσμαι, ὀν-μαι, to satiate one's-self, to feast.

εὐωχία, ας, ἡ, (εὐωχίω,) a feast.

ἐπαπρύς, ἰδος, ἡ, (ἐπάσσω, to bind to or fasten to, [ἐπί and πρην,]) a sort of military cloak, sagum.

ἐπὶ ἑξῆς, (ἐπί and ἑξῆς, in order, next, farther; τὰ ἐπὶ ἑξῆς, farther.

ἐπι-ἰσσω, f. ἐπι-ἰσσω, 2. a. ἐπισίσσω, to follow after, to follow closely; ἐπισσομαι, f. ἐπισσομαι, to follow, to obey.

ΕΞΙ

ἐπιτομή, ἡς, ἡ, (ἐπι-ἰσσω, to send to,) the command.

ἐφηβοί, ὁ, ἡ, (ἐπί and ἡβη,) having attained the age of puberty, viz. at Athens, at eighteen years old for boys, and thirteen for girls; mostly, οἱ ἐφηβοί, young men, youths.

ἐφήμερος, ὁ, ἡ, (ἐπί and ἡμέρα,) ephemeral, lasting a day.

ἐφήμερον, ου, τό, (ἐφήμερος,) an insect, the Ephemeron, whose existence is comprised within a few hours.

ἐφικτός, ὁ, ἡ, (ἐπι-ἰσσομαι, to attain,) attainable.

ἐπιστάς, ὁ, ἡ, (ἐπί and ἵστας,) sitting on a horse, on horseback.

ἐπι-ἰσσομαι, (Gr. in πρην,) to fly to, to fly down upon.

ἐπι-ἰσσω, f. ἐπισίσσω, p. ἐπισίσσω, 2. a. ἐπισίσσω, to add to, to ascend, to place over; ἐπισίσσω, I stepped up to, stood by, assisted.

ἐφίδιος, ὁ, ἡ, (ἐπί and ἰδός,) requisite to a journey; τὰ ἐφίδια στρατηγίας, the perquisites of command.

ἐφώρα, ὤ, f. ἐφωμαι, p. -ἰώρεκα, to look down upon.

ἐφωράω, ὤ, f. ἔσσω, p. ἀπα-ἰώρεκα, ὤμαι, to make an onset upon.

ἐφορος, ου, ὁ, (ἐφώραω,) 1. an inspector, an overseer. 2. an Ephorus. The Ephori were powerful magistrates at Sparta, five in number, who held the balance between the two kings and the Senate.

ἐφ' ὑβρίζω, f. ἔσσω, to insult.

ἐφ' ὑψί, (ἐπί and ὑψί, above, [ὑψί,]) above.

ἐχθρα, ας, ἡ, enmity, hostility; properly, fem. of ἐχθρός.

ἐχθρός, ὁ, ὅς, (ἐχθος, hatred,) hostile; ὁ ἐχθρός, an enemy.

ἐχιδνα, ας, ἡ, 1. a viper. 2. Echidna, a celebrated monster, sprung from the union of Chrys or with Callirhoë, the daughter of Oceanus. She is represented as a

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beautiful woman in the upper parts of the body, but as a serpent below the waist.

Ἐχινάδης, *ων, αἱ*, Echinādes, five small islands in the Ionian sea, lying opposite the mouth of the Achelōūs.

ἔχινος, *ου, ὁ*, a hedge-hog, an urchin.

Ἐχίων, *ωνος, ὁ*, Echion, the father of Pentheus and husband of Agave. He was one of the men sprung from the dragon's teeth sown by Cadmus, who helped him to build Thebes.

ἔχω, *φ. ἔξω and εἶχω, π. ἔρχομαι*, 2. a. ἔχων, to have. *With inf.* to know, to be able. *With an adverb*, to be in a certain state; *εὖ or ὀρθῶς ἔχει*, it is well; *συμμόνως ἔχει*, it agrees or harmonizes; *ἡδίας ἔχων πρὸς τι*, to be kindly disposed to a thing; *ἀπερονήτως ἔχων τινός*, to be indifferent to a thing. *With ὡς and a genitive*, see *ὡς*; *ἔχισθαί τινος*, to hold fast to any person or thing, to border upon, to be conversant with. *The participle ἔχων may sometimes be expressed by the preposition with.*

ἔωθεν, (*ἔως*, from the dawn, early in the morning.

ἑωθινός, *ἂ, ἑν*, (same,) matutinal, matin; *ἐξ ἑωθινού*, from the dawn of day.

ἔως, *ω, ἡ*, (allied with *φάος, φῶς*,) the dawn, the morning, the east.

ἕως, till, as far as, as long as, whilst.

Z

ζᾶω, *ᾤ*, (allied with *ζῆω*.) *φ. ζῆω and ζῆομαι, π. ζῆμαι*, (Gr.) to breathe, to live; *αἱ ζῶντες*, the living.

ζῆα, *ας, ἡ*, spelt, (a kind of wheat).

ζεύγνυμι, *φ. ζεύξω*, (as from *ζεύγω, οὐα*.) *π. ζεύγμαι*, (Gr.) to yoke, to

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harness to, to join, to unite; *ἐν Ἑλλάδι πόντον*, to build a bridge across the Hellespont.

ζεύγος, *ος, τό*, (ζεύγνυμι,) a yoke, a span, a team.

Ζεύς, *ἰδως, ὁ*, Zeus, a celebrated painter born at Heraclēa. He flourished about 468 B. C.

Ζεύς, *ἡ, γεν. Διός and Ζηνός*, Jupiter, son of Saturn, brother of Neptune and Pluto, and chief god among the Greeks and Romans.

Ζεφύρος, *ου, ὁ*, (ζέφος, darkness, the west,) Zephyr, generally the west wind.

ζῆω, (allied with *ζᾶω*.) *φ. ζῆω, π. ζῆμαι*, to boil.

ζηλοῦσθαι, *ᾤ*, (ζηλόσθους,) *φ. ἴσθω*, to be jealous.

ζηλόσθους, *ἡ, ἡ*, (ζηλός, zeal, emulation, and *τύπω*, jealous, or emulous of one.

ζηλῶ, *ᾤ*, (ζηλός, zeal, emulation,) *φ. ἴσθω, π. οὐα*, to imitate, to emulate, to pursue a thing, to admire.

ζημία, *ας, ἡ*, loss, detriment, punishment.

ζημίω, *ᾤ*, (ζημία,) *φ. ἴσθω, π. οὐα*, to chastise, to punish, to fine.

Ζήνων, *ωνος, ὁ*, Zeno, the founder of the sect of the Stoics, born at Citium, in the island of Cyprus.

ζητέω, *ᾤ, φ. ἴσθω, π. ἐξήτηκα*, to seek, to ask.

Ζήτης, *ων, ὁ*, Zetes, a son of Borēas, and brother of Calais.

ζήτης, *ως, ἡ*, (ζητέω,) a seeking, an asking.

ζεφείος, *ἂ, ἑν*, (ζέφος, darkness,) dark.

ζυγός, *ος, ὁ*, (ζεύγνυμι,) a yoke.

ζυγίω, *ᾤ*, (ζυγόν, a yoke,) *φ. ἴσθω*, to yoke.

ζωγράφιω, *ᾤ*, (ζῶω and *γράφω*.) *φ. ἴσθω*, to draw or paint, properly, the figures of men or animals from the life.

ζώδιον, *ον, τό*, (dim. of *ζῶω*,) a small animal.

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ζῶν, Ion. and Poet. for ζῷ.

ζῷ, ὄν, ἡ, (Ep. and Ion. ζῶν, for ζῷ, life.

ζωογονία, ὤ, (ζωογόνος, producing living animals, [ζῷός and γίνος,]) f. ἔστω, p. ἐζωογόνισσα, to bring forth living animals, to bear, to nourish or support alive; τὰ ζωογονήσασα, born living.

ζωογονία, ας, ἡ, (ζωογονία,) the generation of living animals.

ζῶν, ου, τό, (ζῷός,) a living, animated thing, an animal.

ζῷός, ἡ, ὄν, ζῶν, Ep. and Ion. for ζῷ, living.

ζώμα, ἄντος, τό, and ζωστής, ἥρος, ἡ, (ζώνημα,) the girdle.

Η.

ἢ, or; (after the comparative) than; ἢ . . . ἢ, either . . . or; after an interrogative sentence, whether, an, Lat.

ἦ, for ὥς, as, because.

ἦ, 1. truly, certainly. 2. used like num in Latin in a question.

ἥ, dat. sing. fem. of ἡ, ἡ, ἡ, it is also used adverbially, in which way, whereby, where.

ἦ, for ἔφη, he said.

ἡῶν, ὤ, ἡῶν, f. ἥσω, p. ἥσω, to be young, to possess the full strength and vigor of a man.

ἡῶν, ης, ἡ, puberty, virility, mostly youth, and youthful vigor; also Hebe, the goddess of youth.

ἡγεμονία, ας, ἡ, (ἡγεμονίω, to lead, [ἡγίωμα,]) the command, the lead in the government of Greece, the Hegemony.

ἡγούμενος, ὄνος, ἡ, (ἡγίωμα,) a leader, a conductor, the pilot, a fish so called.

ἡγίωμα, οὔμαι, (ἡγω,) f. ἥσωμαι, p. ἥσωμαι, to lead, to fill the first place, to regard as, to believe, to think.

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Ἡγήμων, ὄνος, ἡ, Hegemon.

Ἡγσίλαος, ου, ἡ, Hegesilaus.

ἡγίτης, ἥρος, ἡ, (ἡγίωμα,) a leader, a guide.

ἡδὲ, and.

ἡδίως, (ἡδύς,) willingly, pleasantly.

ἡδῆ, now, at last.

ἡδιστα, most pleasantly, most agreeably, in the most agreeable manner; superl. from ἡδίως.

ἡδομαι, (allied with ἡδύς, ἀνδάνω, ἄδω, ἄω, to satiate,) f. ἡσομαι, p. ἡσωμαι, with the dative, to take pleasure in, to rejoice; ἡδοναι σιτούμεναι, they eat with pleasure.

ἡδονή, ἡς, ἡ, (ἡδός, pleasure, [ἡδομαι,]) sensual pleasure of any kind, pleasure.

ἡδύς, ἑῶν, ὅ, (allied with ἡδομαι,) sweet, agreeable, pleasant, dear; comp. ἡδιον, super. ἡδιστος and ἡδύστιος, ἡδύτατος. ἡδιστοι, adverbially, most sweetly, most delightfully.

ἡδύφωνος, ἡ, ἡ, (ἡδύς and φωνή,) sweet-toned, musical.

Ἡδωνοί, ὤν, οἱ, the Edonians, a tribe in Thrace, inhabiting near the river Strymon.

ἡέ, poet. for ἡ.

ἡέριος, ἑῶν, ἑῶν, Ion. and Hom. for ἡέριος, ἡέριος, ἡέριος, dark, cloudy.

Ἡέριον, ὄνος, ἡ, Eetion, the father of Andromache, and king of Thebes.

ἡή, ἥρος, ἡ, ἡ, poet. for ἡή.

ἡῆς, ἑῶν, τό, Ion. for ἡῆς, a manner, a custom, a way of acting, behaviour, the character, an abode, the air and countenance, or physiognomy, as indicative of character.

ἡῆν, ὄνος, ἡ, 1. a bank. 2. Eion, a city in Thrace.

ἡῆα, to be considered as the positive, whence ἡῆσεν, ἡῆστος, gently.

ἡῆστος, ἡ, or, super. to ἡῆσεν, the most feeble; ἡῆστος, least of all,

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Ittle, by no means ; *ὀχ' ἥκοντα*, especially, particularly.

ἦκα, *f.* ἦξω, to come, in the pres. I have arrived.

ἡλαπᾶτη, *ης, ἡ*, (*allied with ἡλέσσω*, to wander up and down, a spindle.

Ἥλεια, *ας, ἡ*, Elis, a region in the western part of Peloponnēsus.

Ἠλεύς, *ων, οἱ*, the Elēans.

Ἠλέκτρα, *ας, ἡ*, Electra, a daughter of Agamemnon, king of Argos, whose history forms the subject of one of the tragedies of Sophocles, called from her "Electra."

ἡλεκτρον, *ου, τό*, (*from its color, ἡλίπτωρ*, the sun, [*ἥλιος*],) amber.

ἡλικία, *ας, ἡ*, ἡλιξ, full grown, age, maturity ; *ὁ ἐν τῇ ἡλικίᾳ ὢν*, one who has attained the age of manhood.

ἡλικιώτης, *τιδός, ἡ*, (*ἡλικία*), a playmate.

ἡλκος, *η, ου*, (*ἡλξ*, full grown, what a, what sort, how long, how bad, how large.

ἥλιος, *ου, ὁ*, (*ἥλη*, the light of the sun, the sun, a day, the Sun, as a proper name. From the time of Æschylus identified with Apollo.

ἦλος, *ου, ὁ*, a nail.

Ἠλύσιον, *ου, τό*, *ἥλυσις*, *ἥλυσις*, coming, [*ἡλύθω*, *obs. sonne as ἔρχομαι*], or *Ἠλύσιον πεδῖον*, Elysium, the Elysian field, the abode of the departed, situated at the extreme west, inhabited by the shades of heroes, whose existence is described as free from care.

ἦμαι, (*Gr.*) to sit.

ἡμέρ, *ας, τό*, poet. for *ἡμέρα*, a day.

ἡμεν, *Dor. infln. of εἶναι*, from *εἶμι*.

ἡμέρα, *ας, ἡ*, a day ; *μεθ' ἡμέραν*, by day ; *ἄμ' ἡμέρᾳ*, at day break.

ἡμεροδρομία, *ᾶ*, (*ἡμεροδρόμος*, a day runner, [*ἡμέρα* and *δρομήν*],) *f. ἡμέρ*; to run all day, to discharge the office of an express.

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ἡμερός, *ἡ, ὁ*, tame, mild, gentle, cultivated.

ἡμερότης, *τητος, ἡ*, (*ἡμερός*), gentleness, culture.

ἡμερίω, *ᾶ, ὁ*, (*same*), *f. ᾶσω*, *p. ᾶσα*, to cultivate, to tame, to reduce wild lands to cultivation.

ἡμερώσις, *ισος, ἡ*, (*ἡμερίω*), the taming, the improvement of wild fruits.

ἡμίτερος, *α, ι, ἡμίς*, our.

ἡμί, I say ; *ἡμί* for *ἴφην*, he said.

ἡμί, from *ἡμεν*, in composition, half. *ἡμίγυμνος*, *ἡ, ὁ*, (*ἡμίτερος* and *γυμνός*), half naked.

ἡμίλειπτος, *ἡμίλειπτος* and *λείπω*, to peel, half peeled, half excluded from the egg.

ἡμιλιτριμῖος, *α, ου*, (*ἡμίλειπτος*, half a pound, *ἡμίλειπτος* and *λίτρα*, a pound,) weighing half a pound.

ἡμίονος, *ου, ὁ*, (*ἡμίλειπτος* and *ὄνος*), a mule.

ἡμίονος, *ισα, υ*, (*perhaps μῖσος*, as dimidius from modius,) half, by the halves.

ἡμιστελής, *ισος, ὁ, ἡ*, (*ἡμίτερος* and *τέλος*), half finished.

ἡμιφλεκτος, *ἡ, ὁ*, (*ἡμίτερος* and *φλέγω*), half burned.

ἡν, for *ἰάν*, if, when ; *ἡν μή*, if not, unless.

ἡνία, *ας, ἡ*, a rein.

ἡνικα, when.

ἡνιοχία, *ᾶ*, (*ἡνιοχος*), *f. ἡνω*, to drive.

ἡνιοχος, *ου, ὁ*, (*ἡνία* and *ἔχω*), a driver.

ἡπαρ, *ᾶτος, τό*, the liver.

ἡπειρος, *ου, ἡ*, *ἡπειρος*, immense,)

1. the continent. 2. Epirus, a territory of Greece, between Macedonia, Thessaly, and the Ionian sea, comprising the greater part of what is now called Albania.

Ἠπειρώτης, *ου, ὁ*, an inhabitant of Epirus.

ἥτις, or, and in comparisons, as, than.

ἡπειρωστής, *ᾶς, ὁ*, and *Dor. ἡπειρωστής*, a deceiver, an impostor, a

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cheat.

Ἥρα, αἰ, ἡ, Juno, the daughter of Saturn, and sister and wife of Jupiter.

Ἡρακλῆς, ἰος, ἡ, Hercules.

Ἡρακλῆος, α, ον, of or pertaining to Hercules; Ἡρακλῆιον, ον, τό, the temple of Hercules; Ἡρακλεία λίθος, a magnet.

Ἡρακλῆϊτος, ου, ἡ, Heraclitus, a celebrated Greek philosopher of Ephesus. He was naturally of a melancholy disposition, and received the appellation of the obscure philosopher and the mourner, from his custom of weeping at the follies and frailties of mankind.

Ἡρακλειοπόλις, ἡ, ὅν, belonging to Heracliopolis.

Ἡρακλῆους πόλις, Heracliopolis, in Egypt.

ἡρεμία, ὦ, (ἡρέμα, quietly,) *f.* ἡσσω, to be calm, to repose.

Ἡριγόνη, αἰ, ἡ, Erigone, a daughter of Icarius, who hung herself when she heard of the death of her father.

Ἡριδάνης, ὦ, ἡ, the river Eridanus, or Po.

ἡρίον, ου, τό, (ἡρα, the earth,) a sepulchre.

Ἡροδωτος, ου, ἡ, Herodotus, a celebrated Greek historian, born at Halicarnassus, B. C. 484.

ἥρως, αος, ἡ, a hero.

Ἡσιόδος, ου, ἡ, Hesiod, a Greek poet, who lived in the age of Homer, and wrote a poem on agriculture.

Ἡσιόνη, αἰ, ἡ, Hesi ne, a daughter of Laomedon, king of Troy. Hercules delivered her from a sea monster, to which she had been exposed, and gave her in marriage to his friend Tel mon.

ἡσυχάζω, (ἡσυχος,) *f.* ἡσσω, *p.* ἡσσω, to be quiet, to be at rest.

ἡσυχία, αἰ, ἡ, (ἡσυχος,) repose, quietness, tranquillity; ἡσυχίαν

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ἡσυχν, to remain tranquil; καθ' ἡσυχίαν, at one's leisure, quietly, without noise or haste.

ἡσυχος, ἡ, ἡ, (probably ἡμαι,) quiet, at rest; *adv.* ἡσυχῶ, calmly, gently; ἡσυχῶ παύειν, to strike or wound softly.

ἡται, indeed.

ἡτοε, αρος, τό, (ἄημι, to blow, to breathe,) the heart.

ἡττα, αἰ, ἡ, *Att.* for ἡσσα, (ἡστέμμαι, a defeat.

ἡττάω, ὦ, *Att.* for ἡσάω, (ἡσσω,) to conquer; *act.* rare; = *mid.* ἡρσάμαι, *Att.* ἡττάμαι, ὦμαι, ἡττήσμαι, to be inferior, to be subdued or conquered.

ἡττων, *Att.* for ἡσων, αος, ἡ, ἡ, smaller, lesser, fewer; with the genuine, inferior, subject to; ἡττων νόσων, exposed to disease; ὀύχ ἡττονα, not less; οὐδὲν ἡττον, nevertheless.

ἡύκαμος, ου, ἡ, ἡ, *Ion.* and *poet.* for ὑπόκαμος, ὑδ and κόμη, fair-haired.

Ἡφαιστος, ου, ἡ, Vulcan, son of Jupiter and Juno, the god of fire and the art of working metals.

ἡχίω, ὦ, ἡχά, a sound,) to sound, to resound, to sing.

ἡχι, *Epi.* for ἡ where.

ἡχος, ου, ἡ, a noise.

ἡχώ, ὅς, οὔς, ἡ, (ἡχος,) an echo, a reflected sound.

ἡώς, οὔς, ἡ, allied with αὔριον, αὔρα, ἡα, ἄημι,) the dawn.

Θ.

Θάλαμος, ου, ἡ, (probably θάλαω, a place where it is warm,) a chamber, a woman's apartment.

Θάλασσα, αἰ, ἡ, and *Att.* θάλαττα, (probably θάλα, I taking place of the rough breathing,) 1. a sea. 2. the name of the sea as a divinity.

Θαλάσσιος, ἡ, ἡ, and *Att.* θαλάττιος, (θάλασσα,) marine, dwelling on or

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in the sea.
Θαλαττοκράτις, ᾧ, (Θάλαττα and κρατίς,) to rule the sea.
Θάλα, n. pl. (Θάλλω,) it occurs only *Il.* 22, 504, equivalent to ἡδία, pleasant things.
Θάλεια, ας, ἡ, Thal.a, the Muse of comic poetry.
Θαλιρίς, ἡ, ἴν, (Θάλλω,) blooming, plentiful, copious.
Θαλῆς, οὔ, ὁ, Thales, a philosopher of Miletus, one of the seven wise men, and founder of the Ionic sect.
Θαλλίσκος, ου, ὁ, Thalliscus.
Θαλλίς, οὔ, ἡ, (Θάλλω,) sprig or branch, especially of the olive tree, used to make wreaths worn on the head in festivals, a wreath.
Θάλλω, (allied with θῆλυς and θάλω,) *f.* θαλῶ, p. τίθαλα, 2. a. ἰθάλλω, to flourish, to shoot.
Θάλλω, allied with θάλλω and θῆλυς,) *f.* θάλλω, p. τίθαλα, to warm, to cheer.
Θαλαρῆ, ἡς, ἡ, (θάλλω,) comfort.
θαμβίω, ᾧ, (θάμβος,) *f.* ἤσω, p. τιθάμβωκα, to be astonished at.
θάμβος, ιος, τό, (θάμμαι, to wonder, allied with θαῦμα,) astonishment.
θαμιζῶ, (θαμά, frequently,) *f.* ἴσω, to frequent; ἀντιδύω, to go to town often.
θαμίνως, (θαμίνος, frequent, [θαμά, frequently,] frequently.
Θάμυρις, ἰδος, ἡ, Thamýris, a celebrated musician of Thrace, who contended with the Muses in singing, and being vanquished, was deprived of his lute, and his sight.
Θανατοφόρος, ου, ὁ, ὁ, (θάνατος and φέρω,) deadly, causing death.
θάνατος, ου, ὁ, θανίω,) death; *is* θάνατον, to death; Death, personified as a deity; οἱ θάνατοι, the deaths, the cases of death.
Θανάτιον, ᾧ, (θάνατος,) *f.* ὄσω, to kill, to put to death.

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θάπτω, *f.* θάψω, p. τίθηρα, 2. a. ἱτάφω, to bury, (used of every mode of disposing of the dead, whether by interment, burning, or however else.)
θαρίω, ᾧ, *f.* ἤσω, new Att. for θαρείω, to be courageous; θαρῖμι, be of good courage. Like macte virtute tuâ, it may be sometimes rendered by the exclamations, 'noble,' 'excellent!'
θαρρόντως, new Att. for θαρσύντως, (*gen. part. pres. of θαρείω*,) courageously, assuredly, without fear, with confidence.
θαρείω, ᾧ, (θάρσος,) *f.* ἤσω, p. ἡσα, to be bold, to take courage.
θάρσος, ιος, τό, courage, boldness.
θάσει, Dor. for θήσει.
θάσσω, and Att. θάττω, ἡ, ἡ, the comparative of ταχύς, quicker, swifter.
θάτριον, (*neut. Att. for τὸ τρίτον*,) one of the two.
θαῦμα, ἄτος, τό, (probably θάμμαι, to wonder,) admiration, wonder; θαύματος ἄξιον, admirable.
θαυμάζω, (θαῦμα,) *f.* ἄσω, to wonder at, to admire, to respect.
θαυμάσιος, ἰα, ιον, (θαυμάζω,) admirable, wonderful.
θαυμαστός, ἡ, ὅν, (same,) θαυμαστὸν οἶον, it is amazing how, admirable, wonderful.
θαυμαστῶς, (θαυμαστός,) admirably, wonderfully.
Θία, ας, ἡ, (θιάμαι,) a sight, a survey.
Θιά, ᾧς, ἡ, *fem. of* Θίός, and Θίανα, ης, ἡ, a goddess.
Θίαμα, ἄτος, τό, (θιάμαι,) a spectacle, a sight; τὰ ἑπτὰ Θίαματα, the seven wonders of the world.
Θιανῶ, οὔς, ἡ, Theano, the wife of Pythagoras.
θιάμαι, ᾧμαι, (θάμαι, to behold,) *f.* θιάσσομαι, Ion. ἡσσομαι, to see, to behold.

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Διατρουδής, *ιος, ἰ, ἡ*, (Δίατρον and ἴδος,) shaped like a theatre.

Δίατρον, *ον, τό*, (Διάγραμμα,) a theatre, a stage.

Διήϊος, *poet. for Δίιος*, and this for Δίος.

Θιουδάμας, *αντις, ἰ*, Theodāmas, king of Mysia, and father of Hylas.

Δίος, *ἰα, ἰων*, (Δίος,) divine.

Δίλγω, *f. Δίλξω*, to soothe, to charm, to delight.

Δίλω, *see ἰδίλω*.

Διμίλιον, *ον, τό*, (τίθημι, Δίμα, something set down,) a foundation.

Δίμης, *ἴδος, ἡ*, (perhaps τίθημι,) right, justice; ὃ Δίμης ἰστίη, according to custom; Themis, the goddess of justice. She had the oldest oracle in Boeotia.

Θεμιστοκλῆς, *ἰους, ἰ*, Themistocles, a famous Athenian general.

Διουδής, *ιος, ἰ, ἡ*, (Δίος and ἴδος,) godlike.

Θεοκρίτος, *ον, ἰ*, Theocritus, a celebrated Greek Bucolic poet, a native of Syracuse, who flourished B. C. 270.

Διολογίω, *ῶ*, Διολόγος, one who discourses on God and divine things, [Δίος and λόγος,] *f. ἦσω*, to discourse on God or divine things.

Διολογία, *ας, ἡ*, (Διολογίω,) the knowledge of God and divine things.

Θεοπόμπος, *ον, ἰ*, Theopompus. 1. a king of Sparta. 2. a famous Greek historian of Chios, disciple of Isocrates, who flourished B. C. 354.

Διοπρόσναι, *ῶ*, (Διοπρόσπος, a prophet, [Δίος and πρόσω,]) to predict future events.

Διοπροσμία, *ας, ἡ*, (Διοπροσμία,) and τό Διοπροσμία, a prophecy.

Δίος, *οὔ, ἰ*, Ζεύς, Δίος, a god; ἡ Δίος, a goddess, a divinity.

Διεράπαινα, *ης, ἡ*, *scm. to Διεῖποναι*, a

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maid, a slave.

Διεραπνίς, *ἴδος, ἡ*, *poet. for Διεράπαινα*.

Διεραπία, *ας, ἡ*, (Διεραπνίω,) a healing, a cure, care.

Διεραπνίω, (Διεῖπον,) *f. ἴσω, p. τιθεράπνικα*, to serve, to wait upon, to pay attention to; τὰς ἀλάς, to wait at courts.

Διεῖπον, *οντος, ἰ*, (probably from Δίω, to warm, fovere, a servant. Διρινός, ἡ, ὅν, (Δίρος, belonging to the summer; ἔμμεται Διρινοί, summer rains.

Διεραίνω, (Διεῖμαι,) to warm.

Διερν, *ης, ἡ*, (same,) warmth.

Διερός, ἡ, ὅν, (Δίω, to warm,) warm, hot; τὰ Διερότερα, the warm countries.

Διερότης, *τητος, ἡ*, (Διερός,) heat.

Θερμῶδον, *οντος, ἰ*, the Thermidon, a river of Pontus, on the banks of which the Amazons dwelt.

Δίρος, *ιος, τό*, Δίρω, to warm,) summer; τοῦ Δίρους, in summer.

Διομοφρία, *ἰων, τά*, Διομόφρος, a lawgiver, [Διομός, a law, ἀναφίρω,] a festival in honor of Ceres as lawgiver, celebrated by the women alone.

Διοσιζω, Δίσις, speaking divinely, [Δίος and ἰστίη, ἰσιστι,] *f. ἴσω*, to direct or warn by an oracle, to announce, to prophesy.

Θισσαλία, *ας, ἡ*, and *Att. Θισσαλία*, Thessaly.

Θίτις, *ἴδος, ἡ*, Thetis, daughter of Nereus and Doris, and wife of Peleus.

Δίω, *allied with Δίος*, *f. Διύομαι*, (Gr.) to run, said of any rapid movement, to fly, to sail rapidly.

Διωρίω, *ῶ*, (Διωρίς, a beholder, [Διόομαι,] *f. ἦσω*, to see, to behold.

Διωρία, *ας, ἡ*, (Διωρίω,) a contemplation, a survey.

Θήκη, *ης, ἡ*, and *Θῆκαι, ᾶν, αἰ*, 1. Thebes, the capital of Boeotia,

ΘΗΒ

situated near the river Ism nus, and in a northeastern direction from Platæa. It was founded by Cadmus, and was called *ἑπτάπυλος*, *having seven gates*. 2. a celebrated city of upper Egypt, the capital of Thebais, called *ἑκατόμυλος*, *having an hundred gates*. 3. a city of Mysia, called *Ἱπποκλαζία*, as lying *ὕπὸ Πλάκας*, at the foot of Mount Placus, or from *πλαζ*, situated in a plain.

Θηβαῖός, ὁ, ὅν, Theban.

Θηβαῖος, α, ον, Theban.

Θηβαίς, ἰδὸς, ἡ, (*χώρα ὑπὸ τῆς*) Theb is, a region in the southern part of Egypt, of which Thebes was the capital.

Θήγω, *f. θήξω*, to sharpen, to whet.
Θήκη, *ης, ἡ, (τίθημι, a vessel, a chest, a monument*

Θηλυμίτρις, *ου, ἡ, Θῆλυς and μίτρα*, one who wears a mitra, an article of female head-dress; effeminate.

Θῆλυς, *ια, υ, (allied with θάλλω, θάλλω, female, feminine, effeminate; θήλυται, the females.*

Θήρ, *θηρός, ἡ, a wild beast.*

Θήρα, *ας, ἡ, Θήρ, a chase.*

Θηραμένης, *ου, ἡ, Theraménēs, one of the thirty tyrants at Athens.*

Θηρατής, *ου, ἡ, Θηράω, a hunter.*

Θηράω, *ω, Θήρα, f. αἶω, -άμαι, αἶμαι, to hunt, to strive after, to try to catch, to waylay.*

Θήριος, *ἰ, ἡ, Θήρ, bestial, animal: Θηριώτης, ἡ, ὅν, (Θηριότης, a hunter, [Θηριώω,] belonging to the chase; κύων, a hunting dog.*

Θηριώω, (*θήρα*) *f. ἰύσω, to hunt.*

Θηρίον, *ου, τό, in form, but not in sense, a dim. cf θήρ, an animal, a wild beast.*

Θηριώδης, *ιος, ἰ, ἡ, (θήρ and ἴδιος,) animal, bestial, brutal, wild, savage.*

Θηριόκτονος, *ἰ, ἡ, θήρ and βιόρωσκω, eaten of wild beasts.*

ΘΡΑ

Θησαυρίζω, (*θησαυρίζω*) *f. ἴσω, π. ἴσω, to collect and lay up in reserve, to treasure up.*

Θησαυρίς, *ου, ἡ, (τίθημι,) the treasure, the treasury.*

Θησεύς, *ἰως, ἰ, Theseus, king of Athens, and son of Ægeus. He carried off from Crete Ariadne, and perfidiously deserted her on the Island of Naxos.*

Θητίωω, *f. ἰύσω, (θάς,) to serve for wages.*

Θιγγᾶω, *f. θίξω, 2. α. ἰθίγον, (Gr.) with gen. to touch.*

Θίς, *ἰ, and θιν, θινός, ἰ, ἡ, (τίθημι,) a heap of sand, a shore, a bank, a desert.*

Θνάσκω, *Dor. for θνήσκω.*

Θνήσκω, *f. θνήξω, π. τίθησκω, 2. α. ἰθνήσκω, (Gr.) to die.*

Θνητός, *ἡ, ὅν, (θνήσκω,) mortal, transitory.*

Θνήνη, *ης, ἡ, (allied with θάω and τίστην, also with cœna,) a meal, a feast.*

Θολορός, *ά, ὅν, (θολός, mud,) turbid, impure.*

Θόός, *ά, ὅν, (θίω, to run,) swift.*

Θορύβω, *ω, (θόρυβος,) f. ἴσω, π. τιθορύβωκα, to cry out upon, to be in commotion.*

Θορύβος, *ου, ἡ, (allied with τούβη, a tumult,) a tumult.*

Θουδιππος, *ου, ἰ, Thudippus, a friend of Phocion.*

Θουκυδίδης, *ου, ἰ, Thucydides, a celebrated Greek historian.*

Θούριον, *ου, ἡ, Thurii, or Thurium, a city of Lucania, in Lower Italy.*

Θούριος, *α, ον, of Thurium.*

Θούρεος, *ἰ, fem. Θούρει, ἰδὸς, impetuous, brave.*

Θράκη, *ης, ἡ, Thrace, a country bounded by Macedonia, Mount Hæmus, the Ægæan, the Hellespont, the Propontis, and the Bos phorus.*

Θράξ, *κος, ἰ, a Thracian.*

ΘΡΑ

Θρακία, for **Θαρκία** and **Θάρκία**, to be bold.

Θράσιος, ου, ὁ, Thrasius.

Θράση, ις, ὁ, Thrasis.

Θρασύλλης, ου, ὁ, Thrasyllus, a man of Attica, so disordered in mind, that he believed all the ships which entered the Piræus to be his own.

Θρασύνω, (**Θρασύς**), *f. θῆναι*, to embolden; *mid. Θρασύνωμαι*, to act or speak boldly, to conduct one's self with arrogance, with defiance.

Θρασύς, ια, ὁ, (**Θράσος**, boldness,) bold, arrogant.

Θράστει, ης, ἡ, a Thracian female.

Θραύσμα, ἄρος, τό, (**Θραύω**, to break in pieces,) a fragment.

Θρίμμα, ἄρος, τό, (**θρίβω**) cattle.

Θρίπτιός, ἡ, ἴσ, (*same*), nutritious.

Θρήνη, ης, ἡ, Thrace.

Θρήνη, ᾧ, *Θρήνεις*, wailing, [*Θρίω*, to wail,] *act.* to lament, to weep.

Θριάσιον πεδῖον, τό, Thriasian field, a region in Attica.

Θρίξ, τριχέις, ἡ, the hair.

Θρίνα, ου, τὰ, variegated figures of embroidery, a word of uncertain etymology.

Θρόνος, ου, ὁ, (**Θρήνεις**, a footstool, **Θρόνος**, a seat, [*Θρέω*, to sit,]) a throne, a chair of state, a seat.

Θυγάτηρ, ἱερός, ἡ, (*of the same origin with daughter*), a daughter.

Θυμίαμα, ἄρος, τό, (**Θυμιάω**, incense.

Θυμιατήριον, ου, τό, (*same*), a censer.

Θυμιάω, ᾧ, (**Θύμα**, incense, oblation, [*θύω*],) *f. αἶω*, to burn incense to.

Θυμῆς, ἡ, ἴσ, (**Θυμῆς**), angry, passionate, spirited, courageous.

Θυμῆς, οὔ, ὁ, (**θύω**), temper, courage, anger, passion, the mind, life; *διὰ θυμῶν*, in consequence of the royal displeasure; *παντί τῷ θυμῷ*, with all one's heart or might.

Θυμώφους, ὁ, ὁ, (**θυμῆς** and **σοφῆς**), intelligent.

Θύρα, ας, ἡ, a door; **θύραζε**, out of

ΙΒΙ

doors.

Θυρίς, οὔ, ὁ, (**θύω**, from the firm,) a long shield.

Θύρον, ου, τό, (*dim. of θύρα*), a small door.

Θυρίς, ἴδος, ἡ, (*same*), a window.

Θύρσος, ου, ὁ, perhaps **θύω**, a thyrsus, a spear wound round with vine leaves, carried in the festivals of Bacchus, by the Bacchantes.

Θυσία, ας, ἡ, (**θύω**), a sacrifice.

Θυσιάζω, **θυσία**, *f. αἶω*, to sacrifice.

θύω, *f. θύω*, *p. τίθωκα*, to sacrifice, to rush impetuously.

θύωμα, ἄρος, τό, **θύω**, to perfume,) incense, frankincense.

θύραξ, ἀρος, ὁ, a breastplate.

Ι

Ἰακχος, ου, ὁ, (**ἰάχω**) Iacchus, a name of Bacchus.

ιάλλω, ἱημι, *f. ἰάλλω*, to throw or cast, to stretch forth and lay hands on food.

ιαμβίσιον, ου, τό, **ἱάμβος**, an iambus,) the iambic verse.

ιάομαι, ᾧμαι, *al'ied with ἰάω*, to warm, *f. ἰάσομαι*, to heal, to cure.

Ἰαπτιτής, οὔ, ὁ, Japetus, one of the Giants, husband of Clymène, father of Epimetheus and Prometheus.

Ἰάσων, ὄνος, ὁ, Jason, son of Æson, a king of Thessaly, and leader of the Argonautic expedition.

ιατρικός, ὁ, ἴσ, **ἱατρῆς**, of or pertaining to physic; **ιατρική**, ης, ἡ, (*εἰς τὴν ὑγίαν* understood,) the healing art, the art medical.

ιατρός, οὔ, ὁ, **ἰάομαι**, a physician.

ἰάχω, *probably. ἰα*, a voice, a sound,) *f. ἔω*, *p. χα*, and **ἰαχίω**, *f. ἔω*, to cry aloud.

Ἰβηρ, ηρος, ὁ, a Spaniard, also an Iberian.

Ἰβηρία, ας, ἡ, 1. Spain. 2. Iberia, a region of Asia, now Imeriti and

IBI

Georgia, between the Black and Caspian Seas.

Ἴβις, *Ion.* Ἴβις, *Alt.* ἰβίς, *ib*, an ibis, the Egyptian stork.

ἰδί, *Ion.* and *Ep.* for ἡδί, and.

ἰδία, *as*, *ἡ*, *ἰδίῃ*,) form, appearance.

Ἰδῆ, *nt*, *Ion.* for *Ἰδα*, *as*, *ἡ*, *Ida*, a mountain in the Troad.

ἴδιος, *ia*, *ion*, own, proper, peculiar;

ἰδίᾳ, *adverbially*, in private, with private friends, separately; *ἰδίῳ* *ἴδιον*, private houses.

ἰδίους, *προς*, *ἡ*, *ἴδιος*,) a peculiarity.

ἰδιώτης, *ov*, *ἰ*, *same*,) a private man, in opposition to a philosopher; an unlettered man, an idiot, a simpleton.

Ἰδομενεύς, *ιος*, *ἰ*, Idomeneus, king of Crete, one of the heroes in the Trojan war, son of Deucalion, and grandson of Minos.

ἰδοῦ, 2. *a. imp. mid.* of *ἰδῶ*, to see; but *adverbially*, *ἰδοῦ*, behold.

ἰδρύω, (*ἔξω*, to seat, *f. ὕρω*, to build, to erect, to set up; *ἰδρύομαι*, to sit, to lie.

Ἰδυία, *as*, *ἡ*, Idyia, wife of Æëtes, king of Colchis, and mother of Medæa.

ἰεραξ, *απος*, *ἰ*, a hawk.

ἱερεῖα, *as*, *ἡ*, *fem.* of *ἱερεύς*, a priestess.

ἱερῖον, *ov*, *τό*, *ἱερός*,) a victim.

ἱερεύς, *ιος*, *ἰ*, *same*,) a priest.

ἱεροπρεπής, *ιος*, *ἰ*, *ἡ*, (*ἱερός* and *πρεπής*,) reverend, venerable.

ἱερός, *ἰ*, *ἰν*, sacred; (*perhaps ἱερός*,) *τὸ ἱερόν*, *ov*, a temple; *τὰ ἱερά*, victims, sacrifices.

ἱερόβυλος, *ov*, *ἰ*, (*ἱερόν* and *σὺλᾶν*, to rob,) a temple-robber.

ἱζῶ, *f. ἱζήσω*, to seat; and *ἱζομαι*, to sit.

ἱκνῶ, (*ἵω*, to send,) *ἡκω*, *p. ἵκω*, 2. *a. ἡ*, (*Gr.*) to send, to cast, to throw; *ἱκμαι*, to hasten.

Ἰθάκη, *ἰα*, *ion*, of *Ith ca*, an island in the Ionian sea, the kingdom of Ulysses.

INA

ἰός, *ῶα*, *ἰ*, direct; *ἰός ἰδον*, straight to the house.

ἰκανός, *ἡ*, *ἰν*, (*ἵκω*, *ἰκάνω*,) fit, sufficient, adequate.

ἰκάνω, (*ἵκω*,) to come.

ἰκάνως, (*ἰκάνός*,) suitably, properly, respectfully, sufficiently.

Ἰκαρία, *as*, *ἡ*, Icaria, an island in the Ægean sea.

Ἰκάριος, *a*, *ov*, of or pertaining to Icarus, or to the island Icaria;

Ἰκάριον πέραγος, the Icarian sea, that part of the Ægean near the island Icaria.

Ἰκάριος, *ov*, *ἰ*, Icarus, father of Erigōne. He, with his daughter, and his dog Mæra, became constellations.

Ἰκάριος, *ov*, *ἰ*, Icarus, the son of Dædālus.

ἰκτινῶν, *ἰκτινης*,) *f. ἰκτω*, to pray, to implore, to supplicate.

ἰκτις, *ov*, *ἰ*, (*ἵκω*,) a suppliant.

ἰκτιομαι, (*same*,) *f. ἱκτομαι*, *p. ἱκμαι*, 2. *a. ἰκτόμην*, to come, to reach, to go.

Ἰκτινός, *ov*, *ἰ*, Ictinus, a celebrated architect, B. C. 430.

ἵκω, *f. ἔξω*, to come, to arrive.

ἱλάσκομαι, and *ἱλάομαι*, (*ἱλαος*, mild, *f. ἄσσομαι*, to appease, to propitiate.

Ἰλιον, *ov*, *τό*, Ilium, Troy.

Ἰλιος, *ov*, *ἡ*, the same.

ἱμάς, *άντος*, *ἰ*, (*perhaps ἱμῆς*, to throw, or let fall,) a thong.

ἱμάτιον, *ion*, *τό*, (*in form a dim. of ἱμῆς* for *ἵμας*,) a cloak, a garment.

ἱματισμός, *ov*, *ἰ*, (*ἱματίζω*, to clothe, [*ἵμας*, *same* with *ἵμας*,]) a dress.

ἱμερός, *ov*, *ἰ*, desire; *ὑπ' ἱμερόν* *ἴδον* γένον, he excited the desire of weeping.

ἱμερόεις, *ἡ*, *ἰν*, *ἱμερίζω*, to desire, [*ἱμερός*,] lovely, desirable.

ἵνα, the root is the old personal pronoun *ἵ* or *ἦ*,) 1. that, in order that. 2. where.

Ἰνᾶχος, *ov*, *ἰ*, 1. *Ἰνᾶχης*, the first

IND

king of the Argives, and father of Io. 2. a river of the Peloponnesus, which flowed by the city Argos.

Ἰνδός, ὅ, ὅν, Indian; ἡ Ἰνδός, India.

Ἰνδός, ὦν, ἰ, 1. an Indian. 2. the river Indus.

Ἰνός, οὖς, ἡ, Ino, a daughter of Cadmus, wife of Athamas, and mother of Learchus and Melicerta.

Ἰκνός, οὖ, ἰ, Dor. Ἰκνός, Ἰκνός, to catch birds with bird lime, [Ἰκός,] a bird-catcher.

Ἰξίον, οὖς, ἰ, Ixion, a king of the Lapthæ in Thessaly, and father of Pirithoüs.

Ἰξός, οὖ, ἰ, allied with κιστός, perhaps from ἰσχμ, the mistletoe, birdlime, made of mistletoe berries.

ἰον, ον, τό, the violet.

ἰος, ἰα, ἰον, poetically for ὤς, μία, ἴν.

ἰός, οὖ, ἰ, ἴημα, a dart, met. poison.

ἰὸ! alas!

ἰούλος, ον, ἰ, (ὀδός,) the first down of the cheek, hair.

Ἰφών, ὄντος, ἰ, Iöphon, a son of Sophocles.

ἰοχλαίρα, ας, ἡ, (ἰός and χλαίρα,) rejoicing in arrows, an epithet of Diana.

ἰππιος, ἰα, ὤν, and ἰππῖνός, ὅ, ὅν, (ἵππος, belonging to horses or horsemen. Equestrian, an epithet of Neptune as the creator of the horse; τοῖ ἰππῖνός, the cavalry; ἰππικὴ μάχη, an equestrian combat.

ἰππῖνός, ἰος, ἰ, (same,) a rider, a horseman, a knight; οἱ ἰππῖνός, cavalry.

ἰπποχρίστος, ον, ἰ, (ἵππος and χρίστος,) a crest of horsehair.

ἰπποδάμης, ἰ, ἡ, (ἵππος and δαμάω,) horse-training.

ἰπποκένταυρος, ον, ἰ, ἡ, (ἵππος and κένταυρος,) a fabulous being, half man and half horse, a centaur.

ἰπποκόμος, ον, ἰ, (ἵππος and κομῶ, to take care of,) a groom.

IST

Ἰστίλδων, ον, ἰ, Hippol'tus, a son of Theseus and Hippol'te, famous for his virtues and his misfortunes.

ἵππος, ον, ἰ, a horse, a hippopotamus; ἡ ἵππος, a mare; ἵππου δρόμος, a day's journey of a horse, ἰ. σ. 50 miles.

ἵπποτροφία, ας, ἡ, (ἵπποτρέφος, that feeds horses, [ἵππος and τρέφω,] the care of horses.

ἵππουρος, ἰδος, ἡ, (ἵππος and οὐρά,) ornamented with horse tails.

ἵπτάμαι, f. ἵπτόμαι, 2. α. ἵπτάμεν, (see αἰτάμαι, Gr. to fly.

Ἴρις, ἰδος, ἡ, Iris, daughter of Thaumantias and Electra, messenger of the gods, and more particularly of Juno.

ἱρός, ὅ, ὅν, (Ion. and Ep. for ἱερός,) sacred.

ἱεῖζω, ἵπος,) f. ἱέω, to make equal; = mid. to make one's self equal; imperf. Ion. ἱεσκέμεν.

ἵημα, Gr. to know.

ἱεθμός, οὖ, ἰ, (ἱεμα, a step, [ἵμα, to go,] an isthmus, particularly that of Corinth; τὰ ἱεθμα, ὡν, the Isthmian games, there celebrated.

Ἴσις, ἰδος, ἡ, Isis, a celebrated deity of the Egyptians, supposed by some to be the same as Io.

Ἰσοκράτης, ἰος, ἰ, Isocrätes, a celebrated orator and teacher of rhetoric at Athens; through timidity he did not speak in public.

ἰσόκωλος, ἰ, ἡ, ἵσος and κῶλον, a limb, isosceles, equal-legged.

ἵσος, ἵση, ἵση, and Att. ἵσος, α, ὡν, equal, indifferent, like, as many; ἵση, equally.

ἰσοχυλῆς, ἵος, ἰ, ἡ, and ἰσόχυλος, ἰ, ἡ, ἵσος and χυλός, having the edges or banks equal or even.

ἵστημι, f. ἵστημι, p. ἵστημι, 2. α. ἵστην, to set up, to place, to erect, to stand, to stop, to become stationary, to raise up, to restore, to poise, to weigh; ἵστημι and ἵστην,

LET

I stood; *ἰστάμαι*, to be, of a lapse of time; *μὴν ἰστάμενος*, the current month.

ἰστέριον, ὦ, *ἰστέω*, one who knows, [*ἴσθμι*], *f. ἴστω, p. ἴστα*, to relate.

ἰστός, οὐ, ἰ, (*ἴσθμι*), a tiast, a loom, a tissue; *ἰστόν ὑφαίνειν*, to weave.

ἰσχάς, ἄδος, ἡ, (*ἰσχνός*, thin, attenuated, because a fig shrinks in drying,) a dried fig.

ἰσχνόφωνος, ἰ, ἡ, (*ἰσχνός*, thin, slender, and *φωνή*), of slender voice, hoarse.

ἰσχυρός, ἄ, ὅν, (*ἰσχυω*, to be strong,) strong, brave.

ἰσχυρῶς, (*ἰσχυρός*), powerfully, strenuously, severely, vigorously.

ἰσχὺς, ὕς, ἡ, (*ἴς*, strength, or *ἰσχυά*) strength.

ἰσχυω, (*ἰσχὺς*), *f. ὕσω*, to be strong, to be able, to avail, to have influence.

ἴσχω, for *ἴχω*, to have; *αὐτοῦ ἴρωτα ἴσχω*, falls in love with him.

ἴσως, (*ἴσως*), equally, perhaps, about.

Ἰταλία, ας, ἡ, Italy; *Ἰταλικός*, ἡ, ὅν, Italian.

ἰσάμεις, ἡ, ὅν, (*ἴσως*, bold,) bold, rash, impudent.

ἴφι (*ἴς*, strength,) powerfully.

Ἰφιάνασσα, ης, ἡ, Iphianassa, one of the Nereids.

Ἰφικράτης, ιος, ἰ, Iphicrātes, a celebrated Athenian general.

ἰχθυῖον, ἰου, τό, (*dim. of ἰχθύς*), a little fish.

ἰχθύς, ὄς, ἰ, a fish.

ἰχθυῖον, ιος, ἰ, (*ἰχθύς*, to track,) *ἰχ.*, 'one who tracks,' the Ichneumon, a sort of wasel.

ἴχνος, ιος, τό, (*ἴχω*, *ἰνίνομαι*), a trace, a footstep.

Ἰνός, ὄς, ἡ, Io, daughter of In'chus, king of Argos, said to have been changed into a cow.

Ἰωλκός, οὐ, ἰ, Iolcus, a town of Thessaly, from which it is said that the Argonauts set sail.

KAO

Ἴωνες, ον, οἱ, Ionians.

Ἰωνία, ας, ἡ, Ionia, a part of Asia Minor, on the coast of the *Ægean* Sea, between Caria and *Ælis*.

Ἰωνικός, ἡ, ὅν, Ionic, Ionian.

K.

κἀγὼ for *καὶ ἐγώ*.

Κάδμεια, ας, ἡ, Cadm'ia, the citadel of Thebes.

Κάδμος, ου, ἰ, Cadmus, son of Ag'nor, father of Ag've, Ino, &c. and king of the Phœnicians. While in search of his sister Eurōpa, he arrived in Bœotia, where he founded Thebes. To him the Greeks attributed the introduction of the alphabet into their country.

κάλλω, obs. whence *perf. pass. κίκασμαι*, to adorn.

καθ-αίρω, ὦ, *f. ἴσω, p. -ήσω*, 2. a. -ίλων, (*Gr.*) to throw down, to draw down, to entice down, to gain, to deprive.

καθαίρω, *καθάρσις*, *f. ἄρω, p. αρωα*, to purify, to expiate; 1. a. *ἐκάθηρα*, and also *ἐκάθαρα*, *inf. καθάρω*, *καθάσταξ*, *κατὰ ἀντ' ἄσταξ*, in general; *μηδὲνα καθάσταξ*, absolutely none.

καθ' ἅπτε, (*κατὰ ἀντ' ἅπτε*) as, just as, *καθαρεύω*, *καθάρσις*, *f. ὕσω*, to keep pure from.

καθάρσις, ἄ, ὅν, pure, clear, bright; *τὸ καθάρσις*, purity.

κάθαρσις, ιος, ἡ, (*καθαίρω*), purification, cleansing.

καθάρσις, (*καθάρσις*), incorruptibly.

καθίδηα, ας, ἡ, (*καθίζομαι*) a seat.

καθ-ίζομαι, *f. καθιδοῦμαι*, also *καθίσσμαι*, (*Gr.*) to sit; *κατ' ἄρ'*

ἴξω, for *ἄρα καθίζω*.

καθ-ίστημι, *f. ἴσω*, to shut up, to restrain.

καθ-ιλύω, *f. ὕσω*, to draw down, to lead down, to extend.

καθ-ιδοῦ, *f. καθιδοῦμαι*, (*Gr.*) to sleep.

ΚΑΘ

καθ-ύδω, ᾧ, f. ἕσω, to boil, to boil out, to melt, to smelt.

καθ-ηγίμαι, οὔμαι, f. ἵσται, to be the leader, to direct, to guide.

καθ-ήκω, to come to; καθήκον, suitable, adapted; χρόνος καθήκων, the right time; τὸ καθήκον, what is proper, suitable.

καθ-ήμαι, imperf. καθήμεν, (Gr. in ἄμαι, to sit.

καθ-ιδρύω, f. ὄσω, p. ὄστα, to set up, to erect.

καθ-ίζω, f. καθίζω and καθίσω, Dor. καθίζω, p. κατέβηκα, to make to sit, to seat, to set, to sit down, to sit.

καθ-ίστημι, f. καθίστω, p. καθίστα, 2. a. καθίστην, (see Gram. § 108. I. Rem. p. 196. at the end of I. ἴω,) to let down, to set down, to send; καθιμνίος, hanging down; Σφιζ καθιμνίη, dishevelled hair.

καθ-ιπνίμαι, οὔμαι, f. καθίζομαι, (Gr. to strike, to cut.

καθ-ιπνύμαι, f. -πνύομαι, 2. a. κατισπνύμαι, (Gr. πνύμαι, to fly down.

καθ-ίστημι, f. καταστήσω, p. καθίστημι, 2. a. κατίστημι, to place in a certain condition, to constitute, to make, to erect, to reduce the besieged.

κάθεδος, ου, ἡ, (κατά and δέσι,) a way or path down, a descent.

κάθελος, ὅ, ἡ, κατά and ὅλος,) the whole; καθόλου, altogether, generally, universally.

καθ-οπλίζω, f. ἴσω, to arm.

καθ-ορέω, ᾧ, f. -όρμαι, p. All. -ορέω, 2. a. -ίδω, (Gr.) to perceive.

καθ-ορμίζω, f. ἴσω, ὄρμος, a harbour,) to come to land.

καθόσω, κατά and ὅσω,) so far as, inasmuch as.

καθότι, same as καθ' ὅ, τι, in which or in what respect, because, inasmuch as.

ΚΑΚ

κάθυγρος, ὅ, ἡ, (κατά and ὕγρος,) watery, spongy, soft.

καθ-υλακτίω, ᾧ, ὕλας, to bark,) f. ἕσω, to bark at.

καθύτιρι, κατά and τυίρε,) above. καί, and, also, even; καί . . . καί, as well . . . as; καί μήν, but, not the less; καί τω, and καί τού γι, and yet, although; καί δὲ καί, and even.

Καίκοιλον, ου, τό, Caecubum, a place on the borders of Latium and Campania, noted for the excellence of its wines.

καινός, ὅ, ὅν, (allied with καθῆρός,) new, strange, unusual.

καίσις, καί and σις, although.

καιρός, ου, ὅ, allied with κρίσις, κρίσις, the head, thus, καιρός, the capital, the fitting moment,) a time, a season, a calamity; πρὸς καιρόν, for some time, for the moment; καιροί, circumstances of the time.

Καίσαρ, ἄρος, ὅ, Caesar.

καίτω, καί and τω, although.

καίω, f. καύω, p. κάψα, (Gr.) to burn.

κάκω, for καὶ καὶ, and there; κάκω-θιν for καὶ καὶ, and from thence. κάκω for καὶ καὶ, and that.

κακία, υς, ἡ, (κακός,) badness, evil, vice.

κακίσις, ὅ, ἡ, (κακός and βίσις,) one who lives miserably, poorly.

κακοδαίμων, ονος, ὅ, ἡ, (κακός and δαίμων,) ill-starred, unfortunate.

κακοήθης, ιος, ὅ, ἡ, (κακός and ἥθος,) malicious, mischievous.

κακο-λογία, ᾧ, κακολόγος, abusing, [κακός and λόγος,] with dat. to slander, to abuse.

κακολογία, ας, ἡ, (κακολόγος,) calumny, evil speaking.

κακοσθένεια, ας, ἡ, (κακοσθένης, unfortunate, [κακός and σθένος,]) laboriousness, toil.

κακοσθένω, ᾧ, (same,) to suffer, to be in an ill condition, to be sick.

KAK

κακός, ὁ, ὅν, bad, malicious, vile, imperfect, cowardly ; τὸ κακόν, evil.

κακοεργία, αἱ, ἡ, κακοῦργος, wicked, [κακός and ἔργον,] vice, malice, evil-doing.

κακῶς, (κακός), ill, badly ; **λίγυν,** to calumniate ; **ιστῆν,** to speak in-auspicious words ; **ποιεῖν,** to injure ; **κακῶς γίνεσθαι σοι,** may you rue it.

Κάλαις, ἴδος, ἡ, Caläis, the son of Borëas.

κάλαμος, οὐ, ὁ, a reed, a stem, an arrow.

Καλαυρία, αἱ, ἡ, Calauria, an island of the Saronic gulf.

καλέω, ὦ, f. -ίσω, p. κίληκα, (Gr.) to call, to name, to invite ; **καλιέσθαι ὀνομά τι,** to bear a name.

Κάληνος, η, ον, of or belonging to Cales or Calenum, a town of Campania, famous for its excellent wine ; **Κάληνος οἶνος,** Calenian wine.

καλήτωρ, ἄρος, ἡ, (καλίω), a summer.

καλιά, αἱ, ἡ, Ion. καλή, ἥς, ἡ, a bird's nest.

Καλλίας, οὐ, ὁ, Callias.

Καλλίδιος, οὐ, ὁ, Callibius.

καλλιρία, ὦ, (καλός and ἱερόν), f. ἥσω, to sacrifice.

καλλίκαρπος, ἰ, ἡ, (καλός and καρπός), bearing fine fruit, fruitful.

Καλλιμέδων, οντος, ὁ, Callimædon, a partisan of Phocion at Athens.

Καλλιόπη, ης, ἡ, Calliôpe, one of the Muses.

καλλιπάρης, ὁ, ἡ, (καλός and παρής), fair-checked.

Καλλιθένης, οὐς, ὁ, Callisthènes, a Greek historian.

καλλιτέκνης, ἰ, ἡ, (καλός and τέκνον), having fine children, happy in children.

καλιφύλλος, ἰ, ἡ, (καλός and φύλλον), beautiful leaved.

κάλλος, ιες, τῆς, (καλός), beauty.

KAN

καλός, ὁ, ὅν, comp. καλλίων, super. κάλλιστος, beautiful, amiable, excellent, good, honorable, distinguished ; **καλός πάγας,** amiable and noble.

καλύβη, ης, ἡ, (καλύπτω), a hut.

καλυδοσείω, ὦ, (καλύβη and ποίω), to build huts.

καλύπτρα, αἱ, ἡ, Ion. καλύπτρη, ης, ἡ, (καλύπτω), a veil.

καλύπτω, f. καλύψω, p. κικάλυφα, 2. a. ἐκάλυψον, to cover, to conceal.

Καλυψώ, οὐς, ἡ, Calypso, one of the Oceanides, who kindly received Ulysses when shipwrecked on her coast.

καλῶς, (καλός), beautifully, well, worthily, honorably ; **καλῶς λίγυ,** he speaks rightly.

κάμω, οὐ, ὁ, (κάμνω), labor, fatigue.

Καμβύσης, οὐ, ὁ, Cambyses, a king of Persia, who conquered Egypt and plundered its temples.

κάμη, by Crasis for καὶ ἡμί.

καμηλοπάρδαλις, ιως, ἡ, (κάμηλος and παράδελις), the camelopard.

κάμηλος, οὐ, ὁ, ἡ, a camel.

κάμινος, οὐ, ἡ, a stove, an oven.

κάμνω, f. κάμω, p. κίκαμνα, 2. a. ἐκάμην, (Gr.) to labor, to exert one's self, to harass ; **κίκαμνός,** weary, fatigued.

Καμπανία, αἱ, ἡ, Campania, a country of Italy, of which the capital was Capua.

καμπή, ης, ἡ, (κάμπω), a bend, a curving.

κάμπω, f. κάμψω, p. κίκαμφα, to bend ; **ἐκρωτήριον,** to double a cape.

καὶ for καὶ ἰάν, and if, although.

Also instead of καὶ ἰν, and in.

κάνιον, οὐ, τῆς, (κάνη, a reed), proper-ly, a basket made of reeds, a dish, a basket.

Κανωπίος, ὁ, ὅν, of Canopus in Egypt, Canopian.

HAI

αἰνυδὶ for καὶ ταυδὶ.

αἰνυλικός, ἡ, ὁ, (*αἰνυλος*), of or pertaining to the business of a *αἰνυλος*, like a *αἰνυλος*, fraudulent, crafty.

αἰνυλις, ἴδιος, ἡ, a female vintner; *fem.* to *αἰνυλος*.

αἰνυλος, ου, ὁ, (*αἰνυ*, a crib, [*αἰνυτω*, to eat up hastily,]) *properly*, one who deals in victuals, a huckster, a vintner, a low tavern keeper.

αἰνυός, οὔ, ὁ, smoke.

αἰνυοθήκη for καὶ ἐκρυθήκη.

αἰσος, *Dor.* for *κησος*, a garden.

αἰσρος, ου, ὁ, a wild boar.

αἰσρῶ, *f.* ὕσω, to breathe; *ψυχῶν ἀποαἰσρύνω*, to swoon.

αἰσροῦμαι, ᾶ, (*αἰσρῶ* and *δοῦμαι*), *f.* ἔσω, *p.* ᾶμαι, *properly*, to watch with the head erect, anxiously to await.

Καῖριος, ου, ὁ, Carinus, one of the Heracleidae.

αἰσροῦμαι, ου, τό, a water-cress.

καρδία, ας, ἡ, the heart.

καρῆ, *Ion.* and *Hom.* for *καρῶ*, *indec.* τό, the head.

Καρία, ας, ἡ, Caria, a region of Asia Minor.

καρκαίνος, ιος, ὁ, ἡ, (*καρκίνος*, a crab, and *ἰδιος*), of the nature of the crab.

Καρμανία, ας, ἡ, Carmania, a province in Persia, near the Persian gulf.

καρπῶσιος, η, ον, (*καρπῶσιος*, fine Spanish flax,) of linen.

καρποφόριος, ᾶ, (*καρποφόρος*), *f.* ἔσω, *p.* ᾶμαι, to bear fruit.

καρποφόρος, ὁ, ἡ, (*καρπός* and *φόρος*), fruitful.

καρπός, οὔ, ὁ, 1. fruit, 2. the lower part of the arm, the wrist.

καρπῶν, ᾶ, (*καρπός*, *f.* ὔσω, = ὅμαι, ὅμαι, to enjoy the fruit, to reap.

καρτεῖναι, ᾶ, (*καρτερός*), *f.* ἔσω, *p.* ᾶμαι, to endure.

καρτερός, ὁ, ὁ, (*καρτος*, *Ep.* for *καρ-*

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ων.) strong, considerable, courageous, severe, blows; *super.* *καρτεσιος*.

καρνος, ου, τό, a nut; *καρνωειδής*, a chestnut.

Καρχηδών, ἰνος, ἡ, Carthage, a city of Africa of great renown. It was long the rival of Rome, but was at last destroyed by Scipio Africanus the younger. Its remains lie about three miles from Tunis. 2. (*Νέα*, New,) a city of Spain built by Hasdrubal.

καρχήσιον, ου, τό, the top of a mast; τὰ *καρχήσια*, the upper part.

κασιγνήτη, ης, ἡ, (*fem.* of *κασιγνήτης*), a sister.

κασιγνήτης, ου, ὁ, (*κασις*, a brother or sister, and *γενέω*), a brother.

Κασπία, ας, ἡ, (*Σάλασσα* underst.) the Caspian Sea. Also τὸ *Κάσπιον*, the same.

κασιτίγος, ου, ὁ, tin.

Κασταναιρίς, ἡ, ὁ, of Castana, a city of Thessaly and of Pontus, also of or belonging to a chestnut. See *καρνος*.

Κάστωρ, ορος, ὁ, Castor, son of Jupiter and Leda, and brother of Pollux and Helen.

κατά, with *gen.* against, upon, down, in, on; *κατὰ βυθῶν*, in the depths; with the *accus.* in, according to, after, to, near, opposite, in proportion to, in consequence of, in regard to, concerning, on; *κατ' ἐκτελέσῃν*, excessively; *κατ' ἱκανόν*, yearly; *κατ' ἰκαστην ἡμέραν*, every day; *κατὰ μικρόν*, gradually; *κατ' εἰρήνην*, in time of peace; *κατὰ τὸν αὐτὸν καιρόν*, at the same time; *οἱ κατ' ἡμῖν*, my coevals; *κατ' ἔλπον*, from compassion; *κατ' ὀλίγους*, a few at a time; *κατὰ τὸ πλείστον*, for the most part; *κατὰ πρόσωπον*, in front; *δ' κατ' ἄδωδὸν θάνατος*, an agreeable death; *κατ' ἄντην*, towards the

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wind. In composition it often gives additional force to the sense of the simple verb; it likewise denotes 'movement downwards,' 'completion,' 'opposition,' 'overthrow.'

κατα-βαίνω, *f.* -βάσκειμαι, *p.* -βίβηκα, 2. *a.* -ίβην, (*Gr.*) to descend, to travel downward, to devolve to one.

κατα-βάλλω, *f.* -βάλλω, *p.* -βίβληκα, 2. *a.* -ίββαλον, to cast down, to fell, to cast away.

κατάβασις, *ισις*, ἡ, (καταβαίνω,) a way down, a descent.

κατα-βιβάζω, *f.* ἄνω, to bring down.

κατα-βιβέσκω, *f.* -βρώσκω, 2. *a.* -ίβρων, (*Gr.*) to consume, to devour.

κατα-βίω, *ω*, *f.* -βιώσω, to pass one's life.

κατα-βόαω, *ω*, *f.* ἦσω, to clamor against.

κατάβυσος, ἡ, ἡ, (κατά and γίαι, γῆ,) subterranean.

κατα-γίλῶ, *ω*, *f.* ᾄσω, to deride.

κατα-γιγνώσκω, *f.* *m.* -γινώσκωμαι, *p.* -ίγνωκα, 2. *a.* -ίγνω, (*Gr.*) to become acquainted with, to decree.

κατ-άγνυμι, *f.* κατάρξω, (*Gr.*) to break; 1. *a.* κατίαξω.

κατα-γοητεύω, *f.* ύσω, to deceive, to make a fool of.

κατ-ἄγω, *f.* -ἄξω, *p.* *Att.* καταγάχα, 2. *a.* κατήγαγον, to throw down, to lead down, to bring in, to bring into port, to conduct.

κατα-αγωνίζομαι, *f.* ἵσται, *p.* -πρώνησμαι, to combat, to conquer.

κατα-δίδωμι, (*Gr.*) to introduce a custom, to indicate, to announce, to decree, to give directions, to establish.

καταδίνερος, ἡ, ἡ, (κατά and δίνερος,) abounding in treachery.

κατα-δία, *f.* -δήσω, *p.* διδισκα, (*Gr.*) to bind.

κατα-δικάζω, *f.* ᾄσω, to condemn.

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καταδικα, *ης*, ἡ, (κατά and δικά,) a condemnation.

κατα-διώκω, *f.* ξω, to pursue.

κατα-δουλίω, *ω*, *f.* ἄνω, *p.* -δεδούλωκα, to subject, to enslave.

κατάδ' ὕμης, ἡ, ἡ, (κατά and δρυμός,) very woody.

κατα-δίω, *οτ* κατα-δύνω, *f.* -δυνω, 2. *a.* -ίδυν, (*Gr.*) to sink, to dip or plunge down, to overwhelm, to make a thing to sink, to creep under or into.

κατα-ζεύγνυμι, *f.* -ζεύξω, (*Gr.*) to yoke.

κατά-ζυγίς, *ισις*, ἡ, (καταζεύγνυμι) a yoking, a harnessing.

κατα-θαπτω, *f.* ψω, to bury.

κατα-θρηνίω, *ω*, to lament, to sorrow.

κατ εἰρω, *μνηστί* to carry down, *πυλ.* to arrive, to enter of ships).

κατ-αισχύνω, *f.* ὕνω, *p.* -ἔσχυκα, to insult, to disgrace.

κατα-καίω, *f.* αἶσω, (*Gr.*) to burn; 1. *a.* κατ κα.

κατα-καμπτω, *f.* ψω, to bend down.

κατα-καλύπτω, *f.* ψω, *p.* φω, 2. *a.* -καλύβω, to cover, to conceal.

κατά-κειμαι, *f.* -κείσομαι, (*Gr.*) to lie, to rest, to sit.

κατα-κλαίω, *f.* αἶσω, (*Gr.*) to bewail.

κατα-κλείω, *f.* είσω, to shut in.

κατα-κλίω, *f.* ὦ, *p.* -κίκληκα, to bend down; κατα-κλίνωμαι, to recline, to sit down.

κατα-κλύζω, *f.* ὕσω, *p.* ὕκα, to overflow, to inundate.

κατα-κοιμίζω, (*allied with κοίτη and κοιμαι*, *f.* ύσω, to put to sleep.

κατα-κοιίω, *f.* ύσω, to remove.

κατα-κόπτω, *f.* ψω, *p.* φω, to cut off, to cut to pieces.

κατα-κοσμίο, *ω*, *f.* ἦσω, to adorn.

κατα-κρημνίζω, (*κρημνός*, a precipice, *f.* ύσω, to precipitate, to cast down from a rock.

κατα-κρίω, *f.* ὦ, *p.* -κρίψηκα, to condemn.

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κατα-κρύπτω, *f. ψω*, 2. *α. -ιζέσθω*, to conceal.
κατα-ατάσσειν, *ἔμμαι*, to take possession of, to take, to acquire.
κατα-κτείνω, *f. -κτενῶ*, *Ion. -κτενῶ*, 2. *α. -ιζέσθω*, to kill.
κατα-λαμβάνω, *f. -λήψομαι*, *p. -ίληψα*, 2. *α. -ίλῃσκω*, (*Gr.*) to take, to possess, to seize, to fetch, to meet with, to find, to overtake.
κατα-λίσγω, *f. λίσσω*, *p. -λίλιχα*, to tell.
κατα-λείπω, *f. ψω*, *p. -λίλιχα*, 2. *α. -ίλιπσκω*, = *ομαι*, to desert, to leave behind.
κατα-λθίσκομαι, to entirely forget.
κατάληψις, *ισις*, *ἡ*, (*καταλαμβάνω*), a capture.
κατάλυσις, *ισις*, *ἡ*, (*καταλύω*), a place of repose or relaxation, a harbour, an inn, an abode.
κατα-λύω, *f. ὕσω*, to dissolve, to destroy, to ruin, to put an end to, to relinquish, to stop or rest at any place, (*vis. to give up a journey at, περιῖον or δδῖον being understood.*); *τοὺς νόμους*, to subvert the laws.
κατα-μαρτυρέω, *ᾶ*, *f. ἔσω*, *p. ἤσα*, to bear witness against.
κατα-μηνύω, *f. ὕσω*, to indicate, to announce, to represent.
κατα-μύω, *f. ὕσω*, to shut the eyes; *κατα-μύοντα*, darkling.
κατ-αναγκάζω, *f. ἔσω*, to constrain, to compel.
κατα-απώλωμαι, *f. λώσω*, *p. καταπώλωμαι*, (*Gr.*) to consume, to expend prodigally.
κατα-τίμω, *f. τιμῶ*, to distribute; *κατα-τίμωμαι*, to partition among themselves, to feed off or upon, to consume.
κατα-τίθω, to nod to, to promise.
κατα-τίω, *ᾶ*, *f. ἔσω*, *p. ἤσα*, to contemplate, to remark, to observe.
κατ-ανέω, *ᾶ*, *f. ἔσω*, *p. ἔστηκα*, to arrive.

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καταντιζέω, (*κατά and ἀντιζέω*, opposite, [*probably ἀντιζέω*],) with *γεν.* opposite.
κατα-ξάινω, *f. -ξῶν*, *p. -ίξαγα*, to cut to pieces; *πίτρα κατιξάμματα*, hewn stone.
κατάξηρος, *ἰ*, *ἡ*, (*κατά and ξηρός*), arid; *τὸ κατάξηρον*, dryness.
κατα-παύω, *f. αὔσω*, *p. -πίπαυα*, to cause to cease.
καταπέλτης, *ου*, *ἡ*, (*perhaps καταπέλλω*), a catapulta, a machine to throw missiles with.
καταπυλῖτις, *ἡ*, *ἡ*, (*καταπέλτης*), pertaining to a catapulta; *βίλος*, a weapon thrown by a catapulta.
κατα-πέμψω, *f. ψω*, to send down, to send.
κατα-πίθω, not in use, 2. *α. κατ-πιθω*, to kill.
κατα-πίω, (*Gr.*) *f. -πόσω*, *p. -πίσωκα*, 2. *α. -ίπιω*, to swallow, to consume.
κατα-πλίσσω, *f. πλίσσω*, (*Gr.*) to sail down, over, or back, to arrive.
καταπληκτικός, (*καταπληκτής*), striking terror, [*καταπλήσσω*], astonishingly, wonderfully, terribly, shockingly.
κατα-πλήσσω, *f. ἔσω*, to cast into dismay, to frighten, to deter; *-ομαι*, to be astonished.
κατα-πνέω, *f. πνέω*, (*Gr.*) to breathe or blow on, or against, to blow.
κατα-ποίω, *ᾶ*, *f. ἔσω*, to harass with labor, to labor, to work, *act.*
κατα-πραΐνω, (*πραΐνω*), to soften.
κατάρετος, *ἰ*, *ἡ*, (*κατ-αρέωμαι*), to curse, [*ἔρεά*, a curse,] accursed, infamous.
κατα-εὐξω, *f. εὔω*, to caress.
κατ-αριθμία, *ᾶ*, *f. ἔσω*, *p. ἤσα*, to enumerate, to reckon to.
κατα-β-ρίω, *f. -ρίω*, (*Gr.*) to stream from, to stream down, to blow down.

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κατάβητες, ἰ, ἡ, (*κατάβη*), watered, richly endowed, richly supplied.
κατὰρχην, *f.* ἔω, with *gen.* to begin, to be the first, to set the example.
κατασβέννυμι, *f.* -σβένω, 2. *a.* -σβεν, (*Gr.*) to quench, to extinguish, to allay, to soothe.
κατασείω, *f.* σείω, *p.* -σειώω, to shatter, to shake down.
κατασκάπτω, *f.* σκάψω, *p.* -σκαῖφα, to undermine, to break down, to destroy.
κατασπιδάννυμι, *f.* ἄνω, (*Gr.*) to diffuse, to scatter, to sprinkle, to pour.
κατασκευάζω, *f.* ἔω, *p.* ἔκω, = *ομαι*, to arrange, to prepare, to make to order, to dispose, to build, to erect.
κατασκευή, ἡ, ἡ, (*κατά* and *εὐκλή*), an arrangement, building, structure, regulation, disposition, preparation, fabrication, making, construction, artificial means.
κατακλίνειν, *f.* ψω, to incline to ward.
κατάκλυσις, ἰ, ἡ, (*κατά* and *εὐκλή*), shady, shadowy.
κατάσκοπος, ου, ὁ, (*κατα-σκοπέω*, to spy out,) an observer, a spy.
κατασφίζω, (*σφός*), *f.* ἴω, *p.* ἴω, to deceive, to overreach.
καταστέλλω, ὤ, *f.* ἔω, *p.* -στέλλω, to draw upon, to draw under.
καταστίδω, *f.* -στίσω, to make a libation.
κατασταθμίζω, (*σταθμός*), *f.* ἴω, to stable, to put in stall.
καταστέγω, *f.* ψω, to crown.
καταστιζω, *f.* ἔω, to mark out (by pricking).
καταστρατοειδίζω, (*στρατόειδος*), *f.* ἴω, to encamp.
καταστέλλω, ὤ, *f.* ἔω, to rack, to torture.
καταστρέφω, *f.* ψω, -στέροφα, to subvert, to turn round, to return; *ἐνδὲ βίον*, to die; *καταστρέφωμαι*,

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to subvert, to destroy.
καταστρέφω, ἡ, ἡ, (*καταστρέφω*) the end.
κατάστρωμα, ἄνω, τό, (*κατα-στρώω*), to spread down,) the deck, a covering.
κατατείνω, *f.* -τείνω, to strain tight.
κατατίθημι, *f.* -τίθω, *p.* -τίθημι, 2. *a.* -ίθη, to deposit, to lay up in, to place, to put.
κατατιτρώω, (*τρώω*, *τίρω*), (*Gram.* in *τιτρώω*) to perforate; *κατατιτρώω*, perforated, penetrated.
κατατάξω, *f.* ἴω, *p.* ἴω, to shoot with a bow.
κατατρέχω, *f.* τρέχω, 2. *a.* -τρέχω, (*Gr.*) to overrun, to traverse.
κατατριβω, *f.* τριβω, to rub, to destroy by rubbing.
κατατυγχάνω, (*Gr.*) to attain, to succeed in a thing; 2. *a.* *part.* *κατατυχών*.
καταφαγῶν, 2. *a.* *inf.* to *καταφάγω*, *obs.* in the *pres.* to devour, to reach in order to devour.
καταφείω, *f.* -φείω, (*Gr.*) to bring down, to strike, to drive down, to take off, to remove; -*ομαι*, to decline, to let one down, to plunge in, to be brought to, to be carried to.
καταφύγω, *f.* *m.* -φύξομαι, 2. *a.* *act.* -φύγομαι, (*Gr.*) to fly for refuge to, to fly.
καταφθείρω, *f.* -φθείρω, *p.* φθαίρω, to destroy, to corrupt.
καταφλίγω, *f.* ἔω, *p.* χω, to consume, to burn.
καταφρακτός, ὁ, ὁ, (*κατα-φράσσω*, to protect with armour,) covered, protected by armour, armed.
καταφρονέω, ὤ, *f.* ἔω, *p.* *ομαι*, with the *indicat.* to despise, to think meanly of, to be indifferent to, to disregard, to treat with contempt.
καταφύγη, ἡ, ἡ, (*καταφύγω*), a refuge.
καταχυρονομία, ἡ, *f.* ἔω, to con-

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denn by vote.
κατα-χίω, f. τίσω, (Gr.) to shed;
 1. *a. κατίχαι, Ep. κατίχισα.*
κατα-χράμαι, ἄμαι, f. ἵσμαι, Gr.
with the dat. to use, to make use
of.
κατα-χώνυμι, f. -χόσω, to bury up,
to obstruct by heaping up.
κατα-ψάω, to touch.
κατα-ψηφίζομαι, f. ἵσμαι, p. ἴσας.
μαι, with the genitive of the
person, to condemn, to pronounce
guilty, to decree; καταψηφίζεσθαι
τινος μανίαν, to declare a person
insane.
κατα-ψύχω, f. ὕζω, p. ψχα, to cool.
κατ-ίω, f. κατίδομαι and κατίδω,
p. κατίδοκα, to consume.
κατ-ίω, (Gr.) to perceive.
κατ-ίμι, to descend, to come down,
to return from banishment, to
arrive.
κατ-εργάζομαι, f. -εργάσομαι, p.
-εργασμαι, to labor, to elaborate,
to produce; κατεργάζεσθαι τι
μείζους, to reduce the size.
κατεργασία, αι, ή, (κατεργάζομαι,)
treatment, cultivation, elaboration,
process.
κατ-ίριψω, to throw down, to burst
in; 2. a. κατήριπον.
κατ-ίρχομαι, f. κατιλύσμαι, 2. a.
κατήλθον, (Gr.) to descend, to
return.
κατ-ισθίω, (Gr.) 2. a. κατίφθοι,
inf. καταφθῆναι, to consume, to
eat up.
κατ-ισθῆναι, ἰσθῆναι, f. ἴσω, to guide,
to direct, to drive.
κατ-ίχω, f. καθίζω, or κατασχέσω,
p. κατίσχωκα, 2. a. κατίσχω,
(Gr.) to hold fast, to possess, to
take possession of, to retain, to
hold back, to continue, to last;
μισαβολή κατίσχω τὴν πόλιν, a
revolution has befallen the city;
κατίσχωμαι, to be covered, to be
bound to, be devoted to.

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καταγορεύω, ὤ, (κατά and ἀγορεύω.)
f. ὄσω, p. ὤσω, to accuse, to charge
with.
καταγορεύω, αι, ή, (κατάγορος,) an
accusation.
κατάγορος, ου, ή, (καταγορεύω,) an
accuser.
κατάκοος, ή, ή, (κατ-ακούω, to obey,)
obedient.
κατάφω, αι, ή, (κατηφής, dejected,
[probably κατά and φάω,]) de-
jection.
κατ-ακίω, ὤ, f. ὄσω, p. -φασκα, to
inhabit, to dwell.
κατοιμία, αι, ή, (κάτοικος, an inhabit-
ant, [κατά and ἵκος,] a dwell-
ing, a plantation, a spot, a settle-
ment, a village.
κατ-ακίζω, f. ἴσω, to plant, to culti-
vate, to found.
κατ-ακνίω, ὤ, (δύκος, sloth,) to delay,
to omit, to forbear, from indolence
or fear; to be loath or unwill-
ing.
κατοπτρίζω, (κάτοπτρον.) f. ἴσω, p.
ἴκα, to represent or show a thing
as in a mirror; κατοπτρίζεσθαι
to behold one's self in a mirror.
κάτοπτρον, ου, τό, (κάτοπτος, visible,
[κατά and ὄψομαι,]) a mirror.
κατ-ορύω, ὤ, ὀρύω, f. ὤσω, p. ὤσω,
to set up, to erect.
κατ-ορύσσω, and -ορύττω, f. ἔσω, to
bury, to heap over, to conceal.
κάτω, (κατά,) below, downwards;
ἄνω καὶ κάτω, up and down.
Κάτων, ους, ή, Cato.
κατ-ορύξω, ὤξω, and ὀρύω, ή, ή, (κατ-
ορύσσω,) sunk or laid in the
ground; as a subst. κατ-ορύξ, ή,
an offset, a shoot, a layer of a
plant.
κατ-ορύομαι, to roar, to howl.
κατωφιεής, ιος, ή, ή, κάτω and φιεω,)
sinking, hanging down.
Καυκάσος, ου, ή, Mount Cauc^sus, in
Asia, between the Euxine and
Caspian Seas.

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καῦμα, ἄντος, τό, (καίω,) heat.
 καυματρός, ὁ, ὅν, (καῦμα,) hot.
 Καυσινοί, ὧν, αἱ, Causianians.
 παυχάμαι, ὤμαι, (allied with εὐχα-
 ρμαι,) *f.* ἥσομαι, to boast.
 κα, and before a vowel κεν, cannot be
 translated, but, like ἄν, in prose,
 gives to the indicative the force of
 the optative and subjunctive.
 κίαια, contr. κῆρ, κλάτος, τό, the
 heart.
 κίγχεος, εν, ἡ, ὅ, millet.
 κιδνός, ὁ, ὅν, (probably κῆδομαι, κῆδος,
 care,) careful, pass. meriting care,
 worthy, honorable.
 κιδρεος, εν, ἡ, 1. a cedar. 2. a species
 of Juniper; whence
 κιδρία, ὦ, to anoint with cedar oil, to
 embalm.
 κιδθι, Ion. for κινθι, there.
 κίμαι, (κίω,) *f.* κίσομαι, (Gr.) to lie.
 κισμήλιον, ου, τό, (κίμαι,) a posses-
 sion, a treasure.
 κίπες, η, α, Ion. and poet. for κινέες,
 he, she, it, that.
 Κίος, α, εν, and Κήϊος, α, εν, of or
 belonging to the isle of Cea; as a
 subst. Κίϊος, an inhabitant of Cea.
 κίρω, *f.* κίρῶ, Aor. κίρω, *p.* κίρα-
 να, to shear, to shave, to cut, to
 tear, to gnaw; χάρω, to waste a
 country.
 Κισροσία, ας, ἡ, Cecropia, an ancient
 name for Attica, in honor of Ce-
 crops, its founder.
 Κισροψ, οσος, ὁ, Cecrops, the found-
 er, and most ancient king of
 Athens.
 κισρύβηλος, ου, ὁ, (κρύπτω,) a net
 for the hair.
 κιλίω, (κίλλω, to move,) *f.* κίλω,
p. κινίλινα, to command.
 κίλωμαι, (same,) *f.* κίλῃσομαι, 2. a.
 κικλόμεν, and κικλόμεν, 3d pers.
 sing. κίκλινα, with the dat. to
 command.
 Κιλιταί, ὅ, ὅν, Celtic.
 Κιλιταί, ὧν, αἱ, the Celts, a people

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who occupied the greater part of
 Gaul, the British islands, and the
 country between the Alps and the
 Danube.
 κενός, ὁ, ὅν, empty, void, useless, un-
 profitable.
 κενίω, ὦ, (κενός,) *f.* ἔσω, to empty,
 to evacuate, to desolate.
 κενταυρος, ου, ὁ, (probably κεντίω and
 ταῦρος,) a Centaur, a fabulous
 monster, composed of a man's
 bust upon a horse's body, dwelling
 in Thessaly.
 κεντίω, ὦ, *f.* ἔσω, *p.* κενά, to sting, to
 perforate, to pierce, to prick.
 κέντρον, ου, τό, (κεντίω,) a sting.
 Κεραμεικός, οῦ, ὁ, the Ceramicus, a
 place without the walls of Athens,
 where those who fell in battle were
 buried at the public expense. Its
 name was perhaps derived from κε-
 ρᾶμος, 'potter's earth,' as some pot-
 teries were formerly situated there.
 κερᾶμος, and κερᾶμος, ια, ιον, (κερᾶ-
 μος, potter's earth,) earthen.
 κεραμαντός, ὁ, ὅν, (κεραμείω, to cover
 with tiles, [κερᾶμος,]) made of
 burned tiles.
 κεράνθημι, (κίρω, obs.) *f.* κερᾶσω, *p.*
 κικιρᾶνα, (Gr.) to mix.
 κίρας, ἄντος, τό, a horn, a peak of a
 mountain.
 κερᾶνος, ου, ὁ, a cherry-tree.
 κερᾶσσης, ου, ὁ, (κίρας,) horned, the
 horned serpent or cerastes.
 κεραυνός, οῦ, ὁ, the thunderbolt, which
 strikes, and sets on fire; thunder
 and lightning, ἁστειροπή, or σπει-
 ρή, the flash, βροντή, the thunder.
 Ceraunus, an epithet, the thunder-
 bolt. See ἁστειροπή.
 κεραυνοσκοπία, ας, ἡ, (κεραυνός and
 σκοπία,) meteorology, the observa-
 tion of lightning and other similar
 phenomena as prognostics of the
 weather.
 κεραυνίω, ὦ, (κεραυνός,) *f.* ἔσω, to
 strike dead with lightning, to

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strike.

Κέρβερος, ου, ὁ Cerberus, the infernal dog, said to have three heads.

κερδαλός, ἰα, ἰον, (κέρδος,) profitable, advantageous.

κερδαίων, -ον, better, an irregular comparative, super. κερδιστός, formed from κέρδος.

κέρδος, ἰος, τό, (ἵκω, to do, ἔργον,) gain.

κέρσις, ἴδος, ἡ, (probably κέρω, κείνω, to strike, from the noise made in weaving, a shuttle, a bodkin.

κέρπος, ου, ἡ, the tail.

Κερκυραῖος, αῖα, αῖον, Corcyraean, of or belonging to Corcyra, an island of the Ionian Sea.

κέρμα, κέρως, τό, κείρω,) a small part of any thing cut off, a small piece of coin, a piece of money, money.

κερμάτιον, ου, τό, dim. of κέρμα.

κέρως, η, ου, κιντώ, to prick,) stitched, embroidered; as a subst. a girdle, particularly the Cestus of Venus, which was feigned by the poets to possess the power of kindling the flame of love.

κεῖδος, ἰος, τό, (κρύβω, to hide,) a place of concealment, the caverns, the depths.

κεφαλαιός, αῖα, αῖον, (κεφαλή,) chief, principal.

κεφαλῆ, ἡ, ἡ, a head; ἐπὶ κεφαλῇ, heels over head; κακὴ κεφαλῇ, thou fool; κεφαλῇ κυνόν, dogs' heads.

κηδεύω, (κηδός,) f. εἶσω, to take care of, to perform funeral obsequies, to commit to the earth, viz. the dead.

κηδός, ἰος, τό, care, grief, sorrow, the care bestowed on a dead body, funeral obsequies.

κηδω, (κηδός, 2. α. ἔκωδον, and κηδίσω, f. ἴσω, to trouble, to afflict; nihil. κηδόμεαι, f. κηκαδόμεμαι, p. m. κίηθη, to be anxious; παρ. part. pres. κηδόμενος, afflicted with care, sad, distressed.

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κάλιος, and κάλιος, ὁ, ἡ, (καίω,) burning.

καμί, Dor. fur καὶ καί.

καῖν, Dor. fur καῖν, i. e. καὶ ἔν; καῖν fur καὶ ἄν.

κασιμία, ας, ἡ, (κασιμύω, to rear in a garden, [κασιμύω,] gardening.

κήπιον, ατος, τό, (same, a garden vegetable, gardening.

κήπος, ου, ὁ, a garden, an orchard.

κηρίον, ου, τό, κηρίς,) a honey-comb.

κηρίς, ου, ὁ, wax.

κήρυξ, ἑκός, ὁ, probably κηρύω, to utter a sound, κηρύς, the voice,) 1. a herald, a crier. 2. a species of snail.

κηρύσσω, (κήρυξ,) f. ξω, p. κα, to perform the duty of a herald, to proclaim.

κηρύς, ἰος, τό, a sea monster, every species of large fish.

κηρυάδης, ἰος, ὁ, ἡ, (κηρύς and ἴδος,) belonging to the class of large fishes, very large.

Κηφεύς, ἰως, ὁ, Cepheus, king of Ethiopia, and father of Andromeda.

Κηφισσός, οῦ, Cephissus, a river in Attica, passing under the long walls of Athens.

κηώδης, ἰος, ὁ, ἡ, (κήω, καίω,) perfumed; κηώδι κάλυψ, bosom covered with perfumed garments.

κηλωτός, οῦ, ἡ, a chest, an ark.

κίνηματι, to diffuse one's self.

Κιθαριῶν, ὄνος, ὁ, Cithæron, a mountain in Boeotia sacred to Bacchus.

κιθάρα, ας, ἡ, a guitar.

κιθαρίζω, κιθάρις, same as κιθάρα,) f. ἴσω, to play the guitar.

κιθαρηδία, ὦ, (κιθαρηδός,) to sing to the guitar.

κιθαρηδία, ας, ἡ, (κιθαρηδία,) the art of singing to the guitar.

κιθαρηδός, οῦ, ὁ, κιθάρα and ἀοιδός,) he that plays the guitar and sings to it.

Κικέρων, ονος, ὁ, Cicero.

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Κίλυσς, *ον, ὁ*, the Cilicians.
Κιλικία, *ας, ἡ*, Cilicia, a province in Asia Minor, between Pamphylia and Syria, *now* Caramania.
Κίμβροι, *ων, οἱ*, the Cimbri, inhabitants of the modern Jutland and Schleswic.
Κιμμέριος, *ία, ιων*, Cimmerian, belonging to the Tauric Chersonesus.
Κίμων, *ωνος, ὁ*, Cimon, an Athenian general, son of Miltiades.
κινδυνεύω, *κινδυνεύω, f. εὔσω, p. εὔσω*, to incur danger. to run a risk; *ὁ κινδυνεύων*, the defendant.
κινδυνός, *ου, ὁ*, danger; *παρὰ τοῦ κινδύνου*, in the midst of dangers.
Κίνας, *ου, ὁ*, Cineas, friend of Pyrrhus, king of Epirus.
κίνηω, *ω, (κίω, f. ἤσω, p. κινήσω*, to move, to urge, to change.
κίνησις, *ιως, ἡ*, (*κίνησις*) a motion, a movement.
κινῶμαι, *κινῶμαι, wailing*, to utter wailings, to mourn, to lament.
Κινύρας, *ου, ὁ*, Cinyras, the father of Myrrha, by whom she had Adonis.
Κίρκη, *ης, ἡ*, Circe, daughter of the Sun, and sister of Æetes, famous for her beauty and magic arts. Fleeing from Colchis, she took up her abode on the western coast of Italy.
κίρσα, *ης, ἡ*, and *Att. κίρρα*, a magpie.
κισσός, *ου, ὁ*, and *Att. κιστός*, (allied with *ἴξος*,) ivy.
κισσότης, and *Att. κισσότης*, *ης, ἡ*, (*κισσότης*), of ivy, adorned with ivy.
κίχημι, (*κίχημι. κίχημι*, and *κίχηναι, f. ἤσω, p. ἤσω*, 2. a. *ἔλχων*, to meet, to find.
κίχλη, *ης, ἡ*, a thrush.
κίω, (probably *to* from *εἶμι*, to go,) not in use in the Ionic, *pres. opt. κίωμι, part. κίων, εὔσα, imp. κίων*, to go.
κίων, *ου, ὁ*, ἡ, a pillar.

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κλάδω, *ου, ὁ*, (*κλάζω*, to break off,) a branch.
Κλαζομένιος, *ου, ὁ*, a Clazomenian, an inhabitant of Clazomænæ, a seaport in Ionia.
κλαίω, *f. κλαίω, p. κλάλωνα*, 2. a. *ἔλασεν*, to weep.
Κλάρος, *ου, ὁ*, Clarus, a city of Ionia near Colophon, where Apollo had a celebrated temple.
Κλεάνθης, *ου, ὁ*, Cleanthes, a Stoic philosopher, pupil and successor of Zeno.
κλειός, *ἡ, ὅν*, (*κλείω*, to render famous, renowned, celebrated, famous.
κλεις, *κλειός*, (*κλείω*, to close,) a key.
Κλιτύς, *ου, ὁ*, Clitus.
Κλίσια, *ου, ἡ*, Clio, one of the Muses.
Κλειδάμω, *ου, ὁ*, Cleodāmus.
Κλειόμωρος, *ου, ὁ*, Cleombrtæus.
Κλειμένης, *ου, ὁ*, Cleomenes.
Κλειοπάτρα, *ας, ἡ*, Cleopatra, a sister of Alexander the Great, who married Ptolemy, and was killed by Antigonus as she attempted to fly to Ptolemy in Egypt.
κλίσος, *ου, τό*, (*κλίσω*, to render famous,) renown, fame, glory.
κλίπτω, *ου, ὁ*, (*κλίστω*, a thief.
κλίπτω, (allied with *καλύπτω*,) *f. ψω, p. κίλπω*, 2. a. *ἔλπτω*, to steal. a. *pass. ἐλπτήν*.
Κλέων, *ωντος, ὁ*, Cleon, an Athenian commander.
κλιῶν, (*κλίσω*,) and *κλίζω*, *f. ἔω*, to announce, to name, to call.
κλήμα, *ατος, τό*, (*κλῆμα*, to break off,) a vine, a branch of the vine.
κληρονομία, *ω, (κληρονομία, [κλήρος, a lot, and ἔχω,] to possess by lot, particularly in the distribution of lands in a colony or conquered country.*
κληρονομία, *ας, ἡ*, (*κληρονομία*,) the possession by lot of a portion of

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conquered land.

κληρώς, ὤ, (κλήρος, a lot,) to cast lots; -εῖμαι, to receive by lot.

κλίμαξ, ἄκρος, ἡ, (κλίμα,) a staircase.

κλίνη, αἱ, ἡ, (κλινέ,) a bed, a couch,

a seat at table.

Κλίνιος, ου, ἰ, Clinias, the father of Alcibiades, the bravest of the Greeks at the battle of Artemisium.

κλιθιον, ἰου, τί, (dim. of κλίνη,) a little bed, a bier.

κλινω, (κλίω, obs.) f. κλίνω, p. κλίνω, to incline, to bend, to lay down, to shrink or fall back, to turn or move toward a place.

κλισία, αἱ, ἡ, (κλίμα,) a couch, a tent. In *Mythological Dialogues*, VI. p. 125, κλισίαν seems to denote couches, collectively. *ἱκκλησίαν* is the common reading in this place.

κλισμός, οὔ, ἰ, (same,) a chair, a throne.

κλοπή, ἥ, ἡ, (κλέπτω,) theft.

κλύζω, f. ὦω, to inundate, to wash, to bedew.

κλυτός, ἡ, ἰν, (κλύω,) audible, famous.

κλύω, and κλύμι, with gen. (imp.

κλύθι, κλύτι, with the Hom. redupl. κίκλυθι, κίκλυτε,) to hear.

κλώτ, ὀνός, ἰ, (κλάω, to break off,) a branch.

Κνίδος, ου, ἡ, Cnidus, a city in Caria.

κνίσμα, αἱ, ἡ, the scent of fat, at the sacrifices.

Κνωσός, οὔ, ἡ, Cnosus, or Gnosus, a town of Crete, on the northern coast, the residence of Minos.

κόγχη, αἱ, ἡ, a shell, a muscle, a shell fish.

κοιλίαι, (καίλας,) f. ἄνω, to excavate, to hollow.

κοιλίς, ἄδος, ἡ, (same,) a hollow, a cavity.

κοιλία, αἱ, ἡ, (same,) the belly, the abdomen.

κοίλος, η, ον, hollow, excavated, deep:

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εὐ κοίλον, a hollow, a valley; τὰ κοίλα, the valleys.

κοιλίαι, ὤ, (καίλας,) f. ὄσω, to excavate, to hollow.

κοιμάω, ὤ, (allied with κοίτη and πῦμαι,) f. ὄσω, p. ηκα, to put to rest; -άμαι, ἄμαι, to rest, to sleep.

κοιῆ, dat. fem. of κοινός adverbially, in common.

κοινός, ἡ, ἰν, common, public; κοινή τύχη, a common fate; ἡ κοινή φύσις, the social nature; τὸ κοινόν, and τὰ κοινά, the commonwealth.

κοινωνίαι, ὤ, (κοινωνός, a companion, [κοινός,]) f. ὄσω, p. ηκα, to partake, to have community or intercourse, to be a partner.

κοινός, (κοινός,) in common.

Κοῖος, ου, ἰ, Coeus, one of the Giants, son of Coelus and Terra, and father of Latona.

κοίρετος, ου, ἰ, (κύρος, power, allied with κέρω,) a lord, a master.

κοιταῖος, α, ον, (κοίτη,) lying in bed, or sleeping; τὸ κοιταῖον, the hole or den of a wild animal, a couch, a bed.

κοίτη, αἱ, ἡ, (κοίω, πῦμαι, allied with κοιμάω,) a bed, a couch.

κολάζω, (κόλος, mutilated,) f. ἄσω, p. ἄκα, to punish, to chastise.

κολακεία, αἱ, ἡ, (κολακίζω, to flatter, [κόλαξ,]) flattery.

κόλαξ, ἄκος, ἰ, (perhaps ὀδός. κολίω, colo,) a flatterer.

κόλασις, ιως, ἡ, (κολάζω,) punishment.

κόλλα, ὤ, (κόλλα, glue,) f. ὄσω, p. ηκα, to glue, to paste, to attach to, to join closely.

κοιλίαι, οὔ, ἰ, (allied with κοίλος, vociferation,) the jack-daw.

κολοσσός, οὔ, ἰ, a statue of superhuman dimensions, a colossus.

κολούω, (κολός, mutilated,) f. ὄσω, p. ηκα, to injure, to mutilate, to reduce, to humble, to depress.

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κόλπος, *ου, ὁ*, the bosom, a gulf, a bay.

κολυμβέω, *ῶ, f. ἔσω, p. ἔπα*, to swim.

Κολυτταί, *ῶς, ὁ*, an inhabitant of the Attic parish Colyttus.

Κολχική, *ῆς, ἡ, γῆ*, the Colchian land, on the Euxine Sea.

Κολχίς, *ἰδος, ἡ*, Colchis, a region of Asia on the eastern shore of the Euxine, now Mingrelia, Gurriel, and Imirette.

Κόλχοι, *ων, οἱ*, inhabitants of Colchis.

κολώνις, *ῶν, ὁ*, 1. a hillock; 2. Colonus, a deme of Attica, rendered celebrated by the play of Sophocles. *Οἰδίπους ἐν Κολωνῷ*, *Œdipus at Colonus.*

κομάω, *ῶ, (κόμη), f. ἔσω, p. ἔπα*, to have hair.

κομῶν, *ῶν, f. ἔσω*, to take care of, to adorn.

κόμη, *ης, ἡ*, the hair.

κομήτης, *ου, ὁ*, (*κομάω*), having long hair.

κομιδή, *ῆς, ἡ*, (*κομίζω*), care, attention, a transportation.

κομιδῶ, *adv. of κομιδή, adverbially*, carefully, very, wholly, entirely.

κομίζω, (*κομῶν, f. ἴσω, p. ἴκα*), to bear, to carry, to take care of.

κομπῶδες, *εως, ὁ, ἡ*, (*κόμπος*), pompous, boastful language, and *ἴδος*), boastful.

κομψός, *ἡ, ὁν*, (*κομῶν*), attended to, adorned, elegant, respectable.

κοῖα, *ας, and κόινος, εως, ὁ*, dust.

κοιῶλος, *ου, ὁ*, (*κόινος*), a cloud of dust.

κοῖται, *f. κύνειται*, to cover with dust; *p. pass. κινύμαι*.

Κόνων, *ωνος, ὁ*, Conon, a celebrated Athenian general.

κοπίς, *ἰδος, ἡ, κόπτω*, a cleaver, a knife, a razor, a pruning knife, *by which the superfluous and defective parts are lopped off.*

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κορρία, *ας, ἡ*, (*κόρρει*), a dung-heap.

κόρρος, *ου, ὁ*, dung.

κόττω, *f. ψω, p. κίκοφα*, to strike, to cut, to assail *with words*, to trouble.

κόραξ, *ἄκος, ὁ*, (*either allied with κορώνις, κορώνις, κορώνη, from the shape of the beak or claws, or with κοράω, from the noun*), a raven, a crow.

κορινθῆμι and κορινύω, (*κορῶν*), *f. περῶν, p. κινέρεται*, to satiate; *κορίσμαι*, to be satiated; *κορῖσάμεθα ἂν κλαίοντες*, we might have satisfied ourselves with weeping.

κόρη, *ης, ἡ*, 1. a maiden. 2. Proserpine.

Κόρινθος, *ου, ἡ*, Corinth, a famous city in Peloponnesus, on the isthmus between the Corinthian and Saronic gulfs; *Κορινθίαις, ἡ, ὁν*, and *Κορινθίαι, α, ον*, Corinthian.

κόρος, *ου, ὁ*, (*κορινθῆμι*), repletion, satiety, weariness, disgust.

κόρος, *ου, ὁ*, a boy, a youth.

Κόρσιχα, *ης, ἡ*, the island of Corsica, near Italy.

κορυβαίολος, *ὁ, ὁ*, (*κόρυς and αἰόλλω*), to move backward and forward,) the crest-waving.

κόρυς, *ῶθος, ἡ*, a helmet, the crown of the head.

κορυφή, *ῆς, ἡ*, (*κόρυς*), a summit, the top of the head.

κορώνη, *ης, ἡ*, (*κορώνις*, bent, see *κόραξ*), a crow, a hooded crow, any thing bent.

κορώνις, *ἰδος, ἡ*, (*κορώνις*, bent, *κορώνη*, 1. a thing that is bent, an epithet of a ship, from the shape of its prow, curved. 2. Corōnis, a daughter of I'legēyas, loved by Apollo; she was the mother of Æsculapius.

κοσμῶν, *ῶν, (κόσμος), f. ἔσω, p. ἔπα*, to adorn, to ornament.

κόσμημα, *ἄτος, τό*, (*κοσμῶν*), an ornament.

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κόσμον, ιως, ἡ, (same,) an ornament, an adorning.
κόσμιος, ια, ιου, (κόσμος,) adorning, becoming, mannered, regular.
κοσμίως, ης, ἡ, (κόσμος,) propriety, decency, decorum.
κόσμος, ου, ὁ, (probably κομία,) an ornament; seemliness, order, discipline; an arrangement, a composition; the world; οὐ κατὰ κόσμον, disgracefully.
κοτύλη, ης, ἡ, (perhaps κοῖλος,) a vessel to draw with, a basin, a cup.
κουρεύς, ιως, ὁ, κείρω,) a barber.
κοῦρη, ης, ἡ, Ion. for κόρη, a virgin, a daughter.
κοῦρος, ου, ὁ, Ion. for κέρως, a young man, a son.
κοινοτρέφους, ὁ, ἡ, (κοῦρος and τρέφω,) educating children, a nurse, a guardian.
κούφος, η, ου, easy, gentle, light.
κούφος, (κούφως,) lightly.
κόψιχος, ου, ὁ, Att. for κόσσυφος, a blackbird.
κοῦδία, αι, ἡ, Ion. κοῦδιν, ης, ἡ, the heart, by metathesis for καρδία.
κράζω, f. κράξω, to croak, to cry like a raven.
Κράθις, Ἰδος, ὁ, Crathis, a river of Lucania, flowing into the Sinus Tarentinus, between Crotóna and Sybria.
κρασιπᾶλᾰν, ᾧ, (κρασιπᾶλη,) to be fuddled, or have a headache caused by excess in eating or drinking; to speak while in such a state, or like one in such a state.
κρασιπᾶλη, (ἀρπάζω, for ἀρπᾶλη or βαρπᾶλη, an overpowering of the head,) a headache produced by a surfeit.
κράνᾰ, αι, ἡ, Dor. for κρήνη.
κρανιον, ου, τό, (κράνιον, the skull,) a skull.
κράνος, ιος, τό, (same,) a helmet.
κράς, ατής, ὁ or ἡ, the head.
κράσις, ιως, ἡ, (κράσις,) a mix-

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ture; τῶν δέων, the climate.
Κρατερῆς, οῦ, ὁ, Craterus, one of Alexander's generals, who, together with Antipater, after Alexander's death, subdued Greece.
κρατερῆς, ὁ, ὅς, (κρατία,) strong, firm, brave, violent.
κρατερός, (κρατερός,) powerfully.
κρατία, ᾧ, (κράτος, f. ἔστω, p. κρατέω,) with gen. to maintain the superiority, to excel, to coerce, to conquer, to rule; κρατεῖν τῶν ἀνῶν, to command the reina.
κρατήρ, ἥρος, ὁ, (κράνθρις,) a crater, a vessel for mingling wine, a goblet, a kettle; the crater of a volcano.
Κράτης, ητος, ὁ, Crates, a philosopher of Bæotia, of the Cynic sect.
κράτιστος, η, ου, (κράτος,) the best, the most expert, the most excellent.
κράτος, ιος, τό, power, strength.
κραυγή, ἥς, ἡ, (allied with κρέζω,) a cry, an outcry.
κρίας, ἄτος, τό, (κρέω for γρέω, to gnaw, flesh.
κρίσσω and κρίττω, ουος, ὁ, ἡ, (perhaps a comp. of κρατός, strong, [κράτος,] allied with κρίων,) better, stronger.
κρίων, ουτος, ὁ, fctm. κρίουσα, ἡ, (probably κρέω, κρίνω, to reign,) a ruler.
κρεμάνθρις and κρεμᾰν, ᾧ, f. κρεμᾰω, (Gr.) to hang, to hang up, to suspend.
κρεουργία, ᾧ, (κρεουργίς, a butcher, [κρίας, flesh, and ἔργον,]) to cut in pieces, like a butcher.
Κρέων, ουτος, ὁ, Creon, king of Thebes, father of Jocasta, the wife and mother of Œdipus.
κρεοφάγῳ, ᾧ, (κρεοφάγος, eating flesh, [κρίας and φαγῖν,]) to eat flesh; -ισμαι, οὔμαι, to have eatable flesh.
κρεῖναι, ου, τό, (κράς and δίμα, a

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band, [*ῥίμα*,]) a fillet worn about the head.

πρημενός, *οὔ*, *ῥ*, (*πρημένυμι*,) the precipitous side of a mountain.

πρήνη, *ης*, *ῥ*, a fountain.

πρηπίς, *ίδος*, *ῥ*, foundation, a basis, a shoe; *βαλίσθαι πρηπίδα*, to lay the foundations.

Κρής, *ητός*, *ῥ*, a Cretan.

Κρήτη, *ης*, *ῥ*, the island Crete, now Candia; *Κρήτησι*, from Crete.

Κρητικός, *ῥ*, *ὅς*, belonging to Crete.

κριθή, *ῥῆς*, *ῥ*, barley.

κρίθινος, *ῖνος*, *ινος*, (*κριθή*,) of barley.

κρίκος, *ου*, *ῥ*, a ring.

κρίκον, *ὤς*, (*κρίκος*,) to adorn with a ring; *κικρίκωνται κρίκη*.

κρίνον, *ου*, *τό*, a lily.

κρίνω, *φ*, *κρίνω*, *π*, *κίρνω*, to judge, to estimate, to resolve, to select, to choose, to attribute; *with gen.* to charge with, to bring to judgment, to condemn.

κρίος, *ου*, *ῥ*, (probably *κίρας*, *κίρας*, horned,) a ram.

κρίσις, *ως*, *ῥ*, (*κρίνω*,) a sentence, a criterion, a decision, or final issue.

κριτής, *ου*, *ῥ*, (*same*,) a judge.

Κριτίας, *ου*, *ῥ*, Critias, one of the thirty tyrants set over Athens by the Spartans.

Κρείσος, *ου*, *ῥ*, Croesus, a very rich king of Lydia.

κροκόδειλος, *ου*, *ῥ*, a crocodile; *Κροκόδειλον πόλις*, Crocodilopölia, a city of Egypt, southeast of the lake Moëris, and afterwards called Arsinoë.

κροκόστινος, *ου*, *ῥ*, (*κρίκος*, saffron, and *τίπλος*, saffron-robed.

κροκόττας, *ου*, *ῥ*, a rapacious animal, probably the hyæna.

Κροσσόν, *ανος*, *ῥ*, (*Κρόνος*,) Jupiter, the son of Saturn.

Κρόνος, *ου*, *ῥ*, Saturn, son of Coelus and Terra.

κρόταλον, *ου*, *τό*, (*κροτίον*,) a rattle.

κρότιφος, *ου*, *ῥ*, (*same*; from the pub-

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son) felt at the temples,) the temple, (of the head.)

κροτίω, *ῶς*, (*κρότος*,) *φ*, *ῥ*, *κροτῶ*, *π*, *κροτῶ*, to make a noise, to rattle, to strike together, to applaud.

κρότος, *ου*, *ῥ*, (*κρούω*,) a noise, a tumult of applause.

Κρότωνα, *ανος*, *ῥ*, Crotöna, a city in lower Italy, on the coast of the Sinus Tarentinus.

Κροτωνιάτης, *ου*, *ῥ*, an inhabitant of Crotöna.

κρούω, (*κρούω*, *ὀδῶ*,) *φ*, *ῥ*, *κρούω*, to strike against, to strike together.

κρουρός, *ῥ*, *ὅς*, (*κρύος*,) dreary, chilly, chilling.

κρυμός, *ου*, *ῥ*, (*κρύω*, *ὀδῶ*,) to congeal,) icy coldness, frost, ice.

κρύος, *ως*, *τό*, (*same*,) cold, frost.

κρυπτός, *ῥ*, *ὅς*, (*κρύπτω*,) concealed.

κρύπτω, (*allied with καλύπτω* and *κλύπτω*,) *φ*, *ψ*, *π*, *κρύπτω*, 2. *a*. *κρύβω*, to hide, to conceal.

κρύσταλλος, *ου*, *ῥ* or *ῥ*, (*κρυσταίνω*, to freeze, [*κρύος*,]) ice.

κρύφα, (*κρύπτω*,) *with gen.* secretly, unknown to, without the knowledge of.

κρουσίς, *ου*, *ῥ*, a pitcher.

κτάσμαι, *ῶμαι*, *φ*, *κτῆσμαι*, *π*, *κίσσμαι*, and *Ion.* *κτημαι*, to acquire, to earn; *in the aor. and perf.* to possess; *ῥ* *κτησμίνας*, a proprietor.

κτία, *ἄτος*, *τό*, (*κτάσμαι*,) a possession.

κτείνω, (*allied with θανῖν*,) *φ*, *κτείνω*, *π*, *κτεῖνα*, 2. *a*. *κτεῖνω*, to slay.

κτερίζω, (*κτερία*, funeral obsequies,) *φ*, *ῥ*, and *κτερίζω*, *φ*, *κτερίζω*, to perform the rites of sepulture, to bury.

κτῆμα, *ἄτος*, *τό*, (*κτάσμαι*,) possession, property, treasure.

κτῆνος, *ως*, *τό*, (*κτάσμαι*,) property, cattle.

κτενοτροφία, *ας*, *ῥ*, (*κτῆνος* and *τρέφω*,) the breeding of cattle.

Κτησίβιος, *ου*, *ῥ*, Ctesibius, a mathe-

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matician of Alexandria, the son of a barber, the inventor of hydraulic organs, and other hydraulic instruments.

κτήσις, ιος, ἡ, (κτήσασθαι) a possession.

κτίζω, allied with κτάνωμαι, f. ἵστω, to found, to build.

κτίσμα, ἄτος, τό, (κτίζω,) a settlement, a colony.

κτίστης, ου, ὁ, (same,) a founder, an author.

κτύπος, ου, ὁ, (τύπτω,) a noise, a clangor, a tumult.

κυανός, ἰα, αντ' ἰω, ιος, (κυανός, dark blue, dark blue, dark; Κυανίαι, ου, αἱ, (τίτρωι undetrd.,) the Cyanean rocks or islands, situated in the Euxine sea near the mouth of the Hellespont. The name arose from their dark color.

κυανόχαιτος, ου, ὁ, κυανός, dark blue, and χαιτη, having dark hair.

κυβερνάω, ᾶ, f. ἵστω, to steer a ship.

κυβερνήτης, ου, ὁ, (κυβερνάω,) a pilot.

κύδος, ιος, τό, glory, honor.

Κυδωνία, ας, ἡ, Cydonia, a city in Crete.

κύια, ᾶ, f. ἵστω, to be pregnant.

Κυζικηνός, ἡ, ὅν, of or belonging to, and subst., an inhabitant of Cyzicus, a city of the Propontis.

Κυθήρια, ας, ἡ, Cytheræ, a name of Venus, who was so called from the island Cythéra, on the coast of Laconia, where she was particularly worshipped.

Κύθηρ, ας, ἡ, Cythra, more commonly Κυθήρια, which see.

κύκλος, ου, ὁ, a circle, a circuit; κύκλῳ, around.

Κύκλωψ, ωντος, ὁ, (κύκλος and ᾠψ,) a Cyclops. The Cyclops were a race of men of gigantic stature, the sons of Coelus and Terra, having but one eye in the middle of the forehead, whence their name. They were the assistants of Vul-

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can, and made the thunderbolts of Jupiter.

κύκνος, ου, ὁ, 1. a swan. 2. Cygnus. κυλινδῶ, (κυλῖω,) and κυλινδῶς, ᾶ, f. ἵστω, to turn; κύμαι, ᾠμαι, to wander, to stray, to roll, to indulge in.

κυλῖω, f. ἵστω, to turn, to wind.

Κυλλήνη, ης, ἡ, Cyllène, a mountain in Arcadia, where Mercury was born and brought up.

κύμα, ἄτος, τό, (κύω,) a wave, a swell of the sea.

κymbαλισμός, ὡς, ὁ, (κymbαλίζω, to play on cymbals, [κymbάλλον,]) the music of cymbals, and other kindred instruments.

κymbάλλον, ου, τό, (κύμβος, a cavity,) a basin, a cymbal.

κυνήγρις, Dor. for κυνήγιος.

κύνω, (κύω, to kiss, not in use,) f. κυνήω and κύσω, to kiss, to venerate; 1. α. ἐκύνω.

κυνήγιον, ᾶ, (κυνήγιος,) to hunt.

κυνήγιος, ου, ὁ, κύων and ἡγίτης, a leader, [ἡγίμαι,] a hunter.

κυνήγιτικός, ἡ, ὅν, (κυνήγιος,) belonging to the chase; κύων, a hunting dog; ἡ κυνήγιτις, the art of hunting, the chase.

κυνήγιω, ᾶ, (κυνήγιος,) f. ἵστω, to hunt.

κυνήγια, ας, ἡ, (same,) a chase.

κυνήγις, αῦ, ὁ, (κύων and ἡγίτης,) a hunter.

κυνολοβῶλος, ου, ὁ, (κύων and κεφάλῳ, an ape with a dog's head.

Κυνόπολις, ιως, ἡ, (κύων and πόλις,) Cynopolis, a city in Egypt.

Κυνεπολίτης, ου, ὁ, (κυνός, the Cynopolitan district, a district in Egypt.

Κύπριος, ἰα, ιος, Cyprian.

Κύπρις, ἰδος, ἡ, a name of Venus, who was so called either from being born or especially worshipped in the island of Cyprus.

Κύπρος, ου, ἡ, the island of Cyprus, a

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large island in the Mediterranean sea, south of Cilicia, and west of Syria.

κύβητος, κυβή, the head, *f.* ψα, *p.* κίβηται, to bend, to bow, to stoop down, to look down, to hang down the head on account of grief or shame; *οφίδει* *κυκυφότα*, very much cast down or afflicted.

κυβίω, ω, f. ήσω, to be.

Κυρηναιική, ής, ή, γῆ *underst.*, the Cyrenaic kingdom, Cyrenaica, a country of Africa, east of the Syrtis Minor, and west of Marmarica.

Κυρήνη, ης, ή, Cyrène, a city in Africa, the capital of Cyrenaica.

κύριος, του, ό, κύριος, power,) a master, a lord, he in whose power a thing is.

Κόρσικος, ου, ή, Corsica.

Κύρος, ου, ό, Cyrus, a king of Persia, son of Cambyses and Mandane.

κυρίω, ω, (κύριος, power, f. ήσω, *p.* ωκα, to confirm.

κύρτωμα, άτος, τό, *κυρτίω*, to curve, [*κυρτός*, bent,] a lump, a hump, an inequality

κύρω, f. *Ευδ.* *κύρω*, mid. *κύρωμαι*, to develope to, to be to, to meet with, to fall into.

κύστος, ιος, τό, κύς, *κύς*, an enclosure.

Κύπριος, ου, ό, Cypselus, a king of Corinth, father of Periander.

κύω, und κύω, f. ήσω, *properly*, to contain, to be pregnant, to bring forth.

κύων, κυνός, ό, ή, a dog; *Κυνών πόλις*, Cynopolis, a city in Egypt.

κύνιον, ου, τό, *dim* to *κύνες*, a sheepskin with the fleece,) a sheepskin.

κύνιοφόρος, ου, ό, ή, *κύνιον* and *φίον*,) clothed in a sheepskin.

κύπελλον, ουος, ό, 1. a goblet, a cup. 2. a small island near the citadel of Carthage, with a convenient bay which served for a dock yard.

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κωκυτός, ου, ό, κωκύω, 1. a lamentation, a funeral cry. 2. the name of a river in Hades, Cocytus.

κωκύω, f. ήσω, to lament, to cry in lamentation.

Κωλιάς, άδος, ή, Colias, a promontory in Attica, southeast of the port of Phaiërum.

κωλύω; allied with *κωλύω* and *κωλύω*, *f.* ήσω, *p.* ήκα, to prevent, restrain, forbid, hold back.

κωμάζω, κώμος, f. ήσω, to go in a riotous procession through villages, (*κώμας*,) singing, dancing, &c., to caper, to dance.

κώμη, ης, ή, allied with *κώμαι*, *κώμας*, *κώμη*, a place to sleep in,) a village.

κωμηδόν, κώμη, in the manner of a village, in villages.

κωμικός, ή, όν, κώμος, pertaining to comic poetry; *εὐκόλ.* *κωμικός, ου, ό,* a comic poet.

κώμος, ου, ό, *κώμη*, as the revellers went from village to village,) a jovial assembly of friends, a band of revellers, who, after a feast, go about and visit their friends, singing, dancing, and indulging in merriment.

κωμοποιός, ου, ό, (*κωμώδης*, comedy, [*κώμος* and *γῆδός*, and *καίος*,]) a comic poet.

κώμιον, ου, τό, hemlock.

Κωνοστῆν, ουος, ό, Conopion.

κώωψ, ωπος, ή, ης, a gnath.

Κῶς, ου, ό, a Cean, an inhabitant of Cos, an island in the Aegean sea, the birthplace of Hippocrates the physician, and Apelles the painter. **κῶπη, ης, ή,** *κῶπω*, *κῶπω*, capio,) the handle of an oar, the handle of a hand-mill.

κῶρος, ω, ό, *Dor.* for *κῶρος*, i. e. *κῶρος*.

κῶρη, ας, ά, *Dor.* for *κῶρη*, i. e. *κῶρη*.

Κορύκειον ἄντρον, τό, the Corycian grotto on mount Parnassus.

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A.

- ἄσος, ἄσος, ὁ, and ἄς, ἄς, a stone.
 λαβή, ἡ, (λαβῶν,) a hold.
 λαβύρινθος, οὐ, ὁ, a labyrinth.
 λαγῆρις, ἄ, ὅν, thin, slender, tender.
 λαγίδιον, οὐ, τό, (dim. of λαγός,) a little hare, a rabbit.
 Λάγρος, οὐ, ὁ, Lagus, a Macedonian of mean extraction, the reputed father of Ptolëmy, first king of Egypt of that name.
 λαγχάνω, (λήχω, obs.) *f.* λήξομαι, *p.* λίληχα, *Att.* ἔληχα, *2. a.* ἔλαχον, *Gr.* to cast lots, to receive by lot.
 λαγός, ὁ, ὁ, a hare.
 λάθρα, (λαθῶν,) secretly, unobserved;
 λάθρα Διός, without the knowledge of Jove.
 λαμοτομία, ὤ, (λαμός, the throat, and τίμνω,) *f.* ἄνω, to cut the throat.
 λαίς, ἄ, ὅν, left; ἡ λαία, (χίρ under-
 stood,) the left hand.
 Λαίαινα, ης, ἡ, a Lacedæmonian woman.
 Λακιδαιμόνιος, α, ον, Lacedæmonian;
 ἡδὲ. ὁ Λακιδαιμόνιος, a Lacedæmonian; ἡ Λακιδαιμόνιος, a Lacedæmonian woman.
 Λακιδαίμων, ονος, ὁ, Lacedæmon or Sparta, a noted city of Peloponnësus, capital of Laconia, situated on the Eurôtas.
 Λακιδῆς, οὐ, ὁ, a member of the Lacian tribe.
 Λάπων, ονος, ὁ, a Lacedæmonian.
 Λακωνική, ἡς, ἡ, (γῆ underst.) Laconia, a region of Peloponnësus.
 Λακωνίσις, ἡ, ὅν, Lacedæmonian, laconic.
 λακωνικός, (Λακωνίσις,) after the manner of the Lacedæmonians, laconically.
 λαλῶ, ὦ, *f.* ἄνω, *p.* λελέκαα, to

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- speak, to talk, to prate.
 λέλημα, ατος, τό, (λαλίω,) speech, talking.
 λέλος, ὁ, ὁ, (λαλίω,) *comp.* λαλίστερος, *super.* λαλίστατος, talkative, prating, loquacious.
 Λάμαχος, οὐ, ὁ, Lamachus, son of Xenoph nes, sent into Sicily with Nicias.
 λαμβάνω, (λήβω, λάω, obs.) *f.* λήψομαι, *p.* λήψα, *Att.* ἔληφα, *2. a.* ἔλαβον, *Gr.* to take, to appropriate, to receive, to attain; τινός, to take hold by.
 λαμπάς, ἄδος, ἡ, (λάμπω, to shine, to blaze,) a torch.
 Λάμπτις, ἰδος, ὁ, Lampias.
 λαμπρός, ἄ, ὅν, (λάμπω, to shine,) shining, brilliant, bright, splendid, illustrious, respected, fresh, brisk.
 λαμπρότης, ητος, ἡ, λαμπρός, splendor, brilliancy, whiteness.
 λαμπρῶς, (αυτε,) brilliantly, decisively, decently.
 λαοδῶν, (λήθω, obs.) *f.* λήσω, *p.* λίληθα, *2. a.* ἔλαθον, *Gr.* to be concealed, to be unknown, to do a thing unknown to any one;
 ἔλαθι ταῦτα παρὰ μίρος ποιών, he did this unobservedly, in part only.
 Λαομίδων, ονος, ὁ, Laomëdon, son of Ilus, father of Priam, king of Troy.
 λαός, οῦ, ὁ, a stone; the people.
 Λαπίθαι, ὧν, οἱ, the Lapithæ, a people in Thessaly, about Mount Olympus.
 λάραξ, ἄκος, ἡ, a chest, an ark, a coffer, a box.
 λάσιος, ὁ, ὁ, rough, shaggy.
 Λατίνη, ης, ἡ, (χώρα, underst.) Latium.
 Λατῖνοι, ὧν, οἱ, the inhabitants of Latium, Latins.
 Λάτμος, οὐ, ὁ, Latmus, a mountain in Caria, on the confines of Ionia.
 λατομία, ὦ, (λῆς and τίμνω,) *f.* ἄνω, *p.* ἔλαα, to quarry, to cut out

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stones, to hew stones.
λατόμημα, ἄτος, τό, (*λατόμιον*), quarried stone, hewn stone.
λατομητής, ἡ, ὅν, *same*, cut in stone.
λατομία, ας, ἡ, (*same*), a quarry; *αὶ λατομίαι*, a prison in the quarries of Syracuse.
λατομικός, ἡ, ὅν, *same*, requisite in quarrying, suitable for quarrying.
λατρεύω, λάτρεαι, a servant,) *φ. σὺ*, *π. πα.* to serve.
λαυκαίνιον, ης, ἡ, (*λάω*, *λαύω*, *οὐδ.* *λαῶν*), the throat; *ᾤνον λαυκαίνιον καθήκαα*, I have drunk wine.
Λαυριωτικός, ἡ, ὅν, belonging to Laurium.
λαφυραγωγία, ᾤ, (*λαφυραγωγός*), *φ. ἦσα*, to carry off as booty.
λαφυραγωγός, ᾤ, ὁ, *λάβω*, booty, and *ἄγω*,) one who seizes and carries off booty.
λαχανιώω, λάχαινον,) *φ. ὥσω*, to cultivate and make use of vegetables.
λάχαινον, ου, τό, (*λαχάινω*, to dig, properly, plants from cultivated grounds, esculent vegetables.
λάχος, ιως, τό, (*λαχάινω*, *λαγχάνω*), a lot, a share.
λίσαινα, ης, ἡ, *fem.* of *λίον*, a lioness.
Λίσαρχος, ου, ὁ, Learchus, son of Athamas and Iao.
λίβη, ης, ὁ, (*λίβω*), a kettle, a large basin.
λίγω, *φ. λίξω*, *π. λίλιχα*, 2. *α. ἔλιγω*, to say, to speak, to command, to cause to lie down, to lie down; *λίξον μὲν*, suffer me to retire to rest; *λίγονται*, dicuntur, *Lat.* they are said to; *ὁ λιγόμενος*, so called.
λειλαστήριον, ᾤ, (*λειλαστής*, a plunderer, [*λίσαι*, booty, and *ἐλαύνω*],) *φ. ἦσα*, to plunder, to drive away as plunder.
λείω, *φ. λείψω*, *π. λίλιω*, to pour, to let fall, or flow, to shed.
λειμών, ὄνος, ὁ, *λείω*, a meadow.
λίως, α, ον, (*allied with λῆτος*),

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smooth, even, polished, thin.
λειπώδης, ᾤ, (*λειπώδης*, that faints, [*λείπω* and *θυμός*],) to faint.
λείπω, *φ. λείψω*, *π. λίλιω*, 2. *α. ἔλιπον*, 2. *π. λίλοιπα*, to leave, to desert; *-ομαι*, to suffer want, to be inferior.
λειτουργία, ᾤ, (*λειτουργός*), to perform the duties of a *λειτουργός*.
λειτουργία, ας, ἡ, *λειτουργία*, a public office, employment, labor.
λειτουργός, οὔ, ὁ, *λίσιος*, *λίσιος*, belonging to the people, and *ἔργον*,) especially, one who, in the Grecian Republics, discharges the duties of a public office at his own expense.
λείψανον, ου, τό, *λείπω*, the remains, the remnant.
λειπῶν, ης, ἡ, *λίσιος*, a dish,) a dish.
λειπτόν, ου, τό, *λίγω*, a couch.
λίξις, ιως, ἡ, (*same*), speech, phraseology.
Λιοντίνος, ου, ὁ, a Leontine, an inhabitant of the city of Leontium in Sicily.
λιοντώδης, ιως, ὁ, ἡ, (*λίον* and *ἰδος*), lion-like, bold, courageous; *τό λιοντώδες*, a lion-like look, or appearance.
λιπιδωτής, ἡ, ὅν, *λιπιδώω*, to cover with scales, [*λίσις*, a scale,] scaly.
λιπτογίαις, ιως, ὁ, ἡ, (*λιπτός* and *γαῖα*, γῆ, having a poor, thin soil. *λιπτός*, ἡ, ὅν, *λείπω*, to peel off,) properly, like something peeled off, thin, light, meagre, inconsiderable; *neut. adverbially*, slightly, scarcely.
Λιερναῖος, α, ον, of or pertaining to Lerna, Lernaean.
Λίρνη, ης, ἡ, Lerna, a lake and town near Argos in Peloponnesus.
Λίρνης, ου, ἡ, an island in the Ægean sea, lying off the coast of Mysia.

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Λευκάδιος, ου, ἰ, a Leucadian, an inhabitant of Leucadia, an island in the Ionian sea, near Acarnania.
Λευκανθήζω, **Λευκανθής**, that has white flowers, (*Λευκός* and *άνθος*,) to have white flowers, to be white.
Λευκοθή, ας, ἡ, Leucothē, a sea goddess, *wrote* as *Ino*.
Λευκός, ἡ, ἰν, (*λάω*, *Λεύσσω*, to shine,) white.
Λευκότης, ατος, ἡ, **Λευκός**, whiteness.
Λεύκουλλος, ου, ἰ, Lucullus, Lucius Licinius, a Roman general, to whom was intrusted the care of the Mithridatic war.
Λευπώλινος, ου, ἰ, ἡ, (*Λευκός* and *ἄλιν*, the arm, white-armed.
Λευχιόμων, ἰ, ἡ, *Λευκός* and *ἔμω*,) white-robed.
Λίχος, ιος, τός, **Λίγω**, a couch, a kind of couch, upon which the corpse was exposed to view and burned, a funeral couch.
Λίον, ονος, ἰ, a lion.
Λιονίδης, and **Λιονίδης**, ου, ἰ, Leonidas, a celebrated king of Lacedæmon.
Λίγω, *f. ἔω*, to cease.
Λίδα, ας, ἡ, *Led*, wife of Tyndarus, king of Laconia.
Λήθαιος, α, ου, **Λήθη**, pertaining to forgetfulness, or the river Lethe, Lethean.
Λήθη, ας, ἡ, (*λήθος*, forgetfulness, *λήθωμαι*, forgetfulness, oblivion; as a proper name, the river Lethe, a river whose waters caused forgetfulness, of which the shades of the dead drank, that they might forget the past.
Λήθω, to be concealed from, to be unknown to; *mid.* *λήθωμαι*, to forget, to conceal.
Λήϊον, ου, τός, a crop, a field.
Λήμνος, ου, ἡ, Lemnos, an island in the Egean sea, sacred to Vulcan.
Ληναῖος, ου, ἰ, (*ληνός*, a name of Bacchus, because to him the wine-

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press was sacred.
Ληνός, ου, ἰ, a wine-press, a vat.
Ληϊός, ου, ἡ, *ληϊός*, idle talk, to speak absurdly, to be guilty of folly.
Ληστιάς, **Ληστής**, *f. ἴστω*, to plunder, to commit robbery.
Ληστής, ου, ἡ, *ληστής*, booty, *ληστέωμαι*, to plunder, a robber.
Ληστευτής, ἡ, ἰν, (*Ληστής*,) predatory; *ἑὶς*, predatory life; *Ληστευτήν* *τρεφής*, a pirate ship.
Λητώ, ους, ἡ, Letona, mother of Apollo and Diana.
Λίαν, very much, extraordinarily.
Λιβανωτός, ου, ἰ, *Λιβάνος*, the tree which produces frankincense,) incense.
Λιβύης, ου, ἡ, the Libyans.
Λιβύη, ας, ἡ, Libya, properly, the part of Africa between Egypt and the Syrtis, but frequently put for Africa.
Λιβυαῖος, ἡ, ἰν, Libyan.
Λιγυαῖος, (*Λιγύς*, shrill, to cry out or chant in a loud shrill voice.
Λιγυός, ους, ἡ, vapor, steam.
Λιγυῖς, ου, αἱ, Ligurians.
Λιγυρός, ἡ, ἰν, *Λιγύς*, *wrote* *signification*, shrill, sharp, piercing, clear or shrill sounding.
Λιγυρική, ἡς, ἡ, *γῆ* *underst.*, Liguria, in upper Italy, a great portion of which is now the Genoese territory.
Λίον, *Ion.* for *λίαν*.
Λιθάω, **Λίθος**, *f. ἔσω*, *p. ἔσω*, to stone, to throw stones.
Λιθίον, ου, τός, *dim.* of *λίθος*,) a little stone.
Λίθινος, α, ου, *λίθος*,) of stone.
Λιθοβολία, ας, ἡ, *Λιθοβόλιω*, to throw stones, [*λίθος* and *βάλλω*,] the casting of stones, stoning.
Λιθοποιός, ου, *Λιθοποιός*, that converts into stone, *λίθος* and *ποιέω*,] to change to stone, to petrify.
Λίθος, ου, ἰ, ἡ, a stone; *πολυτελής*, a precious stone.

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λιμὴν, ἵνος, ἰ, (allied with λίμνη,) a harbour.

λιμνάζω, (λίμνη,) *f. ἄσω*, to be under water, to have swamps; *τόπος λιμνάζων*, a morass.

λίμνη, ης, ἡ, (λείω,) to pour, allied with λίμνη,) a lake.

λιμός, οὔ, ἰ, (*perf. pass. of λείπω*), famine, hunger.

λίον, ου, τό, ἥλαξ, a net.

Λίνος, ου, ἰ, Linus, a poet and singer of Thebes, son of Apollo, and teacher of Orpheus and Hercules.

λιπαρός, ἄ, ὅν, (λίπας, λίπος, fat,) properly, fat; applied to soils, rich, fruitful; also rich, splendid, magnificent, beautiful.

λίττομαι, to beg, to supplicate.

λιτανεύω, (λιτή, a prayer, [λίτομαι, λίττομαι,]) *f. εύσω*, to pray, to beseech.

λίτες, ἡ, ὅν, (allied with λίτες,) simple.

λιτότης, ητος, ἡ, (λιτός,) simplicity, frugality, humble circumstances.

λογίζμαι, (λόγος,) *f. ίσομαι, p. λελόγισμαι*, to consider, to reflect upon, to reckon over.

λογικός, ἡ, ὅν, (λόγος,) intelligent, rational, endowed with speech.

λόγιον, ου, τό, λόγιος, intelligent, [λόγος,] a saying, an oracle.

λογισμός, οὔ, ἰ, (λογίζομαι,) intelligence, reflection, sense, reason.

λόγος, ου, ἰ, (λίγω,) a word, a speech, a discourse, a tradition, a reason, a report, an account, reason, wisdom, attention; λόγον ἔχουν τινός, to have reference to a thing, to concern himself about a thing; ἐν λόφῳ and λόγους εἶναι, to be in repute, in estimation; κατὰ λόγον, in proportion to; εἰς λόγους ἐρχισθαί τινι, to engage in conversation with any one; λόγῳ, under a pretence, ostensibly.

λόγχη, ης, ἡ, a spear.

λουτήρην for λουτρήν, ου, τό, (λούω,) a

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bath.

λοιγός, οὔ, ἰ, (allied with λυγρός,) calamity, woe.

λοιδορεῖω, ὤ, (λοιδορός, slanderous,) *f. ἥσω, p. ησμαι, εύμαι*, with the dat. to calumniate, to inveigh against, to address injuriously, to revile.

λοιμός, οὔ, ἰ, (according to some, λίμνη, to others, λιμός,) a plague, a pestilence.

λοιπός, ἡ, ὅν, (λείπω,) rest, remaining; τὰ λοιπὰ, the rest; καὶ τὰ λοιπὰ, and so forth; τοῦ λοιποῦ, henceforth; εἰς τὰ λοιπὰ, for the future.

Λοκροί, ὤν, οἱ, the Locri, a people of Greece, consisting of three distinct tribes, the Ozolian, Epicnemidian, and Orontian; Λοκροὶ Ὀζόλαι, the Ozolian Locri, who occupied a narrow tract of country situated on the northern shore of the Corinthian gulf.

λοξός, ἡ, ὅν, oblique; of oracles, ambiguous.

Λουσιτανοί, ὤν, οἱ, the Lusitanians, inhabitants of Lusitania, now Portugal.

λουτήρην, οὔ, τό, (λούω,) a bath.

λούω, (allied with λύνω,) *f. λούσω, p. λίλουκα, (Gr.)* to wash; -ομαι, to bathe, to wash one's self.

λόφος, ου, ἰ, (λίπω, to strip off the skin,) the neck of an animal, where it is worn by the yoke, a summit, a height, a crest, a hill.

λοχαγός, οὔ, ἰ, (λόχος and ἡγίομαι,) a leader of a rank of soldiers, an officer.

λοχάω, ὤ, (λόχος,) *f. ἥσω*, to lie in wait for.

λοχεία, ας, ἡ, (λοχεύω,) birth, childbirth.

λοχεύω, (λόχος,) *f. εύσω, mid. λοχεύομαι*, to bring forth a child.

λόχος, ου, ἰ, (λίγω,) a troop of chosen warriors placed in an am-

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- bucade, a division of soldiers, child-birth.
Λαγκύς, ιος, ὁ, Lynceus, son of Egyptus, and husband of Hypermnestra.
λαγρός, ὁ, ὅς, (λύζω, to sob,) disastrous, calamitous.
Λαδία, ας, ἡ, Lydia, a region of Asia Minor, of which Sardis was the capital.
Λαδός, οὔ, ὁ, a Lydian.
λαῖστος, ατος, ὁ, probably λύπη, light, and βαίω, the year.
Λαγκομήδης, ου, ὁ, Lycomédes.
λύαος, ου, ὁ, a wolf.
Λυκούργος, ου, ὁ, Lycurgus, the famous Spartan lawgiver; 2. a king of Thrace, son of Dryas, who had all the vines in his kingdom cut down, in order to check the intemperance of his subjects.
λυμαίνωμαι, λύμα, filth, to befoul, to injure, to abuse, to destroy, to cleanse one's self from impurities.
λύπη, ης, ἡ (λύω, λύω, injury, harm, filth.
λυπία, ῶ, λύπη, f. ἥσω. p. πκα, to grieve, to sadden, to vex, to afflict, to insult; **ἰομαι, οἶμαι,** to be grieved
λύπη, ης, ἡ. allied with λύπη,) sadness, grief, pain.
λυπηρός, ὁ, ὅς, **λυπία, λυπηρός,** sad, wearisome, afflictive, unpleasant, poor.
λυπηρός, ὁ, ὅς, **λυπία, λυπηρός,** allied with λυγρός, sterile, poor.
λύρα, ας, ἡ, a lyre; **Ion. λύρη, ης, ἡ.** **λυρίζω, (λύρα, f. ἴσω,** to play on the lyre.
Λύσανδρος, ου, ὁ, Lysander, a celebrated general of the Spartans.
Λυσίας, ου, ὁ, Lysias, an Athenian orator, son of Cephilus, a native of Syracuse, who flourished about 458 B. C.
Λυσίμυχος, ου, ὁ, Lysimachus.
Λύσιππος, ου, ὁ, Lysippus, a cele-

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- brated statue of Sicvlon.
λύσις, ιος, ἡ, λύω, release, liberation, redemption.
Λουσιτανία, ας, ἡ, Lusitania, a province of ancient Spain, now Portugal.
Λουσιτάνοι, ὧν, οἱ, Lusitanians.
λυσισιλίω, ῶ, λυσισιλής, f. ἥσω, to profit, to be useful.
λυσισιλής, ιος, ὁ, ἡ, λύω and τίλω,) profitable.
λύσσα, ης, ἡ, madness, insanity.
λύχνος, ου, ὁ, a lamp, a light.
λύω, f. λύσω, p. λιλύκα, to loose, to solve, to free, to lack, to remove, to abrogate, to violate, to destroy.
λωήτης, ὁ, ὅς, **λωέσσωμαι** to maltreat, [λώω, maltreatment,] maltreated by words or actions, abused, dishonored, unfortunate.
λῶτον. ονος, ὁ, ἡ, **λῶ, λῶ, λῶ,** to wish,) better, richer; **λῶϊστος** and **λῶστος,** best; **ὦ λῶσσι,** O bone! **Lat.** My good Sir!
λωτός, οὔ, ὁ, ὁ, 1. the lotus, a tree whose fruit, resembling dates, afforded an agreeable food; 2. the water-lily.

M.

- μά,** negative particle of obtestation; **μή Δία,** and **οὐ μή Δία,** no, by Jupiter.
Μάγαιος, ου, ὁ, Magæus, the brother of Pharnabazus.
μαγνήτης, ἴδος, ἡ, a magnet, or loadstone, first found near the city of Magnesia.
μάζα, ης, ἡ, **μάσσω,** to knead,) barley-bread, a cake.
μαζός, οὔ, ὁ, allied with μάζα, **μάσσω,** the breast.
μάθημα, ἄτος, τό, (μαθῆναι, instruction.
μάθησις, ιως, ἡ, μαθη, instruction, learning, a thing to be learned, a lesson.

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μαθητής. *αἷ, ὁ, (maie),* a scholar, a disciple.

Μαῖα, *ας, ἡ,* Maia, daughter of Atlas and Pleiæne, mother of Mercury by Jupiter. She was one of the Pleiades.

μαίωμαι, (*μαῖα,* a midwife,) to deliver, *as a midwife.*

Μαινάς, *αἷς, ἡ,* *μαίνουμαι,* a female Bacchana, a fury, a female under the influence of any vehement passion, mad, furious, insane.

μαίω, *μάω,* to madden; *act.* to be mad, insane; *μαίνουμαι,* to rave, also to be mad; *2. p. μίμνω;* *1. a. act. ἵμνω.*

μαίω, *ᾧ, μαῖα,* a midwife, to deliver, *as a midwife;* *μαιωθῆναι,* to be assisted in birth.

Μαίρα, *ας, ἡ,* Mæra.

Μαιώτις, *ἰδῆς, ἡ,* the lake Mæotis, now Sea of Azof.

Μάκραι, *ᾶν, αἱ,* the Macæ, a people in Africa, dwelling near the Syrtis Major.

Μάκρ, *ἄρος, ὁ,* Macar, or Macareus. He passed from Attica shortly after the deluge of Deucalion, with a colony, and settled Lesbos.

μάκρ, *ἄρος, ὁ, ἡ, (χαίρω),* blest; *οἱ μάκρ,* the blessed, the gods.

μακρίζω, *μάκρ,* *f. ἴσω and ἄλλω,* *p. ἴσα,* to bless, to pronounce happy, to deem happy.

μακάριος, *ιν, ὢν,* the prose form of *μάκρ,* happy, blessed.

Μακεδονία, *ας, ἡ,* Macedonia, a country situated between Thessaly and Thrace.

Μακεδονιάς, *ἡ, ὅν,* Macedonian.

Μακεδών, *ἴος, ὁ,* a Macedonian.

μακροβίος, *ὁ, ἡ, μακρός and βίος,* long-lived.

μακρός, *ἡ, ὅν, (μᾶκρος, μῆκος),* long; *μακρόν,* *μακρόν,* and *μακρά,* adverbially, far, far off; *οὐ μακρά μακρόν,* shortly.

μακροτέρηλος, *ὁ, ἡ, (μακρός and*

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μακροτέρηλος, long-necked.

μάλα, very much, assuredly, certainly; *ἰδὲ μάλα,* exceedingly; *comp. μᾶλλον,* more, rather; *superlat. μάλιστα,* most, especially; *μαλίστ᾽ αὖτις,* somewhere near, about.

μαλᾶκός, *ἡ, ὅν,* soft, timid

μαλάσσω, *μαλᾶκός, f. ἄξω, p. χα,* to soften, to appease, to prevail by entreaty.

μαλᾶχνη, *ας, ἡ, (μαλάσσω, from its emollient properties, or the softness of its leaves,* the plant mallows.

μαλλωτής, *ἡ, ὅν, (μαλλών, to cover with long wool, [μαλλός, wool,])* covered with long wool.

μάν, *Dor. for μῆν,* yet, indeed.

Μάνης, *ος, and ου, ὁ,* Mænes.

μαθήσων, *f. μαθήσομαι, p. μιμάθηνα, 2. a. ἱμάθων, Gr. to learn, to understand, to distinguish.*

μανία, *ας, ἡ, μαίνομαι,* insanity, madness, fury.

μανικός, *ἡ, ὅν, μανία,* raving.

μαντία, *ας, ἡ, (μαντεύομαι),* prophecy.

μαντιόν, *ου, τό, (μάντις),* an oracle, the seat of an oracle.

μαντεύομαι, (*same, f. ἵσσωμαι,* to prophecy.

μαντικός, *κός, κόν, (same),* pertaining to the act of divination; *μαντική, (τίχην underst.)* the art of divination, the gift of prophecy.

Μαντινία, *ας, ἡ,* Mantinea, a city in Arcadia, where Epaminondas gained a victory over the Spartans, but died of his wounds.

μάντις, *ως, ὁ, (μαίνομαι),* a prophet, soothsayer.

μανθείς, *ᾧ, ὁ, Dor. for μανθῆς, αἷ, ὁ,* an informer.

Μαρῶν, *ᾶν, ὁ,* Mar'thon, a deme of Attica, famous for the victory of Miltiades over the Persians.

μαρῖναι, *f. ἄνω, p. αἰχνα,* to cause to wither, to blast; *μαρῖνόμεναι,* to become withered, to decay.

MAP

Μαρδίνος, ου, ὁ, Mardonius, a general of Xerxes, who was defeated and slain at the battle of Plataea, B. C. 479.

Μάριος, ἰου, ὁ, Marius.

Μαρμαρίδαι, ὧν, οἱ, Marmaridae, the inhabitants of Marmarica, a country of Africa, between Egypt and Cyr ne.

μαρμαρίζω, (μάμαρος,) *f. ἴσω*, to have the polish and hardness of marble.

μάμαρος, ου, ὁ, (μαρμαίρω, to shine,) marble; hard, white stone.

Μαρσύας, ου, ὁ, Marsyas, a Satyr, who was very skilful in playing on the flute, and challenged Apollo to a trial of his skill as a musician, but was defeated and flayed alive.

μαρτυρία, ᾧ, μάρτυρ, a witness,) *f. ἴσω*, *p. ηπα*, to testify.

μαρτυρία, ας, ἡ, (μαρτυρίω,) testimony.

μάσσω, (μάω,) *f. ἔω*, *p. χα*, to touch, to examine, to hold and examine, to knead.

μαστιών, (μάσσω, *f. ἴσω*, to seek.

μαστιγίας, ου, ὁ, μαστίξ, a whip,) one who is, or deserves to be, frequently flagellated, a name of contempt for a slave, a slave.

μαστιγίω, ᾧ, same,) *f. ὤσω*, *p. ωπα*, and **μαστιζω**, *f. ἔω*, *p. χα*, to scourge.

μάταιος, α, ου, (μάτην,) vain, unprofitable; **μάταια**, vainly, to no purpose.

μάτην, originally acc. of μάτη, folly, (μάω,) in vain, groundlessly.

μάτηρ, Dor. for μήτηρ.

Μάτρις, ἰδος, ἡ, Matris.

μάττω, Att. for μάσσω.

μάχαιρα, ας, ἡ, (μάχην,) a sword, a knife.

μαχίρις, ἰδος, ἡ, (dim. of μάχαιρα,) a small knife, a razor.

μάχην, ης, ἡ, (probably, by a transposition of letters, from ἀκμή, a

MEΓ

point, **αἰχμή**, a point, a spear, war,) a battle.

μαχητικός, ὁ, ὅν, (μαχητής, a warrior, [μάχην,] warlike, pugna- cious, fond of fighting.

μάχιμος, η, ου, μάχη, warlike.

μάχομαι, probably, αἰχμάζομαι, to fight with a spear,* [αἰχμή, a spear,] *Gr. f. μαχίσσομαι* and **μαχήσομαι**, *p. μιμάχομαι*, to fight, to contend.

μάω, *p. μίμαα*, with the signification of a present, to desire ardently, to feel a strong impulse to, to strive, to propose, to dare.

μεγαλ-αυχίω, ᾧ, **μεγαλαυχής**, boast- ful, **μίγας** and **αὐχίω**, (to boast,)] **-έμαι**, **οὔμαι**, to boast.

μεγαλήτωρ, ορος, ὁ, ὅς, (μίγας and ἥτωρ, magnimous.

μεγαλόδενδρος, ου, ὁ, ὅς, 'μίγας and δένδρον, abounding in large trees.

μεγαλοπραγμοσύνη, ης, ἡ, **μεγαλο- πράγμων**, doing great deeds, [μ- γας and πρᾶγμα, enterprise, fondness for great exploits.

μεγαλοπρεπής, ἰος, ὁ, ὅς, **μίγας** and **πρεπῶ**, noble, dignified, magnifi- cent, splendid.

μεγαλοπρεπῶς, **μεγαλοπρεπής**,) no- bly, with dignity, magnificently, sumptuously, splendidly.

μεγαλοψυχίω, ω, **μεγαλόψυχος**, magnanimous, [μίγας and ψυχή,)] to act nobly.

μεγαλοψυχία, ας, ἡ, **μεγαλοψυχίω**,) magnanimity.

μεγαλύνω, **μίγας**,) *f. ὕνω*, to mag- nify, to extol.

Μεγᾶρα, ων, τᾶ, Megara, the capital of Megris; **Μεγάρειος**, ἰως, ὁ, an inhabitant of the city.

Μεγᾶρις, ἰδος, ἡ, (γῆ underst.,) Me- g ris, a small country of Greece, bordering upon Attica; **Μεγάρει- κός**, ὁ, ὅν, belonging to Megaris or Meg ra; **Μεγάρικη**, ἡ, γῆ un- derst.,) the territory of Meg ris.

MEΓ

μεγαλὸν, ον, τό, μέγας, the great room, a palace, a house.

μέγας, ἄλλη, α. great; *comp. μῖζον, ιος, superl. μίγιοςτος, η, ον' καὶ τὸ μέγιστον,* and what is most important.

μέγιστος, ιος, τή (μέγας,) greatness, size.

μῆδινος, ου, ἡ, a bushel, a measure of capacity.

μεῖω and μεῖω, with gen. to rule, to govern, to take care of, to attend to.

μεῖομαι, f. μεῖομαι, to take care of, to attend to, to prepare.

Μεδούσα, ης, ἡ. Medusa, chief of the three Gorgons.

μεδών, οντος, ἡ (μεδωμαι, a ruler, a sovereign.

μεθ' ἄλλοι, ας, to spring from one side to another.

μεθαρμίζω, f. σω, to change.

μεθύ, ης, ἡ, μεθύ, wine, drunkenness.

μεθίστημι, f. μεταστήσω, η, μίσιστησα, 2. α. μίσιστην, to change, to alter; *μεταστήσαι τις ἄλλον βίον,* to pass from one mode of life to another; *μεταστήσαι τις θεούς,* to be translated to the gods; *μετέστην,* I went away.

μεθίριος, ἡ, ἡ (μετά and ἱριος, used with τόπος universal, the boundary.

μεθύσκω. (μεθύ, wine, *f. μεθύσω, η, μεθύσκει.* to intoxicate; *μεθύσκεμαι, with gen.* to be intoxicated, to intoxicate one's self.

μεθύω, same, only used in the pres. and imper., to intoxicate, to be intoxicated.

μεθιάω, ᾤ, f. ασω, poet. for μεθιάω, ᾤ, f. ἥσω, η, ας, to smile.

μεῖζον, ιος, see μέγας.

μεῖρακιον, ου, τό, dim. of μεῖραξ, a youth, a young man, a boy.

μεῖραμαι, allied with μέρας. (Gr.) to obtain a share; *η, ἡμερας,* it is fated; *τὸ ἡμεραμῖνον,* fate.

ΜΕΛ

μελαγχολῶν, ᾤ (μελαγχολος, melancholy, [μέλας and χολή,]) f. ἥσω, to be melancholy, to be insane.

μέλας, αινω, ας, black, dark.

μέλου μοι, f. μελήσω, η, μεμέλω, ι, it concerns me, it interests me; *imper. of μέλω.*

μελεῖζω, and μελίζω, (μέλος,) to cut in pieces.

μελίσταω, ᾤ, (μέλω, f. ἥσω, η, παα, to pursue, to exercise, to employ one's self, to study, to practise.

μελίστη, ης, ἡ, μελίσταω, exercise, training, preparation.

μελετήτριον, ου, τό, same,) a study, a place of exercise.

μελετήμα, ἄτος, τό, μέλω, the object of care or attention.

Μέλας, ου, more commonly ποτα, ἡ, Meles, a river in Ionia near Smyrna. Some of the ancients supposed that Homer was born on the banks of this river, whence he is called Melesigenes.

μέλι, ἱτος, τό, honey.

μελίζω, μέλος, f. ἱσω, η, ἱσα, to sing, to play on an instrument.

Μελικέρτης, ου, ἡ, Melicertes, son of Ath mas and Ino.

μελίσσω, Dor. for μελίζω.

μελίσσω, ἄτος, τό, (μελίζω,) a song, a musical pipe.

μέλισσα, and All. μέλισσα, ης, ἡ, μέλι, a bee.

μελλημοῖς, οῦ, ἡ, (μέλλω,) procrastination, delaying.

μέλλω, f. μελλήσω, (Gr.) to intend doing, to delay, to forbear; *connected with an infinitive,* to be about to do; *μέλλω ἵπαι, Lat. iturus sum;* *τὸ μέλλον, and τὰ μέλλοντα,* the future.

μέλος, ιος, τό, a member, a part, a verse, a song, an air, a tune; μελῶν ποιητής, a lyric poet.

Μελπομένη, ης, ἡ, Melpomene, one of the Muses.

MEA

μῆλω, and **μῆλωμαι**, (μῆλος,) to re-create one's self by singing, to sing.
μῆλω, *f.* **μῆλῶω**, to be a care.
μῆλδιω, ὦ, **μῆλδός**, one who sings, [μῆλος and ᾠδή,] to sing, to play, to make music.

μῆλῳδία, ας, ἡ, (μῆλῳδιῶ,) melody.
Μεμνόνιον, ου, τό, the Memnonium, a splendid edifice consecrated to Memnon in Egyptian Thebes.

μῆμπτός, ἡ, ἐν, **μῆμφομαι**, faulty; οὐ μῆμπτός, beautiful.

Μίμφις, ἰδος, ἡ, Memphis, a city in Egypt, on the banks of the Nile above the Delta.

μῆμφομαι, *f.* **μῆμφομαι**, *p.* **μῆμμεμαι**, to blame, to reproach, to censure, to be indignant at.

μή, indeed; *it refers to δι in the protasis of a proposition, and denotes the connexion of that with the apodosis. Gram. p. 309.*

Μενεράτης, ιος, ὁ, Menecrætes, a physician of Syracuse, famous for his vanity and arrogance.

Μενέλαος, ου, ὁ, Menelaus, son of Atreus, brother of Agamemnon, and husband to Helen, who eloped from him with Paris.

μῆνος, ιος, τό, **μῆνω** allied with **μῖνω**,) strength, power, abundance, vehemence, impetuosity.

μῆντοι, also **μῖν τοι**, but, yet; moreover, indeed.

μῖνω, *f.* **μῖνῶ**, *p.* **μῖμνῃκα**, 2. *p.* **μῖμονα**, to remain, to resist; **μῖμονα** has the force of the present tense, to intend, to wish, to desire.
μῖρίζω, **μῖρεῖς**, a part, [μῖρος,] *f.* **ἴσω**, *p.* **ἴκα**, = **ομαι**, to divide, to allot, to appropriate to one's self, to distract.

μῖρος, ιος, τό, (allied with **μῖρομαι**,) a part; **παρὰ μῖρος**, in order, in succession, by turns. **πολὺ μῖρος**, for the most part; **πλῆσσει μῖρος κάλλους**, much beauty; **μῖρος** for **κατὰ μῖρος**, partly, by parts.

MET

μισσηβρία, ας, ἡ, (μῖσος and ἡμέρα,) the south, noon.

μισσηβρικός, ὁ, ἐν, and **μισσηβρινός**, ἡ, ἐν, **μισσηβρία**, southern.

μισόγειος, ὁ, ἡ, and **μισόγειος**, ὁ, ἡ, (μῖσος and γαῖα, situated towards the centre of a country; as a subst., ἡ **μισογαία**, the interior of a country.

μισολᾶβιον, ὦ, (μισολᾶβής, seizing by the middle, **μῖσος** and **λαβῆν**,) *f.* ἥσω, to catch up, to catch, to intercept.

Μισοποταμία, ας, ἡ, (μῖσος and ποταμός, Mesopotamia, a country of Asia, between the rivers Tigris and Euphrates.

μῖσος, η, ον, that which is in the midst, in the middle; ἐν μῖσῳ, in the middle.

μισόν, ὦ, **μῖσος**,) *f.* ὤσω, to be in the middle.

Μισσηῖς, ἴδος, ἡ, Messëis, a fountain in Thessaly.

Μισσηνή, ης, ἡ, Messène, the capital of Messenia.

Μισσηνίος, α, ον, and **Μισσηνιάδης**, ὁ, ἐν, Messenian; **Μισσηνιοί**, ον, οἱ, subst., the Messenians; **Μισσηνία**, ας, ἡ, and **Μισσηνιάκη**, ἡς, ἡ, γῆ **υποστ**, Messenia, a region of Peloponnesus.

μιστός, ὁ, ἐν, with **γεν**, full, satiated, satisfied.

μετά, with **γεν**. with, among. With **acc.** after, next after; **μετ' ἡμέρας** and **ἡμέραν**, by day **μετὰ μικρόν**, shortly; **μετὰ δι**, farther, hereupon; **τὰ μετὰ ταῦτα**, the sequel. In composition **μετά** denotes 'change,' 'participation.'

μεταβάλλω, *f.* **εἰβάλλω**, *p.* **-βέλλωκα**, 2. *a.* **-ίεῖμαι**, *Gr.* to change; **εἰς τι**, to change one's self to.

μεταβάσσει, ιος, ὁ, **μεταβαίνειν**, to go away, a transition, a progress, a change of abode.

μεταβολή, ης, ἡ, (**μεταβάλλω**,) a

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change, a revolution.

*μετα-διδόναι, f. μετα-δίδωμαι, to feast with.**μετα-δίδωμι, f. -δόνω, p. -δίδωκα, 2. a. -ιδών, with the dative of the person and the genitive of the thing, to impart, to participate with.**μετα-λαμβάνω, f. -λήψομαι, 2. a. μετ-ιλάζω, with gen. (Gr.) to share, to participate, to take up afterwards, to become a partaker.**μετ-αλλάσσω, and Att. -αλλάττω, f. ζω, p. μετέλλαχα, to change; -ομαι, to pass by, to pass; μετ-αλλάσσειν τὸν βίον, to die.**μεταλλάξω, ὦ, μετ' ἄλλα, f. ἦσα, originally, to be curious concerning things, to search after.**μεταλλία, ας, ἡ, μεταλλίω, labor in mines, mining.**μεταλλίω, (μίταλλον,) to dig.**μεταλλεύς, ἡ, ὁ, μετα, belonging to mining.**μίταλλον, ου, τό, (as μετέλλαω, from μετ' ἄλλα, originally expressing the search, next the place, and then the production, a metal; τὰ μίταλλα, mines.**μετάλλω, by Syncope for μεθαλλάμηνον.**μετα-μύλομαι, f. ἥσομαι, p. -μύλωμαι, to repent.**μετα-μορφῶ, ὦ, (μορφή,) f. ὤσω, p. ὤκα, to transform.**μεταναστεύω, μετανάστης, an emigrant; (μετά and ναίω,) to change a place of abode.**μετ-αν-ίστημι, to remove on from one place of abode to another; μετ-αν-ιστάμαι, to move away, to adopt another mode of life.**μετα-νοῶ, ὦ, f. ἦσα, p. ἦκα, to change one's opinion, to regret, to repent.**μεταξύ, (μετά, μέσος,) between, during, in.**μετα-πέμπω, to depute; μετα-πέμπωμαι, f. φέμαι, to send for any*

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one, to call any one.

*Μεταπόντιον, ου, τό, Metapontum, a town of Lucania in Italy.**μετα-σπινάζω, f. ἄσω, p. ἄκα, to change.**μετα-στρίφω, f. ψω, p. φα, 2. a. -ιστράφω, to turn away, to avert, to bring from the direct course; -ομαι, to turn.**μετα-σχηματίζω, (σχήμα,) f. ἴσω, p. ἴκα, to change, to transform.**μετα-τίθημι, f. -θήσω, p. -τίθηκα, to misplace, to displace, to change, to transfer.**μετ-αυδά, ὦ, αὐδή, speech, f. ἦσω, to speak with; μετηύδα, 3d sing. imperf.**μετα-φίρω, f. μετοίσω, (Gr.) to bring over, to transport, to transfer.**μεταφορά, ἄς, ἡ, μεταφέρω,) the act of transferring from one place to another, generally the use of a word in a different sense from its ordinary import.**μεταφορικῶς, μεταφορικῶς, transferred, figurative. [μεταφορά,] metaphorically, figuratively.**μετ-ιμι, μετά and ὑπὲρ ἱμῖ, to be, with a dat., to be with, among, or present; with a gen. of a thing, to participate.**μετ-ιμι, μετά and ὑπὲρ ἱμῖ, to go, with acc to go for, to procure, to go after, follow, or pursue, to revenge.**μετ-ίστω, in use chiefly in 2d aor., μετίστω, Ion. μετίσιπον, to speak to or address.**μετ-ίρχομαι, f. -ιλιύσομαι, 2. a. -ἦλθον, to go after a thing, to punish, to avenge, to obtain revenge.**μετ-ίχω, f. μετέχω, p. -ίσχηκα, 2. a. -ίσχω, with gen. Gr. to partake of a thing, to have together with.**μετιωρίζω, (μετίωρος,) f. ἴσω, to lift on high, to excite, to hang on high.**μετίωρος, and μετῆρος, ἡ, ὁ, (μετά and ἰώρα, αἰώρα, a state of suspen-*

MET

sion,) raised on high, high.
μετρίως, μετρίως, anxiously.
μετρίσθην, (μετά and ἐπιθε,) be-
hind.
μετώπουν, ου, τό, (μετά and ὁράω,) the end of autumn, or harvest season.
μετ-οχλίζω, (ὄχλος,) f. ἴσω, to unbolt.
μέτριος, ἰα, ιον, (μέτρον,) moderate; τὸ μέτρον, proportion.
μετρίως, (μέτριος, moderately.
μέτρον, ου, τό, measure, size.
μετώπων, ου, τό, μετά and ὤψι,) the brow, the forehead.
μέχρι, and μέχρι, (μήκος, μακρότης,) until, till, as far as; μέχρι τούτου, for some time, a while; μέχρι ἔσθαι, so long as; μέχρι πολλοῦ, a long time.
μή, not, lest; it is used like ue, Lat. with the imperative present, and with the subjunctive aorist, as μή λίσσῃ, and μή λίσσῃς.
μηδὶ, (μή and δι,) nor, not even, not yet.
Μηδία, ας, ἡ, Medæa, a sorceress, daughter of Æetes, king of Colchis. She became enamoured of Jason, assisted him in obtaining the golden fleece, and embarked with him for Greece.
μηδεις, ἡμία, ἐν, μηδὶ and εἰς,) no one, none; μηδὶ, nothing; it is also a strengthened negative, as μηδὲν ἀδικεῖν, not to act unjustly.
μηδισοι, μηδὶ and σοί, never.
μηδισα, μηδὶ and πα, not yet.
Μηδία, ας, ἡ, Media, an extensive country of Asia, lying east of Assyria, and south of the Caspian sea.
Μηδισσὴ, in the manner of the Medes.
μηδομαι, (μή and δει,) f. μήσομαι, to plan, to devise.
μήδεις, ιος, τό, care, counsel.
Μηδῆς, ου, ὁ, a Mede, an inhabitant of Media.
μηκέτι, (μή and ἔτι,) no more, no

MIT

farther, not again.
μήκος, ιος, τό, length.
Μηλιεύς, ιως, ὁ, a Meliönsian, living on the Malian gulf in Thessaly.
μᾶλινος, ὁ, ἡ, μᾶλον, of apples or quinces, yellow, like quinces.
μυλίζεσθαι, ὁ, ἡ, μῆλον, a sheep, and βόσκω, to feed. fed on by sheep, wasted by the enemy, and left as a place for feeding flocks, desolate.
μῆλον, ου, τό, an apple.
μήν, indeed, but, yet, but now; ἀλλὰ μὲν, but yet; οὐ μὲν, nor yet; τί μὲν, what next?
μήν, μηνός, ὁ, a month.
μηνίχης, γος, ἡ, the membrane which envelops the brain.
μηνύω, f. ὄσω, π. μιμνύω, to indicate, to make known.
μήπως, (μή and πῶς, lest perhaps, lest in some way.
μηρίον, ου, τό, (μηρός,) the thigh. Bion l. 39.
μηρός, οὔ, ὁ, the thigh.
μήστωρ, ἄρος, ὁ, (μῆδομαι,) a counsellor.
μήτι... μήτι, (μή and τί,) neither... nor.
μήτηρ, μητρίος, and μητρός, ἡ, a mother.
μήτις, ὁ, ἡ, μήτι, τό, (μή and τίς,) lest any one, that no one; μήτι, adverbially, in no wise, by no means.
μητροπαῖτωρ, ἄρος, ὁ, μήτηρ and πατήρ, a grandfather on the mother's side.
μητροπόλις, ιως, ἡ, (μήτηρ and πόλις, mother country, mother city, origin, a metropolis, a large city, applied especially to Asiatic cities.
μητρική, ᾱς, ἡ, μήτηρ,) a stepmother.
μήχος, ιος, τό, an expedient, a contrivance, the means of bringing about an effect.
μικρός, ὁ, ὅν, (μιαίνω, to stain,) stained, contaminated, hateful.
μίγνυμι, μίγω, f. μίξω, π. μίμλῃ, (Gr., to mix, to ungle.

MIΘ

Μιθριδάτης, ου, ὁ, Mithridātes, the Great, king of Pontus, who waged war for 26 years against the Romans.

μικκύλος, dim. of **μικρός**, Dor. for **μικρός**.

μικροσπειρής, los, ὁ, ἡ, (**μικρός** and **σπείρω**), stingy, sparing.

μικρός, ἄ, ἐν, small, short; **μικρόν**, adverbially, a little; **μικροῦ** διῷ, nearly, almost; **κατὰ μικρόν**, by degrees; **παρὰ μικρόν**, almost.

μικροχώρας, ὁ, ἡ, (**μικρός** and **χώρα**), having a small territory, having little soil.

Μιλήσιος, α, ἐν, Milesian; subst. **Μιλήσιος**, ου, ὁ, a Milesian; ἡ **Μιλήσια**, **χώρα** underst., the Milesian territory.

Μίλητος, ου, ὁ, Milētus, the capital of Ionia, in Asia Minor.

Μιλτιάδης, ου, ὁ, Miltiādes, the commander of the Athenians at the battle of Marāthon.

Μίλων, ονος, ὁ, Milo, a celebrated athlete of Crotōna.

μιμῶμαι, ὤμαι, **μιμος**, an imitator,) *f.* **μιμήσεμαι**, *p.* **μιμήσημαι**, to imitate, with the accusative.

μίμημα, ἄτος, τό, (**μιμῶμαι**), an imitation.

μνησέσθαι, (**μνάω**), *f.* **μνήσω**, *p.* **μνήσσω**, with gen. to remember, to recollect, to make mention of; **μνήμημαι**, Lat. *memini*; **μνήμησο**, remember.

μῆναι, the same as **μῖναι**.

μῖν, Ion., *vñ*, Dor. acc. sing. for ἵ· it stands also for **αὐτόν**, **αὐτήν**, **αὐτό**, and more rarely for **αὐτούς**, **αὐτάς**, **αὐτά**.

Μίνως, οος and ω, ὁ, Minos, son of Jupiter and Eurōpa, king of Crete, for his justice made a judge in the infernal regions.

Μινώταυρος, ου, ὁ, (**Μίνως** and **ταῦρος**), the Minotaur, son of Pasiphaë, wife of Minos. He was

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half man and half bull.

μισάνθρωπος, ου, ὁ, ἡ, **μισῶ** and **ἄνθρωπος**, misanthropic, a misanthrope.

μισῶ, ὤ, *f.* ἔσσω, *p.* **πάσσω**, to hate.

μισθός, οὔ, ὁ, a reward of labor, hire, pay, a reward.

μισθοφόρος, ου, ὁ, (**μισθός** and **φίρω**), a hiring, a mercenary.

μισθῶ, ὤ, **μισθός**, *f.* ὥσω, to let; **-ίσμαι**, ὤμαι, to hire.

μισθωτός, οὔ, ὁ, **μισθῶ**, a hiring, a day-laborer.

μισῶνμος, ὁ, ἡ, **μισῶ** and **δῆμος**), having the people.

μιστῶλλω, **μῖω**, to diminish,) to cut in pieces.

μίτρα, ας, ἡ, a fillet, a headband.

Μιτυλήνη, ης, ἡ, Dor. **Μισυλᾶνα**, ας, ἡ, Mitylene, the capital of the island of Lesbos.

μνᾶ, ᾶς, ἡ, a mina, a weight of one hundred drachms. The Attic mina was in value about 17·50.

μνάομαι, **μνῶμαι**, *f.* **μνήσομαι**, *p.* **μνήσμαι**, to remember, to recollect, to be mindful of, or bethink one's self of; 1. α. **ἐμνήσθην**.

μνῆμα, ἄτος, τό, **μνησέσθαι**, **μνάομαι**), a monument, a gravestone.

μνήμη, ης, ἡ, (same,) memory.

μνημονεύω, **μνήμων**, *f.* **εἰσω**, to remember, to make mention of.

Μνημοσύνη, ης, ἡ, Mnemosyne, daughter of Cælus and Terra, and mother of the Muses.

μνήμων, ονος, ὁ, ἡ, **μνησέσθαι**, **μνάομαι**, that remembers, having a good memory; hence

Μνήμων, ονος, ὁ, Mnemon, a surname of Artaxerxes, king of Persia, from his retentive memory.

μνησιπᾶκίω, ὤ, **μνησίακος**, that remembers injuries, [**μνησέσθαι** and **κακός**], to remember malice against.

μνηστῖον, (**μνάομαι**), *f.* **εἰσω**, = **ομαι**, to woo.

μνηστής, ἤρος, ὁ, (same,) a wooer, a

ΜΟΓ

suitor.

μογῦμαι, *Dor.* for μογῶμαι, 1st pers. pl. pres. of μογῶ, ὦ, (μόγος, labor,) f. ἦσω, to toil, to be weary with labor.

μόγος, (μόγος, labor, μογῶ,) with difficulty, scarcely.

μοῖρα, ας, ἡ, (allied with μίρομαι, μίρος,) a part, a portion, fate; also Fate, as a proper name; μοῖρά ἐστί μοι, I am fated; πρὸ μοίρας, before the appointed time.

μόλιθός, ου, ὁ, lead.

μόλις, (μόλις, toil,) scarcely, with difficulty.

μόλω, to come, to go, to arrive; in use in 2. a. ἔμολον, infn. μολῶν.

μόλιμος, ὁ, ἡ, (μονή, a stay, [μῖναι,]) abiding, having a fixed abode, durable, remaining firm, permanent.

μοσάλλος, ου, ὁ, ἡ, (μόνος and λίθος,) made of one stone.

μονομαχία, ας, ἡ, (μονομάχος, one who fights in single combats, [μόνος and μάχομαι,]) a single combat.

μόνος, η, ου, (allied with ὤς,) alone, sole; μόνον, neut. adverbially, alone, only, but.

μονοσάδᾰλος, ου, ὁ, ἡ, (μόνος and σάδᾰλον,) having but one sandal.

μονόφθαλμος, ου, ὁ, ἡ, (μόνος and ὀφθαλμός,) one-eyed.

μονέω, ᾧ, (μόνος,) f. ὤσω, π. ὤπα, to leave alone, to desert.

μόνωσις, ιως, ἡ, (μονέω,) a desertion.

μορφή, ῆς, ἡ, form.

μόσχος, ου, ὁ, (ὄσχος, a young branch, with μ prefixed,) a young animal, in general, a calf.

μόνος, poet. for μένος.

Μουνυχία, ας, ἡ, Munychia, a port of Athens, situated between the Piræus and Phalærum; also a surname of Diana worshipped there.

Μουνυχίαν, ὥτος, ὁ, (Μουνυχία, Munichion, the tenth Athenian month, during which the festival of Diana was observed; corresponding near-

ΜΤΡ

ly to April.

μούσα, ας, ἡ, a muse, a goddess of music, poetry, &c.; met. music, poetry.

μουσικός, ὁ, ὅς, (μούσα,) that pertains to the muses, musical; μουσική, ῆς, ἡ, music.

μοχθία, ᾧ, μόχθος,) f. ἦσω, to labor.

μοχθηρία, ας, ἡ, (μοχθηρός,) unworthiness, badness, vice, wickedness.

μοχθηρός, ὁ, ὅς, (μοχθία,) bad, depraved; ὦ μοχθηρέ, O wretch! O villain!

μοχθηρῶς, μοχθηρῆς,) with difficulty, needily, badly.

μόχθος, ου, ὁ, (allied with μόγος, labor,) labor, pains.

μοχλός, οὔ, ὁ, (ἔχος, that carries or lifts, with μ prefixed,) a lever, an engine for lifting or moving, a bar, a bolt.

μυγμός, οὔ, ὁ, (μύζω,) a groaning.

μύδρος, ου, ὁ, a mass of ignited stone, or of hot iron.

μύλος, οὔ, ὁ, narrow.

μύζω, μύω,) to utter a sound by breathing strongly through the nostrils, keeping the lips compressed, to snort, to groan.

μυθίω, f. ὤσω, and μυθῶ, ᾧ, = ὁμαι, οὔμαι, μύθος,) to relate, to tell, to fable.

μυθολογία, ᾧ, (μυθολόγος, a narrator, [μύθος and λόγος,] to relate.

μῦθος, ου, ὁ, a speech, a tradition, a fable, a tale.

μύια, ας, ἡ, a fly.

μυῖσθαι, (from the sound,) ὤμαι, f. ἦσθαι, π. μῖσθαι, 2. a. ἔμψθαι, to roar, to low.

Μυκῆναι, ᾧ, αἱ, Mycænæ, a town in Argolis, in the Peloponnæus.

μυκτήρ, ῆς, ὁ, (μύζω,) the nose, the trunk.

μύλος, ου, ὁ, (same,) a mill-stone.

μυριάς, ἑξος, ἡ, μυρίς,) a myriad, the number of 10,000.

μυρίκη, ας, ἡ, a tamarisk.

MTP

μυρτίη, ης, ἡ, (*allied with μῦρον*.) a myrtle.

μυρίαις, ἰα, ἰον, manifold, innumerable, infinite, immense; μύριοι, ten thousand.

μύρμηξ, πνος, ὁ, an ant.

Μυρμιδόνις, ἰων, οἱ, (μύρμηξ,) Myrmidons, a Thessalian tribe, who were said to have been originally ants.

μύρον, to flow; μύρομαι, to mourn, to lament, *with an acc.* to lament any one.

μύρον, ου, τό, *allied with μυρτίη*.) a perfume, an ointment.

μυρτίη, ης, ἡ. See μυρτίη.

Μύρσαν, ανος, ὁ, Myrson.

μῦς, μύς, ὁ, a mouse.

Μυσία, ας, ἡ, Mysia, a province in Asia Minor.

Μύσκελλος, ου, ὁ, Myscellus, a native of Achaia, who founded Crotona in Italy.

μυσταγωγία, ᾧ, (μυσταγωγός, one who initiates others into mysteries, [μύστης, one initiated in mysteries, and ἄγω,] to initiate into the mysteries, to make acquainted with.

μυστιάς, ἡ, ὅν, (μύστης, one initiated in mysteries,) secret, mystical.

μυχός, οὔ, ὁ, μύω, a corner, a recess.

μύω, f. ὄσω, p. μίμωκα, to shut up, to close, *especially* to close the lips; to close the eyes.

μῶν, interrogative particle, like Lat. num, Is it?

μούρος, ᾧ, ὅν, *by some*, μῆ and ἱεράω,) foolish, a fool.

N.

Ναβαταῖοι, αν, Nabitæ, a people of Arabia Petraea.

ναί, yes, yea, certainly.

ναίσταω, ᾧ, and ναίω, to inhabit.

νάμα, ἄντοι, τό, νάω, to flow,) a spring, a rivulet, a fountain, water.

NAI

ναματιαῖος, αῖα, αῖον, (νάμα,) flowing.

Νάξιοι, αν, οἱ, inhabitants of Naxos.

Νάξος, ου, ἡ, Naxos, one of the Cyclādes.

ναός, οὔ, ὁ, (ναῖος,) properly, a dwelling, *especially* a temple.

νάρθηξ, πνος, ὁ, a plant, giant fennel, in the stalk of which Prometheus brought the fire from heaven, a hollow reed.

ναρκάω, ᾧ, (νάρκη,) f. ἥσω, to grow stiff or torpid.

νάρκη, ης, ἡ, 1. numbness; 2. a torpedo.

ναρεώδης, ἰος, ὁ, ἡ, (νάρκη and ἰδω,) numb, benumbed.

Νασαμώνις, αν, οἱ, Nasamonians, a people in Africa, dwelling near the Great Syrtis.

ναυγία, ᾧ, ναυγός, wrecked, [ναῦς and ἄγινυμι,] f. ἥσω, p. ησα, to suffer shipwreck.

ναυαρχία, ᾧ, (ναύαρχος, the commander of a ship, or of a fleet, [ναῦς and ἄρχω,] to command a ship, or to command a fleet.

ναυβάτης, ου, ὁ, (ναῦς and βαίω,) a seaman.

Ναυκλίδης, ου, ὁ, Nauclydes.

ναύκληρος, ου, ὁ, (ναῦς and κληρος, a lot, the master of the vessel.

ναυμάχια, ω, (ναυμάχος,) to fight at sea.

ναυμαχία, ας, ἡ, (same,) a sea fight.

ναυμάχος, ὁ, ἡ, (ναῦς and μάχη,) fighting at sea.

ναυπηγία, ᾧ, (ναυπηγός, a ship builder, [ναῦς and πηγιύμι,] to build ships.

ναυπηγός, ὁ, ἡ, (ναυπηγία,) suitable for ship-building; ὕλη, ship-timber.

ναῦς, ναός, (ναός,) ἡ, and νηῦς, νηός, (νάω, to flow,) a ship; μακρὰ νηῦς, a ship of war.

ναύσταθμον, ου, τό, (ναῦς and σταθμός, [ἵσσημι,] a harbour, a haven,

ναύτης, ου, ὁ, (ναῦς,) a seaman.

NAT

ναυσία, ᾤ, *Alt.* for **ναυσάω**, ᾤ, (*nausia*, sea sickness, [*naûs*],) to be sea-sick, to have nausea.

ναυτικός, ἡ, ἐν, *ναύτης*, naval, nautical; **ναυτικά** *δυνάμεις*, naval strength.

ναῖζω, (*naos*, *f.* ἄνω, to make new; *naûd.* to become a youth, to act, speak, or think like a young man.

ναίσις, οὐ, ἡ, *and* **ναίσκος**, οὐ, ὁ, (*naîn*, *same as* *naos*,) a youth.

νῆρος, ἄ, ἐν, *naos*, new, fresh.

νέρος, οὐ, (*probably* *ναρός*,) a young doe.

Νῆλος, οὐ, ὁ, the Nile, the principal river of Egypt, anciently called Egyptus.

ναυπηγός, ἡ, ἐν, (*ναρός*,) referring to the dead.

ναυπηγομάνης, οὐ, ὁ, (*ναρός* and *πύμας*,) the guide or conductor of the dead.

ναρός, οὐ, ὁ, (*naûs*,) a dead body, a corpse; *as an adj.* dead.

νάσσα, ἄρος, τό, nectar.

νάυς, οὐ, ὁ, a dead body, the deceased; *as an adj.* dead.

Νεμία, ας, ἡ, Nemēa, a region of Argolis, in the woods of which Hercules killed a lion.

Νεμῖος, α, ον, Nemean.

νέμω, *f.* *νηῶ* and *νηέσω*, *p.* *νέμω*, *na*, to divide, to distribute, to assign, to give; to pasture, *naû*, *put* to graze; to inhabit, to possess, to rule; -*μαι*, to feed, to consume, to devour, to inhabit.

νέγamos, ἡ, ἡ, (*naos* and *γαμία*,) new-married.

νεογνός, ἰος, ὁ, ὁ, (*naos* and *γίνος*,) new-born.

Νεοκλῆς, ἰος, ὁ, Neocles.

νειμαί, *contr.* *νημαί*, to go or come, to return.

νεόπλουτος, ὁ, ὁ, (*naos* and *πλοῦτος*,) newly made rich.

Νεοπτόλεμος, οὐ, ὁ, (*naos* and *πτόλεμος*,) Neoptol mus.

NHM

νῆος, ἡ, ἡ, *naos*, young, new; ὁ *naos*, the youth; *naos*, recently, just now.

νοστήα, ας, ἡ, (*noστήs*,) a brooding, incubation.

νοστήs, οὐ, ὁ, *Alt.* for *νοστήs*, (*naos*,) the young of any animal.

νέθε, below.

Νήρων, ανος, ὁ, Nero.

Νέστωρ, ὀρος, ὁ, Nestor, son of Neleus, king of Pylos, was noted for his great wisdom and persuasive eloquence. He was the oldest of the Grecian chiefs in the Trojan war.

νήμα, ἄτος, τό, (*naûs*,) a nod.

νηρά, ᾤs, ἡ, *and* **νήρον**, οὐ, τό, a nerve, a sinew, a string, a cord.

νήω, *f.* *νήω*, *p.* *na*, to nod; *naûs* *en*, to lie toward a thing.

νήλη, ης, ἡ, (*naûs*,) 1. a cloud, a net. 2. Neph le, the first wife of Athamas, king of Thebes, and mother of Phryxus and Helle. She was changed into a cloud.

νήφος, ἰος, τό, (*perhaps* *naûs*,) a cloud, a swarm.

νῆω, (*allied with* *νήχομαι*), *f.* *νήω*, to swim.

νήνοτος, ὁ, ὁ, (*naos* and *νῆνομαι*,) newly bought, especially said of slaves.

νήριον, οὐ, τό, (*ναρός*, an inspector of ships and dock yards, [*ναύs* and *ἔργα*, care,] a dock for ships, the arsenal.

ναός, ὁ, ὁ, *Alt.* for *ναός*, a temple.

ναώσικοι, ὧν, οἱ, (*ναῦs* and *ἔπος*,) arsenals, shiphouses, naval storehouses.

νηοσί, νῆs, ὁ, ὁ, lately.

νή, a particle of affirmation with the name of a Divinity as an oath, ἢ *Δία*, by Jupiter.

νήγετος, ὁ, ὁ, (*en* *naûs* and *ἱγίω*,) from which it is impossible to be awakened, eternal.

νημετής, ἰος, ὁ, ὁ, (*en* *naûs* and *ἔμεγανον*,) faithful, true; *νημε-*

NIII

τὰ μὲν εἶναι, to speak the truth.
 νηπιῶχαι, νηπιῶχος, to play child-
 ishly.
 νηπιῶχος, ου, ὁ, ἡ, poet. for
 νήπιος, ὁ, ἡ, νη priv. and ἴσος,) young, small, ignorant.
 Νηρεός, ἰως, ὁ, Nereus, a sea god, son of Neptune, and husband of Doris.
 Νηρηΐς, ἰδος, ἡ, a Nereid, a daughter of Nereus.
 νησιζω, νήσος,) f. ἴσω, to resemble an island.
 νησίον, ου, τό, (dim. of νήσος,) a small island.
 νησιώτης, ου, ὁ, fem. νησιώτις, ἰδος, ἡ, (νήσος, insular, an inhabitant of an island.
 νήσος, ου, ἡ, (probably νῆα,) an island.
 νήσσα, ης, ἡ, νῆα,) a duck.
 νήσος, η, ου, contr. for νήσος, (νῆος,) the last, the undermost; νήση, ης, ἡ, (χρεδή underst.) the lowest string on the harp.
 νηῦς, νηός, ἡ, Ion. for ναῦς, a ship.
 νήφω, f. νήψω, to be sober.
 νήχω, νῆω, to swim,) f. ἔω, and νήχουμαι, to swim.
 νικᾶτωρ, ορος, ὁ, Dor. for νικήτωρ, (νικᾶν, a victor, a conqueror.
 νικᾶν, ᾶ, νίκη, f. ἴσω, p. νικα, to conquer, to excel, to gain; νικᾶν δίκην, to be successful in a suit at law.
 νίκη, ης, ἡ, 1. a victory; 2. the goddess of victory.
 Νικήραττις, ου, ὁ, Nicerätus.
 Νικίας, ου, ὁ, Nicias, a distinguished Athenian general.
 Νικοκλῆς, ἰος, ὁ, Nicocles, a friend of Phocion.
 Νικοκρέων, οντος, ὁ, Nicocreon.
 νῖς, see νῖν.
 Νίνος, ου, ὁ, Ninus, king of Assyria, and husband of Semiramis.
 Νίβη, ης, ἡ, Ni be, daughter of Tantillus, and wife of Amphion, king of Thebes. Her seven sons

NOM

and seven daughters were slain by Apollo and Diana, because she had set herself above Latona, and Ni be herself was changed into stone.
 Νίσος, ου, ὁ, Nisus, a king of Megara, and father of Scylla.
 νίτρον, ου, τό, νίζω, Dor. for νίσσω, to wash, carbonate of soda, sometimes potash, both used for washing.
 νιτρώδης, ἰος, ὁ, ἡ, (νίτρον and ἰδος,) abounding in νίτρον, abounding in potash.
 νιφίος, οῦ, ὁ, νίφω, driving snow.
 νιφωδής, ἰος, ὁ, ἡ, νιφίος and ἰδος,) full of snow, snowy.
 νίφω, νίψ, ods. snow, f. νίψω, to snow, to wet.
 νολα, ᾶ, νόος,) f. ἴσω, p. νουα, to see, to perceive, to remark, to think, to conceive of, to form a conception of, to know, to recognise, to come to one's senses, to purpose doing, to intend.
 νομαδικός, ὁ, ὄν, (νομᾶς, wandering; νομαδικῶς, in the manner of wandering tribes.
 νομάς, ἄδης, νόμος,) pasturing, wandering; βίος, the nomadic life; Νομάδες, wandering tribes.
 νομής, ἰως, ὁ, νόμος,) a grazier, a pasturer.
 νομῶν, (νομῶν,) f. ἴσω, to feed.
 νομή, ης, ἡ, νόμος,) pasture; νομή τοῦ πυρός, the ravening of fire.
 νομίζω, νόμος, f. ἴσω, p. νουα, to establish by law or usage; the most general signification, to be of opinion, to think, to believe.
 νόμιμος, η, ου, (same, lawful, legal, agreeable to usage, customary; τὰ νόμιμα, legal rights, laws, usages
 νομίμως, νόμιμος,) legally, lawfully.
 νόμισμα, ἄτος, τό, νομίζω,) that which is established by law, or fixed by custom; coin, money.

NOM

νόμιος, ου, ὁ, (*νόμος* and *νόμιος*),
a lawgiver.

νόμος, ου, ὁ, *νόμος*, partition, distribution, an established law, usage, or custom..

νομός, ου, ὁ, same,) [note the accent,] pasture ground, an abode, a district, a region; in particular, *νομοί* in Egypt were certain divisions of land, bounded for the most part by canals.

νόος, ου, and *νοῦς*, ου, ὁ, understanding, reason; mind, purpose, disposition; *νῦν ἰχθυος*, a reasonable man.

νοσῆς, ἑ, ὁ, (*νοσῆς*), sickly, unhealthy.

νοσῆς, ἑ, *νόσος*, f. *ἴσσω*, p. *ἴσσω*, to be sick; *νόσος νοσῶν*, to have a disease; *παράδοξος μανίας*, to have a singular madness.

νόσος, ου, ἡ, a disease, sickness.

νοστήν, ἑ. *νόστος*, a return,) f. *ἴσσω*, to return.

νόστος, and before a vowel *νόσθον*, far from, apart.

νότιος, α, ου, *νότος*, southern; *τὰ νοτιώτατα*, the southernmost regions.

νότος, ου, ὁ, the south wind, the south.

Νουμάς, ἑ, ὁ, Numa Pompilius, the second king of Rome.

νῦ, or *νῦν*, indeed, now, though.

νύμφη, νύξ,) by night.

νύμφη, ης, ἡ, a bride, a nymph.

νύμφος, ου, ὁ, *νύμφη*, a bridegroom.

νῦν, also *νυνί*, now; *νῦν ἔσται*, just this instant; *τὰ νῦν*, at present; *οἱ νῦν ἀνδρες*, the men of the present day.

νύξ, κτίς, ἡ, the night; *νυκτός*, by night.

νῶτος, ου, ὁ, πλ. *τὰ νῶτα*, the back.

νωτοφάειν, ἑ, (*νωτοφάειν*), to carry on the back.

νωτοφάειν, ας, ἡ, (*νωτοφάειν*, that carries on the back, (*νότος* and *φάειν*), a carrying on the back.

ZEN

Ξ.

Ξαίνα, (*Ξάνα*, obs.) f. *Ξαίνα*, p. *Ξαίνα*, to card or comb wool.

Ξανθίππη, ης, ἡ, Xanthippe, the wife of Socrates, remarkable for her peevish disposition and ill humor.

Ξανθίππης, ου, ὁ, Xanthippus, an Athenian general, who defeated the Persian fleet at Mycale. He was the father of Pericles.

Ξανθός, ὁ, ὁ, yellow, fair.

Ξάνθος, ου, ὁ, Xanthus, a river in the Troad, the same with the Scamander.

Ξανθότης, ης, ἡ, (*Ξανθός*), yellowness, fairness.

Ξένη, ης, ἡ, properly, fem. of *Ξένος*, (*γυνή* underst.) a female stranger; (*γῆ* underst.) a strange land.

Ξενία, ας, ἡ, *Ξένος*, the relation of guest, guestship, an association, a club.

Ξενιάδης, ου, ὁ, Xenιάdes, a Corinthian, who went to buy Diogenes, the Cynic, when sold as a slave.

Ξενισμός, *Ξένος*, f. *ξίσσω*, to travel in strange lands.

Ξενοκράτης, ους, ὁ, Xenocrates, an ancient philosopher, born at Chalcedon, and educated in the school of Plato.

Ξενοκρασία, ἡ, *Ξενοκράτης*, to sacrifice strangers.

Ξενοκράτης, ου, ὁ, (*Ξένος* and *κρασία*), the sacrificer of strangers.

Ξένος, ου, ὁ, a guest, a stranger, a foreigner; as an adj. *Ξένος*, ης, ου, foreign, strange; in conversation *ὁ Ξένος* is used like *ὁ φίλος* in speaking to any one not addressed by his name.

Ξενοφών, ὄντος, ὁ, Xenophon, an Athenian, and disciple of Socrates, distinguished as a general, and as a writer.

ΞΕΝ

ξενάλλον, ου, τό, the diminutive of ξένος.

Ξέρξης, ου, ὁ, Xerxes, son of Darius, who succeeded his father on the throne of Persia.

ξηραίνω, ξηρός, f. ἄω, p. ἐξήραγκα, to dry.

ξηρός, ὁ, ὄν, allied with χήρος, dry.

ξηρήεις, ιος, ὁ, ἡ, (ξίφος and ἄρω, to furnish with,) armed with a sword.

ξίφος, ιος, τό, perhaps ξύω, a sword.

ξόανον, ου, τό, ξίω, to scrape, to polish, a work performed by carving or polishing, an image, a statue.

ξηγ-κνύκω, ὦ, Att. for ξηγ-κνύκω, f. ἦω, to mingle, to confound, to confuse.

ξύλον, η, ου, (ξύλον,) of wood, wooden.

ξύλον, ου, τό, (probably ξύω,) wood, a board, a club, a log; ἐπὶ τῶν ξύλων, on wooden benches.

ξημ-βαίνω, Att. for συμ-βαίνω, to come together; -βαίνει, it happens.

ξύν, Att. for σύν.

ξύν-ιμι, Att. for σύν-ιμι.

ξύω, ξυρόν, f. ἦω, Ion. ξυρίω, ὦ, also ξυρίω, ὦ, to shave.

ξυρός, οὔ, τό, ξύω, a razor.

ξύω, f. ὄω, to scrape, to scratch, to polish, to carve and work in ivory, wood, and stone, &c.

Ο.

ὁ, ὁ, τό, the; ὁ μὲν . . . ὁ δέ, the one, the other; τὸ μὲν . . . τὸ δέ, also τὸ μὲν . . . τὸ γινετο δέ, the one . . . the other.

ὁμοιστής, οὔ, ὁ, (masc. to ὁμω, a female companion,) a companion, a comrade.

ὁκλός, οὔ, ὁ, (βίλος,) a spit.

ὁκλός, οὔ, ὁ, an obolus, a small coin, of which six made a drachm; originally ὁκίλος and ὁκλός were

ΟΖΟ

the same word, and the ὁκλός was originally of iron or copper, is firm like a spit, a handful forming a δραχμή; it was in value about $\frac{1}{30}$.

ὀρμητοργός, οὔ, ὁ, ἡ, (ὀρμος, strong, violent, and ἔργον,) working great things, daring to do terrible things, audacious, bold.

ὀγδοήκοντα, ὀγδοός, eighty.

ὀγδοός, ὅν, οὐ, ὀκτώ, the eighth;

ὀγδοον, eightly.

ὄγν. ὄγν. τόγν. ὁ and γν. this.

ὀγκάζωμαι, ὠμαι, f. ὥομαι, to roar, to bray.

ὄγκος, ου, ὁ, (ὀγκω, obs. ἰνγκωίν,) size; pride, haughtiness, arrogance.

ὀδύω, ὀδός, f. οὔω, to go forth, to travel.

ὀδηγίω, ὦ, (ὀδηγός, a guide on a road, [ὀδός and ἡγίωμα,] f. ἦω, p. ἡω, to point the way, to guide.

ὀδότης, ου, ὁ, (ὀδός, a traveller, a wanderer.

ὀδωτορία, ὦ, ὀδωτορίας, a traveller, [ὀδός and ὁδός, πορεύομαι,] f. ἦω, to travel, to wander.

ὀδωτορία, ας, ἡ, (ὀδωτορίας,) a journey.

ὀδός, οὔ, ἡ, a way, a road, a journey; ἐν ὁδῷ, on the journey.

ὀδοός, ὄντος, ὁ, (perhaps allied with ὀδω, a tooth.

ὀδύνη, ης, ἡ, (δύνη, misfortune,) pain.

ὀδυνηρός, ὁ, ὄν, ὀδύνη, painful, sad.

ὀδυρόμαι, allied with ὀδύνη, δύνη,) to weep, to lament, to mourn, to commiserate.

Ὀδυσσεύς, ιως, ὁ, Ulysses, an eloquent and crafty king of Ithaca, the husband of Penel pe.

Ὀζίλαι, ὠν, οἱ, (perhaps ὄζν, a stench, on account of the stagnant water in the neighbourhood,) the Ozolian Locrians. See Λοκροί.

ὄζος, ου, ὁ, allied with ὄσχος, a scion, the offspring.

ΟΘΕ

ὅθεν, (ὅς, whence, therefore.

ὅθι, poet. for ὅ, where.

Ὀϊάγρος, ου, ὁ, Oeagrus, king of Thrace, and father of Orpheus.

οἶαξ, ακος, ὁ, properly, the handle of the rudder, a rudder.

οἶδα, I know; ᾔδουν, I knew; ἰδῖναι, to know; part. ἰδώς.

Οἰδιππος, οδς, ὁ, (οἶδω, to swell, and πους, Ed pus, son of Laius, king of Thebes, and Jocasta.

οἰκία, ας, ἡ, fem. of οἰκῖος, (οἷ ἡνδερσ.) one's native land, home.

οἰκῖος, ῖα, ῖον, οἶκος, that pertains to household concerns, proper, suitable, adapted, private, domestic, as opposed to public; οἰ οἰκῖοι, relatives, countrymen, domestics.

οἰκῖστος, ου, ὁ, οἰκῖω, a member of the family, a slave.

οἰκῖω, ᾧ, οἶκος, f. ἦσιν, p. ᾔκησα, to inhabit, to live, to dwell in; -οῖμαι, οὔμαι, to be in a certain condition; οἰ οἰκῖοντες, the inhabitants; ἡ οἰκουμένη, the habitable world.

οἰκήσιμος, ὁ, ἡ, (οἰκησις,) habitable.

οἰκησις, ιως, ἡ, (οἰκῖω,) a habitation, a dwelling.

οἰκήτωρ, ορος, ὁ, (same,) an inhabitant.

οἰκία, ας, ἡ, οἶκος,) a house.

οἰκῖδιον, ου, τό, dim. of οἶκος,) a little house, a hut.

οἰκίζω, οἶκος, f. ἴσω, to build a house, to render habitable, to people, to establish a colony.

οἰκοδομῶ, ᾧ, οἰκοδόμος, the builder of a house, [οἶκος and δῖμα, to build,] f. ἴσω, p. ᾔποδόμενα, to build a house, to build.

οἰκοθεῖν, οἶκος, from home.

οἰκονομία, ας, ἡ, (οἰκονομῶ, to manage a household, [οἰκονόμος,] household economy, housewifery; management, conduct.

οἰκονόμος, ου, ὁ, (οἶκος and ὅμαι,) a steward.

ΟΙΟ

οἶκος, ου, ὁ, a house, an apartment, a family, home; οἶκοι, and κατ' οἶκον, at home.

οἰκουρίω, ᾧ, (οἰκουρίς, one who takes care of a house, [οἶκος and οὔρος, a watcher,] f. ἴσω, to watch or take care of a house, to take care of.

οἰκτιρίζω, (οἶκτος, f. οἰκτιρῶ, and οἰκτιρήσω, to pity, to take pity upon.

οἰκτιρῶς, αῦ, ὁ, (οἰκτιρίζω,) compassion.

οἶκτος, ου, ὁ, οἶ, oh! compassion.

οἰκτιρός, ᾧ, ὁ, οἶκτος,) pitiable, to be pitied.

οἶμαι, contr. for οἰσμαι.

οἶμα, πς, ἡ, probably, οἶω, same as φέρω, a way, a path, a song, a voice.

οἰμᾶζω, οἶμοι, ah me! [οἶ, oh! and μοί,] f. ξω, to moan, to lament.

οἰμωγή, ης, ἡ, (οἰμᾶζω,) lamentation.

οἰνοποιῶ, ᾧ, οἰνοποιός, a maker of wine, [οἶνος and ποίω,) to make wine.

οἰνοποιία, ας, ἡ, (οἰνοποιῶ,) the making of wine.

οἶνος, ου, ὁ, wine.

οἰνόφλυξ, ὅγρος, ὁ, ἡ, (οἶνος and φλύω, to cverflow,) addicted to wine, drunken.

οἰνοχόος, ου, ὁ, (οἶνος and χίω, a cup-bearer.

οἰσμαι, and οἰμαι, f. ἴσσομαι, p. ὤσσομαι, (Gr.) to think, to believe, to suppose; 1. a. πρως. ὠθέην, part. ὠθής.

οἶον, neut. of οἶος, used adverbially, just as, as, as if, almost.

οἶστοςλος, ου, ὁ, ἡ, (οἶος and ὠλόσσομαι,) solitary.

οἶος, α, ου, alone.

οἶος, ὅα, οἶον, the correlative of τοῖος and τοσούτος,) as, such, such as, just as, adapted to, suitable, qualis, Lat. of what kind, how; οἶον, how beautiful, great, &c.; οἶος ὅς εἰμι,

ΟΙΣ

I am able; *οὐκ ἐστι*, it is possible.

ῥις, *ῥις*, ἡ, a sheep.

ῥιστισμα, ἄρς, τό, (*ῥιστίω*, to shoot arrows, [*ῥιστίς*,]) the shooting of darts.

ῥιστίς, οὗ, ἡ, a dart, an arrow.

Οἶτη, ης, ἡ, (Eta, a mountain in Thessaly, upon which Hercules burned himself.

οἶχμα, (Gr. f. *οἶχόμαι*, p. *οἶχουμαι*, to go away, to die; *οἶχοντο* ἀπίοντι, they departed; *οἶχισ'* ἀποπταμίνος, he flew off.

ῥις, ου, ἡ, sluggishness, slothfulness, inactivity.

ἐπταμηνιαίος, α, ου, (*ἐπτὰ* and *μήν*), of eight months.

ἐπτὰ, eight.

ἐπτακαιδέκα, (*ἐπτὰ*, καί, and *δέκα*), eighteen

ἔλκος, ἰα, ιον, (*ἔλκος*,) happy, prosperous.

ἔλκος, ου, ἡ, prosperity.

ἐλκίς, ἡ, ἡ, (*ἐλκός*,) destructive.

ἐλκός, ου, ἡ, *ἐλλυμι*, destruction.

ἐλιγάρεως, ου, ἡ, (*ἐλιγάρεωμαι*, to be ruled by a few, [*ἐλίγος* and *ἀρχω*,]) an oligarchy.

ἐλιγάρεως, ας, ἡ, (*ἐλιγάρεως*,) an oligarchy, a government in the hands of a few persons.

ἐλιγάρεως, ἡ, ἡ, (*ἐλιγάρεως*,) friendly to oligarchy.

ἐλίγος, η, ου, small, little, few, short;

ἐλίγος, and *ἐλίγου* δύν, nearly;

μετ' ἐλίγον, shortly; *κατ'* ἐλίγον, gradually; *κατ'* ἐλίγον, a few at a time

ἐλιγυρία, ὤ, ἐλιγυρίας, careless, [*ἐλίγος* and *ἀρεα*, care,] to be careless about.

ἐλιγυρία, ας, ἡ, (*ἐλιγυρία*,) heedlessness, indifference, contempt.

ἐλισθαίνω, and *ἐλισθῆναι*, (*ἐλισθος*, a slipperiness,) f. *ἐλισθήσω*, p. *ἐλισθήσῃ*, 2. a. *ἐλισθεν*, (Gr.) to slip, to fall, to decline,

ΟΛΤ

ἐλισθηρός, ἡ, ἡ, (*ἐλισθαίνω*,) slippery. *ἐλκός*, ἡ, ἡ, (*ἐλκή*,) a ship of burden, a merchant vessel.

ἐλκή, ἡ, ἡ, (*ἐλκω*,) a drawing, the drawing of the heavier scale of the balance, the weight or quantity of hemlock to be taken by a criminal.

ἐλλωμι, (*ἐλλω*, obs.) (Gr.) f. *ἐλλω*, and *ἐλλωμι*, p. *ἐλλωμι*, *Ἀλλωμι*, 2. a. *ἐλλωμι*, to destroy; *ἐλλωμι*, to perish.

ἐλλωμι, ου, ἡ, (according to some, *ἐλλω*,) a mortar.

ἐλλωμι, (*ἐλλωμι*, to sob,) f. *ἐλλωμι*, to lament, to make mournful outcries, to bewail, to utter loud cries of grief.

ἐλλωμι, ἡ, ἡ, (*ἐλλω*, *ἐλλωμι*,) destructive, fatal, wretched.

ἐλλωμι, η, ου, the whole; *ἐλλωμι*, all, the universe.

ἐλλωμι, ου, ἡ, ἡ, (*ἐλλω* and *ἐλλωμι*,) wholly of iron.

ἐλλωμι, *ἐλλωμι*, *ἐλλωμι*, entire, [*ἐλλω* and *ἐλλωμι*,] wholly.

ἐλλωμι, (*ἐλλωμι*, i. e. to lament one as lost, or *ἐλλωμι*, to pluck out, viz. the hair through grief, to lament.

ἐλλωμι, ἡ, ἡ, (*ἐλλω* and *ἐλλωμι*,) wholly of gold.

Ὀλυμπία, ἰα, ἡ, Olympia, a sacred region, with an olive wood, in Elis, where the Olympic games were held. It contained a splendid temple, and a famous statue of Jupiter.

Ὀλυμπία, ἡ, ἡ, Olympic.

Ὀλυμπία, ἡ, ἡ, a contest in the Olympic games, an Olympiad, a space of four years, the interval between the celebration of the games; 2. Olympias, the wife of Philip, king of Macedonia, and mother of Alexander the Great.

Ὀλυμπία, ου, ἡ, (*Ὀλυμπία* and *Ὀλυμπία*,) a victor in the Olympic games,

OAT

*Ολύμπιοι, α, ον, Olympic; τὰ
*Ολύμπια, the Olympic games.

*Ολυμπος, ου, ὁ, Olympus, a mountain in Thessaly.

*Ολύνθος, ου, ὁ, Olynthus, a city of Macedonia, on the borders of Thrace.

ἅλως, ἅλως, entirely, altogether; οὐκίτι ἅλως, absolutely no longer.

ἰσᾶλός, ἡ, ὅν, ἴσως, even, smooth, like.

ἰσᾶλως, ἰσᾶλός, uniformly, equally.

*Ομβριανή, ἥς, ἡ, Umbria, a district of Italy, between the Apennine mountains and the gulf of Venice, the Picene territory and the river Nar.

ὀμβρος, ου, ὁ, rain.

*Ομηρος, ου, ὁ, Homer, a celebrated Greek poet. See Notes.

ὀμιλίω, ὦ, ὀμιλος, f. ἴσω, p. ηπα, to associate with, to have intercourse with, to converse with.

ὀμιλητής, οὔ, ὁ, (ὀμιλίω, a companion, a friend, a disciple.

ὀμιλία, ας, ἡ, ὀμιλος, intercourse, a dialogue, conversation.

ὄμιλος, ου, ὁ, ὄμος, ὀμοῦ, and ὄλη, a crowd.) a crowd.

ὀμίχλη, καὶ ὀμίχλη, ης, ἡ, a mist.

ὄμμα, ἄτος, τό, ὄστω, the eye.

ὀμνῆμι, (probably ὀμός, f. ὀμῶμαι, from ὀμός, p. ὀμομαι, Gr. f. m. ὀμουμαι, to swear.

• ὀμοιότης, ἰος, ὁ, ὁ, ὀμός and ὄθος, of the same nation, of the same people, ὀμοίος, poet. for ὀμοιος, α, ον, (ὀμός, similar, like, the same; ὀμοια, and ὀμοίως, in like manner.

ὀμοιότης, ητος, ἡ, ὀμοιος, similarity.

ὀμοίω, ὦ, same, f. ὴσω, p. ὀμοίωμαι, to make similar.

ὀμολογίω, ὦ, (ὀμολογος, that assents to, [ὀμός, ὀμοῦ, and λίγω,]) to affirm, to confess, to avow, to grant; ὀμολογούμενος, confessed, acknowledged.

ὀμολογία, ας, ἡ, (same,) an engage-

ONE

ment.

ὁμονοίω, ὦ, (ὁμόνοος, of the same mind, [ὁμός and νόος, νοῦς,]) f. ἴσω, p. ὁμονόηκα, to be of one mind, or unanimous.

ὁμορέω, ὦ, ὁμορος, f. ἴσω, with the dat to border upon.

ἄμορος, ὁ, ἡ, ὁμός and ἄρος, neighbouring, a neighbour.

ὁμός, ἡ, ὅν, ἰσᾶλως, like, equal, common, united, brought together, joined.

ὁμοί, ὁμός, together with; ὁμοίως χωρεῖν, to engage.

ὁμοτέχνης, ὁ, ὁ, ὁμός and τέχνη, of the same art, a companion in trade.

ὁμοῦ, ὁμός, together, at the same time; ὁμοῦ τι, almost, nearly.

*Ομφάλη, ης, ἡ, Omphale, a queen of Lydia, to whom Hercules was so subject, that he even spun for her.

ὀμφαλός, οὔ, ὁ, (perhaps ὀμση, aliment, the navel.

ὀμφαξ, ἄπος, ὁ, ὁ, (probably ὀμός,) an unripe grape.

ὀμῶς, ὀμός, together, in like manner.

ὄμως, ὀμός, nevertheless, notwithstanding, yet.

ὄναρ, τό, a dream.

ὄνειαρ, ἄτος, τό, (όνιημι,) an advantage, a boon, provision, aid, succour.

ὀνειδῖος, α, ον, (ὀνείδος,) reproachful, opprobrious; ὀνειδίσαιεν ἑνίσσαν, assailing with reproaches, taunting.

ὀνειδίζω, same, f. ἴσω, p. ὀνειδίκα, to reproach; τινί τι, to reproach any one with any thing; -ομαι, I am reproached with a thing.

ὀνειδος, ιος, τό, ὄνομαι, to disgrace,) a disgrace, a reproach, good or bad repute.

ὀνειροπλῖω, ὦ, ὀνειροπλῖος, to dream, to imagine.

ὀνειροπλῖος, (ὄνειρος and πλῖος, to be

ONE

conversant with,) concerned with dreams, a dreamer.

ὄνειρος, ου, ὁ, a dream, a vision.

ὄνημι, and *ὀνίστημι*, *f. ὀνήσω*, *p. ὀνησα*, (*Gr.* to help, to profit.

ὄνιος, ου, ὁ, dung.

ὄνομα, ἄπος, τό, (*allied with ὀνομαι*, to give fame, and *ὄνιος*,) a name.

ὀνομάζω, ὀνομα, *f. ἄσω*, *p. ἄκα*, and *ὀνομαίνω*. (*Æol.* and *Dor.*) to name, to address; *ὀνομαζόμενος*, so called.

ὀνομαστός, ὁ, ὅν, (*ὀνομάζω*,) famous, renowned.

ὄνος, ου, ὁ, an ass.

ὄντως, (*ὄντος*, *gen.* of *ὄν*, *part.* of *οἶμι*.) really, in truth.

ὄνυξ, ὄνυχος, ὁ, *τύσσω*, to pierce, with *ο* prefixed.) a nail, a claw.

ὄξιος, (*ὄξους*,) quickly, swiftly.

ὄξος, ὄξος, τό, (same,) vinegar, sour wine.

ὄξύοραξ, ὄρα, ὁ, ἡ, (*ὄξους* and *ὀξεομαι*, to see, sharp-sighted.

ὄξύθυμος, ὁ, ἡ, *ὄξους* and *θυμός*,) passionate, peevish.

ὄξύς, ὄξυ, ὁ, *allied with ὀξύς*,) sharp, pointed, poignant.

ὄξύτης, ητος, ἡ, *ὄξύς*, sharpness, vigor.

ὄξύχολος, ὁ, ἡ, (*ὄξύς* and *χολή*,) passionate.

ὀπάζω, (*ἴτω*, *ἴτομαι*,) *f. ἄσω*, to give, to impart, to communicate.

ὅπη, ὅπῃ, (*how*; as, whenever, in whatsoever manner.

ὀπή, ὀπῆ, ἡ, (*probably ὀψ*,) an opening.

ὀπίθι or *ὀπίσθιν*, *poet.* for *ὀπισθεν*, before a vowel *ὀπισθιν*, (*ὀπίς*, divine vengeance, the consequence of evil deeds,) from behind.

ὀπίσθιος, ἴα, ἴον, *ὀπισθεν*, that which is behind; *ὀπίς* *ὀπίσθιος*, the hind feet.

ὀπίσω, ὀπίσσω, (*poet.* *ὀπίσσω*, backwards, behind, hereafter, for the future; *eis* *ταῦτίσω*, and *eis* *τὰ ὀπίσω*, back, backward.

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ὀπλίζω, (*ἔπλον*,) *f. ὀπλισω*, *p. ὀπλινα*, to arm.

ὀπλισμός, οὔ, ὁ, (*ὀπλίζω*,) armour.

ὀπλιτης, ου, ὁ, (*ἔπλον*,) a heavy-armed soldier.

ὀπλομαχία, ὤ, *ὀπλομαχης*, a heavy-armed soldier, [*ἔπλον* and *μάχομαι*,] to contend with arms.

ὄπλον, ου, τό, a weapon.

ὀπλοποιία, ας, ἡ, *ὀπλοποιός*, a maker of arms, [*ἔπλον* and *ποιέω*,] the manufacture of arms.

ὀποιός, α, ου, *ποιός*, (*correlative of* *οὔτις*, what sort, *Lat.* *qualis*.

ὀπίστος, η, ου, *πίστος*, how great, how many; *ὀπίστω* for *ἄ*.

ὀπίσταν, and *ὀπίστω*, (*πότε*,) when, as often as.

ὀπιστήριος, (*ὀπίστω*, which of the two, [*ὀπίστω*,]) in which way of the two.

ὀπου, (*πῶ*,) where, when, since.

ὀπότης, *poet.* for *ὀπίστω*.

ὀπτάω, ὤ, *f. ἴσω*, *p. ἴκα*, to boil, to roast, to cook.

ὀπτω, *obs.* in *pres.*; *mid.* *ὀπτομαι*, (*Gr.* *f. ὀψομαι*, *p. ὀμμαι*, to see.

ὀπώρα, ας, ἡ, the autumn, the harvest.

ὀπως, πῶς, that, in the same manner as, as, how, in order that.

ὀρεσις, ὄρεσις, ἡ, *ὄραω*, vision, the eye.

ὀράω, *f. ὀψομαι*, *p. ἄλλ.* *ὀράω*, 2. α. *ἰδον*, to see.

ὀργάνον, ου, τό, (*ἔργον*,) an instrument, an engine; *ὀργάνον καταπυλτιπύον*, a catapult.

ὀργή, ὄρις, ἡ, passion, anger, a settled feeling of anger, diffusing from *θυμός*, which means a transient burst of passion.

ὀργίζω, ὀργή, *f. ἴσω*, *p. ὀργίηναι*, to exasperate; *ὀργίζομαι*, to be angry, to be wroth.

ὀρίγω, ὀρίγνυμι, and *ὀρεγνύω*, *f. ὀρίξω*, *p. ὀρίχα*, to stretch forth; *ὀρίγομαι*, with *gen.* to stretch the hands towards, in order to take, to strive for, to reach for, to desire; *ποτ*

OPE

στόμα χύε' ἐρίγασθαι, *cither*, to extend my hand toward your mouth, (*surpliments in the early period of Greece touched the chin of the person whom they addressed, as subsequently they embraced their knees*;) or, to bring your hand to my mouth.

ὄρενός, ἡ, ὄν, ('*ὄρος*,' mountainous; ἡ ὄρενός, the mountainous part of the land.

ὄρειος, ὁ, ὄν, (*same*;) dwelling in the mountains.

ὄρεσιός, ἁδός, ἡ, ('*same*;) dwelling on the mountains.

'*Ορέλια*, ας, ἡ, an epithet of Diana, around whose altar it was the custom for boys to be whipped.

ὄρθιος, ἴα, ὡν, also ὄρθιος, ὁ, ὄ, ὄρθός, erect, upright, steep.

ὄρθός, ἡ, ὄν, straight, right, roused, encouraged.

ὄρθως, ὄρθός,) rightly; ὄρθως λίγυν, to speak rightly.

ὀρίζω, ὄρει, *f. ἴσω*, to limit, to appoint; -ομαι, to define.

ὀρέτω, ὄρω, *f. ὀρίτω*, to excite.

ὄρκος, ὡν, ὁ, ὄργω, ἰόργω, an oath.

ὀρμαδός, οὗ, ὁ, ὄρμος, a chain, a collection of things hanging together, a row, a series.

ὀρμαίνω, ὦν, ὀρμή, the first impulse,) *f. ἴσω*, *p. ὀρμηνα*, to drive on, to rush forward, to hasten, to flow from; *eis*, *eis* τι, to fall into or happen upon a thing; ὀρμησιν *eis* γέλωτα, he began to laugh; -ῶμαι, to arise, *of rivers*.

ὀρμαίνω, ὦν, (ὄρμος, a road for ships,) *f. ἴσω*, to lie in harbour, to lie still.

ὄρεος, ὡν, τό, *same as*

ὄρεος, ἴθος, ὁ and ὄ, (ὄρω, ὀρῶμαι,) a bird, a hen.

ὀρεώτης, ὡν, ὁ, like pease, *that is*, of the size of a pea.

ὀρεός, ὡν, ὁ, a pea.

ὀρεάματος, ὡν, ὁ, a branch.

ΟΣΟ

ὄρος, ὡς, τό, (probably ὄρω, ὀρῶμαι,) a mountain.

ὄρος, ὡν, ὁ, a limit, a boundary.

ὄροφος, ὡν, ὁ, ὀρίφω, to cover, to roof,) a reed, used for thatching houses, a roof.

ὄρρος, ὡν, the rump, properly, the bone to which the tail of animals is articulated.

ὀρρῶδιον, ὦν, ὀρρος and δῖος, *f. ὄσω*, to fear, to dread, to shudder at, a metaphor taken from animals, which, when afraid, draw down the tail between the hind legs.

ὄρευξ, ὄρες, ὁ, (*allied with ὄρεος*;) a quail.

ὄρυζα, ας, ὁ, rice.

ὄρύσσω and ὀρύττω, (perhaps allied with ῥίψω, *f. ῥω*, *p. ῥέωχα*, 2. α. ὠρέωγον, to dig, to dig out, to dig up.

ὀρφανός, ὁ, ὄν, without a father.

'*Ορφεύς*, ἴως, ὁ, Orpheus, a famous singer, son of the Muse Calliope, and Apollo or of Cægrus. He was torn in pieces by the Thracian women.

ὀρχίαμαι, οὔμαι, ὄρω, ὀρῶμαι, *f. ὀρῶμαι*, to bound or spring, from elevation of spirits, or joy, to dance.

ὀρχησις, ὡς, ὁ, ὀρχίαμαι, a dance.

ὀρχηστικός, ὁ, ὄν, ὀρχησις, belonging to a dance; μῦλος, music to dance by.

ὄρω, *f. ὄρσω*, *p. ὄρρω*, to excite, to raise; 2. *p. ὀρρω*, I raise or move myself; ὄρε' εἰς φίλα γούνατ' ὀρέσθην, whilst my knees move, *that is*, as long as I live and have strength.

ὄς, ἡ, ὅ, who, which, he who.

'*Οσκει*, ὡν, οἱ, the Osci, an ancient people of Italy, who were exterminated in their wars with the Romans.

ὀσμα, ἡς, ὁ, (ὄζω,) a smell, a perfume.

ὄσος, η, ὡν, the correlative of ὅσος,

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and τοῦτοι, as large as, as much as, as many as, how great, how large, who; ἴσον δύναται, as much as thou canst; ἴσον ὅπου, immediately thereon; ἴσος, ἴσος, ἴσα, as many as, as much as, who; ἴσως, with the comparative, by as much more; ἴσον . . . τοσούτοι, tantum . . . quantum, Lat.; θαυμαστόν ἴσον, very wonderful; ἰλίγος ἴσον, but little. With a numeral, about. ἴσως, ἴσως, ἴσως, (ἴς and πῶς, who-soever, whichsoever, whatsoever. ἴσως, ου, τό, (σώτος, σωτήρας) a leguminous fruit, pulse. Ὀσσα, οι, ἡ, Ossa, a mountain in Thessaly, near Mount Olympus. ἴσως, poet. for ἴσος. ἴσως, ου, ἡ, and ἴσως, ιος, τό, the eye. ἴσως, ἴσως, ἴσως, (ἴς and πῶς) who, which. ἴσως, ιος, contr. ἴσως, ὦ, τό, a bone. ἴσως, ἴσως, ἴσως, ἴς and σίς, whoever. ἴσως, ἴσως, ἴσως, f. ἴσως, to vote by shells, to banish by ostracism, at Athens, whereby men, whose power was supposed to threaten danger to the state, were banished from the city for the space of ten years. For this to take place 6000 votes were required, which were inscribed upon sherds or shells. ἴσως, ου, τό, allied with ἴσως, baked clay, a potsherd, a tile, a shell. ἴσως, ου, ἡ, (ἴσως, ἴσως, ἴσως, to vote by shells, [ἴσως and ἴσως]) an ostracizing. See ἴσως. ἴσως, (ἴς and ἴσως) when. ἴσως, when, since; ἴσως ἴσως, sometimes. ἴσως, (originally neut. of ἴσως,) and poet. ἴσως, that, because. ἴσως, Att. for εὐρεῖς, μέγας ἴσως, till that; ἴσως, for εἶναι ἴσως, whereon, for what, why.

ОТП

ἐκτρέφει, *ἀ, ὅν*, (*ἐκτρέφω*, to incite,) busy.
οὐ, οὐκ, οὐχ, not.
οὐ, gen. of ὅς, adverbially, 'where.'
οὐ, of himself, herself, itself; *dat.*
αὐ, acc. ἑ.
οὐκας, ἄρας, τό, Ion. for *οὐς*, the ear.
οὐδὲμίς, (*οὐδὲμῆς*), not any, [*οὐδὲ and ἄμῳς*, any one,] nowhere; *οὐθίς* γῆς, nowhere on earth.
οὐδας, τό, allied with *οὐδός* and *οὐδός*,) *gen.* *οὐδῶς*, a floor, a hall; a *nom.* *οὐδός* does not occur, *gen.* *οὐδῶς*, *dat.* *οὐδῶ*, and *οὐδί*, Ion. for *οὐδῶς*, *οὐδίαι*. The Ion. form only is in use.
οὐδὲ, (οὐ and δι), and not, also not, not even.
οὐδέίς, οὐδέμῃς, οὐδέν, (*οὐδὲ and εἰς*), none, no one; *οὐδὲν*, nothing; *οὐδέν ἧττον*, nothing the less.
οὐδίσποτε, οὐδὲ and ποτε, never.
οὐδίστω, *οὐδὲ and πω*, not yet.
οὐδὲτερος, α, ὅν, (*οὐδὲ and τερατος*), neither of the two.
οὐδός, ια, τό, see οὐδῶς.
οὐδός, οὐ, ἑ, a threshold.
Οὐινάφρον, ου, τό, Venâfrum, a city in Campania, celebrated for the excellence of the oil which its territory produced.
Οὐσσεῖον ἕρος, τό, Mount Vesuvius, situated about six miles southeast of Naples.
οὐκίτι, (οὐκ and ἵτι) no longer.
οὐκῶν, therefore, then; *οὐκῶν*, therefore not, not even, *both interrogatively and otherwise*; surely not, by no means.
οὐλος, η, ὄν, (*allied with σίλις*, to press together,) pressed together, thick, curled, woolly; (*from ὀλίς, ὀλλυμι*), pernicious, destructive.
οὐν, therefore, accordingly.
οὐνικα, (οὐ and ἵνακ), because.
οὐπιε, or οὐ πιε, where.
οὐπω, (οὐ and πω), not yet; *ἔστω* *ἔστω*, immediately.

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οὐπόποτε, (*οὐ and πόποτε*), never yet.
 οὐρά, ᾤς, ἡ, (*allied with ὄρμος*), the tail.
 Οὐρανία, αἷς, ἡ, (*οὐρανός*), Urania, one of the nine Muses, who presided over Astronomy.
 οὐράνιος, ἰα, ἰον, (*οὐρανός*), heavenly;
 τὰ οὐράνια, the heavenly bodies.
 οὐρανίων, ὄνος, ὁ, ἡ, (*same*), a god.
 οὐρανίθην, (*same*), from heaven.
 οὐρανός, οὐ, ὁ, (*perhaps ὄραω, viz. the visible space above the earth*), the heaven.
 ὄρεος, ἰος, τό, *Ion.* for ὄρος, a mountain.
 οὖς, ὠτός, τό, the ear.
 οὐσία, αἷς, ἡ, (*ὄν, οὐσα, from σιμή*), property, possession.
 οὔτι, (*οὐ and τι*), nor; οὔτι . . . οὔτι, neither . . . nor.
 οὐτις, οὔτις, (*οὐ and τις*), no one;
 οὔτι, not at all.
 οὗτος, αὕτη, τοῦτο, this, that; καὶ τοῦτο, and καὶ ταῦτα, although, and indeed, and this, though;
 ταύτη ἔτι, in this that; ἐν τούτῳ, (*χρόνῳ, underst.*) in the mean time; ὦ οὗτος, O thou, *Lat.* heus tu.
 οὕτω, and οὕτως, (*οὗτος*), so, thus, to such a degree that.
 οὐχί, not.
 οφείλω, *f. ἦσα, p. ἀφείληκα, 2. a. ἀφίλον*, to owe, to be obliged, must, ought, should. *With ὥς and an infinit.* it expresses a wish;
 ὥς ὄφελον θανέειν, might he but have died.
 ὄφελος, ἰος, τό, (*ὀφίλλω*), to increase, to aid, profit, advantage.
 ὀφθαλμός, οὐ, ὁ, (*ὄφτω, ὄφθωμαι, 1. a. part. ὀφθίς*), the eye.
 ὄφης, ἰως, ὁ, a serpent.
 ὄρεα, that, until, while, as long as.
 ὄφρυς, ἰσος, ἰς, (*ὄφρυς*), hilly.
 ὄφρως, ὄος, ἡ, the eyebrow, an elevated spot, the brow of a hill, a ridge;
 τὸν τὰς ὀφρὺς αἵροντα, him that raises his eyebrows, *i. e. the stern or morose man.*

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παχύς, ἦος, ὁ, (*παίω*), an instrument for carrying or securing, a bolt.
 παχυν, ἡς, ἡ, (*παίω*), a bank, rising ground near a river.
 παχλος, ου, ὁ, the people, a multitude.
 παχυρότης, τητος, ἡ, (*παχύνω*), tenable, [*παίω*], firmness, strength.
 παχύνω, ὦ, (*same*), to fortify, to strengthen.
 παῖ, ὀπός, ἡ, (*allied with παῖω, παῖος, ἰσῶν*), the voice.
 παῖ, late, (*probably παῖς, παῖσι, παῖσθι*).
 παῖς, ἰα, ἰον, (*παῖ*), late; *comp.* ἰψαίτιρος, *superl. ἰψαίτατος*.
 παῖς, ἰος, ἡ, (*ὀφθαλμῶς*), the sight, vision, external appearance; αἱ παῖς, the eyes; *eis* παῖς, before the eyes.
 παῖς, ου, τό, (*παῖω*, to cook), all cooked food, any thing eaten with bread to give it a relish, a relisher, viands, a side dish.

Π.

Παγγαῖον, ου, τό, (*ἔρος*), Pangæus, a mountain in Thrace.
 παγαῖς, *Dor.* for παγηαῖς.
 Παγᾶσις, *Dor.* for Πηγᾶσις, ἴδος, ἡ, *poet. fem. of Πηγᾶσιος*, of or pertaining to Pegæus; Παγαῖς πρήνη, Hippocrène, the fountain on Mount Helicon, which sprung from the ground when struck by the foot of the horse Pegæus.
 παγή, ἡς, ἡ, (*παγήνυμι*), a snare, a trap.
 παγίς, ἴδος, ἡ, (*same*), a net, a snare.
 παγκᾶλος, ὁ, ἡ, (*παῖς and καλός*), very beautiful.
 πάγος, ου, ὁ, (*παγήνυμι*), 1. ice, frost.
 2. a hill.
 Πάδος, ου, ὁ, the river Po, the chief river of Italy.
 πάθος, ἰος, τό, (*πάσχω, παθύνω*), passion, affection, feeling, suffer-

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ing, misfortune, sensation.

Παιάν, *ἄνος, ἰ*, Pæan, the name of a deity, the god of physic; a name of Apollo, as being the god of physic; a pæan, a hymn in honor of Apollo, a song of victory.

Παιανίης, *ἴως, ἰ*, a Pæanian, a native of Pæania, a deme of Attica.

παιανίζω, *παιάν, ἰ*, *f. ἴσω*, to sing a pæan, a song of battle or a song of victory.

παιδαγωγός, *οὔ, ἰ*, (*παῖς* and *ἄγω*, *ἔγωγῆ*), a governor of a boy, a tutor.

παιδέρσιον, *ον, τό, (dim. of παῖς)*, a little boy.

παιδεία, *ας, ἡ*, (*παιδύω*), education, discipline, instruction, science.

παιδύω, *παῖς, ἰ*, *f. ἴσω*, *p. πειπαίδευκα*, to educate.

παῖδα, *ας, ἡ*, *παίζω*, a sport, a play, a pastime.

παιδικός, *ἡ, ἰν, (παῖς)*, boyish.

παίδιον, *ον, τό, (dim. of παῖς)*, a child.

παιδοφόνος, *ἰ, ἡ*, (*παῖς* and *φονεύω*), a slayer of a son.

παίζω, (*παῖς*), *f. ζω*, and *σω*, *p. πῖσαιχα*, to sport, to play, to do a thing in jest, to be merry, to dance.

Παιήων, *ενοι, ἰ*, *Ion. for Παιάν*, Pæon.

παῖς, παιδής, *ἰ*, a boy, a son, a slave; *ἡ παῖς*, a girl.

παιῖδα, *Dor. for παῖζω*.

παῖω, *f. παῖσω*, more rarely *παῖσω*, *p. στίπαικα*, to strike; (*of serpents and scorpions*), to sting, to wound. *πάλα, ης, ἡ*. See βῶλη.

πάλαι, formerly, in ancient times; *οἱ παῖλαι*, the ancients.

Παλαίμων, *ενοι, ἰ*, Palæmon, son of Ath mas and Ino, a sea god, originally called Melicerta.

παλαιός, *ἄ, ἰν, παλαιοί*, ancient; *τὸ παλαιόν*, anciently.

παλαιότης, *ητες, ἡ*, (*παλαιός*), antiquity.

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παλαιστή, *ῆς, ἡ*, (*πάλλω*), the palm of the hand, a measure four fingers broad.

παλαίστρα, *ας, ἡ*, (*παλαίω*), a palaestra, a school of gymnastic and athletic exercises.

παλαίω, (*πάλη*, a wrestling), *f. αἰσω*, to contend, to wrestle.

παλίμπαις, *παιδες, ἰ*, (*πάλιν* and *παῖς*), a second time child.

πάλιν, again, on the other hand, on the contrary.

πάλλω, (*originally only a harsher form of βάλλω*), *f. παλῶ*, *p. στίπαλα*, to shake, to brandish, to vibrate, to rock, to toss or dandle

(*a child*); *πάλλισται ἡτορ ἐνὰ στόμα*, my heart leaps into my mouth; *παλλομένη κερδίη*, with her heart beating violently.

πάμβροτος, *ἰ, ἡ*, (*πᾶς* and *βορέα*), voracious.

παμμιγέτης, *εος, ἰ, ἡ*, (*πᾶς* and *μίγχιος*), very large.

παμπόνηρος, *ἰ, ἡ*, (*πᾶς* and *πονηρός*), very wicked, rascally.

παμφάγος, *ἰ, ἡ*, (*πᾶς* and *φαγῶν*), voracious.

παμφαῖω, (*a poet. form of φαῖω*, with a reduplication), and *παμφανέω, ῶ*, to shine dazzlingly.

παμφόρος, *ἰ, ἡ*, (*πᾶς* and *φίρω*), fertile, abundant.

Παμφυλία, *ας, ἡ*, Pamphylia, a province of Asia Minor, on the southern coast.

Πάν, Πανός, *ἰ*, Pan, the god of shepherds, mountains, and pastures.

πανάποτος, *ἰ, ἡ*, (*πᾶς* and *ἄποτος*, unfortunate, [*α priv. and πότος*], most wretched.

πανόφηλις, *ἰκος, ἰ, ἡ*, (*πᾶς* and *ἄφῆλις*, having passed the age of manhood, [*ἄπό and ἥλις*, full grown,], not having companions of his own age.

παναώριος, *ἰ, ἡ*, (*πᾶς* and *ἡώριος*, un-

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- timely, [*a priv. and ἀρα, care,*] destined to die immaturally.
- πανδημί, (πάνδημος, pertaining to the entire people, [*πᾶς and ἄνθρωποι,*] in a mass.
- Πανδίων, *οἶος, ὁ*, Pandion, son of Erichthonius, king of Athens.
- Πανδρόσιον, *οὐ, τό*, the temple of Pandrosus.
- Πανδώρα, *ας, ἡ*, (*πᾶς and δῶρον,*) Pandōra, the first woman, made by Vulcan, and presented with gifts by all the gods.
- πανηγύρις, *ως, ἡ*, (*πᾶς and ἄγος,* *Eccl. for ἄγορά,*) properly, an assembly of the whole people, a festal assembly, a festival.
- Πανόπη, *ης, ἡ*, Panōpe, one of the Nereids.
- πανοπλία, *ας, ἡ*, (*πᾶς and ὅπλον,*) panoply, a complete armour, a suit of armour.
- πανόπτης, *ου, ὁ*, (*πᾶς and ὄψομαι,*) he that seeth all, all-seeing.
- πανουργία, *ας, ἡ*, (*πανουργος,*) roguery, mischief.
- πανουργος, *ος, ὁ*, (*πᾶς and ἔργον,*) mischievous, roguish.
- παντάπασι, (*πᾶς and ἅπαντες,*) totally, altogether.
- πανταχόθεν, (*πᾶς,*) from every quarter, *Lat.* undique.
- πανταχοῦ, *same,* everywhere.
- παντελής, (*παντελής,* complete, [*πᾶς and τίλος,*] entirely, altogether, extremely.
- παντοδαπός, *ος, ὁ*, (*πᾶς,*) manifold, various.
- παντοῖος, *εία, οἶος, (same,*) manifold, various.
- πάντως, *same,* altogether.
- πάνυ, (*same,* very, very much.
- πανυστάτος, *ἄτη, ἄτος,* (*πᾶς and ὕστατος,*) the last of all, the very last.
- παύομαι, to acquire, to possess, *only in use in the aor. ἔπαυσαμην, and perf. ἐπαύμαι,* to partake.

ΠΑΡ

- παπταίω, *φ. ἀπὸ, p. αἶψα,* to look longingly or earnestly toward.
- παρά, *with gen. from, through; ἐν τῇ παρ' αὐτῶν,* we ourselves. *With the dat. among, with. With the accus. to, with, at, against, above, beyond, more than, by, on, near, during; παρὰ τὴν ἰδίαν,* on the road; *παρὰ μίλες,* against the tune; *παρὰ τὰ δίκαια,* against justice; *παρὰ μικρόν, and ὀλίγον,* nearly; *παρὰ τοσούτοι,* within so much; *παρὰ μίρας,* alternately; *παρ' ἡμέρας,* every other day; *παρὰ τὰ ἕλλα,* before other things; *παρὰ πάντας,* distinguished above others. *In composition παρά denotes 'beyond,' 'by,' 'at or with,' and frequently marks a faulty or defective action.*
- παρεβάλλω, *φ. -βάλλω, p. -βίβληκα, 2. a. -ίβηλον, (Gr.)* to throw to; to object; to hold against, near, or upon a thing; to compare.
- παρεῳτης, *ου, ὁ*, (*παρεβαίνω,* to stand by,) he that standeth by another in a war chariot to fight; a combatant.
- παράβολος, *ος, ὁ*, (*παρεβάλλω,*) dangerous, bold, rash.
- παρ-αγγίλλω, *φ. -αγγιλῶ, p. -ἡγγίλκα,* to announce.
- παρ-α-γίγνομαι, *or -γίνομαι, f. -γενέσσομαι, 2. a. -ιγενόμην, (Gr.)* to arrive at, to repair to, to be present at.
- παρ-ἄγω, *φ. ξω, p. -ἤγω, 2. a. -ἤγον,* to introduce, to guide, to lead.
- παρ-α-δίδωμι, *φ. -δύσω, p. -δίδακα, 2. a. -ίδων,* to deliver up, to transfer, to relate, to commit.
- παράδοξος, *ος, ὁ*, (*παρά and δόξα,*) unexpected, remarkable, uncommon.
- παράδοξος, (*παράδοξος,*) unexpectedly, remarkably.
- παρ-α-θάρυνω, *new Att. for παρ-α-θάρυνω, (θάρος,*) to encourage,

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to embolden.
παρ-αίρειν, ᾧ, *f.* -αίρῃσω, *p.* -ήρηκα, 2. *a.* -είλον, (*Gr.*) to take away, to obtain.
παρ-αίτιομαι, οὔμαι, *f.* ἥσιμαι, *p.* -ήσημαι, to depreciate, to refuse, to decline.
παρ-αλλίω, ᾧ, *f.* ἴσω, *p.* -κίκληκα, (*Gr.*) to warn, to exhort, to challenge, to call to aid, to request, to invite.
παρ-ακα-τίθῃμι, to deposit; -ιμαι, to transfer, to commit.
παρὰ-κειμαι, *f.* -κίσομαι, (*Gr.*) to lie near, to be placed before.
παραινῆσις, ιως, η, (*παρὰ-κινῶ*, to move, to derange,) displacement, derangement.
παραινεῖντίκως, (*παραινεῖντίκός*, deranged, [*πρακίνῃσις*,¹) insanely; *παραινεῖντίκως* ἔχιν, to be insane.
παραινοῖται, ου, ἰ, (*παρὰ and κοῖτη*,) a husband.
παρ-ακολουθῶ, ᾧ, *f.* ἥσω, *p.* ηκα, to follow, to accompany.
παρ-αλαμβάνω, *f.* -λήψομαι, *p.* -ίληφα, 2. *a.* -ίλᾳσον, (*Gr.*) to undertake, to take possession of, to receive by inheritance or tradition, to assume, to take together with, to hear of.
παράλια, ας, ἡ, (*properly fem. of παράλιος*,¹) the sea-coast.
παράλιος, ἰα, ιον, (*παρὰ and ἄλς*,) lying on the sea.
παρ-αλλάττω, Ἀλλ. -στω, *f.* ἄξω, to pass by.
παρ-αμύνω, *f.* -μυνῶ, *p.* -μυμίνκα, to remain by any thing, to remain behind.
παρ-αμβύομαι, οὔμαι, *f.* ἥσομαι, to advise; to lessen, to allay, to comfort.
παρὰμυθία, ας, ἡ, (*παρὰμυθίομαι*,) a consolation, a soothing.
παρ-απήχομαι, *f.* -νήξομαι, to swim by the side of.
παράνοισι, ας, ἡ, (*παρὰνοῖω*, to mis-

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conceive, [*παρὰ and νοῖω*,]) folly, want of reason.
παρ-αν-οίγω, and *παρ-αν-οίγνυμι*, (*Gr.*) to open partly.
παρᾶπαν, for *παρὰ πᾶν*, altogether.
παρὰ-τίμω, *f.* ψω, to accompany, to convoy.
παρὰ-τίτομαι, *f.* -πιτήσομαι and -πτήσομαι, *Ion.* *παρὰπιτόμαι*, ὤμαι, *Gr.*) to fly hither, by, by the side of or near.
παρὰ-πλῖω, *f.* ἴσω, (*Gr.*) to sail by, to sail along.
παρὰπλῆσις, ἰ, ἡ, (*παρὰ and πλῆσις*, similar, coming near to.
παρὰπλῆσις, (*παρὰπλῆσις*,) like.
παρ-απ-ίλλομαι, (*Gr.*) to perish, to be lost.
παρὰπολύ, (*παρὰ and πολύ*,) by far, by a great deal.
παράσημον, ου, τό, (*properly, neut. of παράσημος*,) a sign, an ensign.
παράσημος, ἰ, ἡ, (*παρὰ and σῆμα*,) marked, distinguished.
παράσιτος, ου, ἰ, (*παρὰ and σίτος*,) one who eats with another, one who flatters another in order to live at his expense, a parasite.
παρὰ-σκευάζω, *f.* ἄσω, *p.* ἄκα,=ομαι, to arrange, to prepare.
παρὰσκευή, ῆς, ἡ, (*παρὰ and σκευή*,) preparation, intention; *ἐκ παρὰ-σκευῆς*, according to a preconcerted plan.
παρὰσπονδία, ᾧ, (*παρὰσπονδος*, contrary to a treaty, [*παρὰ and σπονδή*,]) *f.* ἥσω, *p.* ηκα, to violate a treaty.
παρὰσπότης, ου, ἰ, (*παρίσπῳμαι*,) a helper, a comrade.
παράταξις, ιως, ἡ, (*παρὰτάσσω*,) order of battle, a battle.
παρὰ-τάσσω, *f.* ξω, (*Gr.*) to draw up in array.
παρὰ-τίνω, *f.* ἴνω, *p.* -τίτῃκα, to extend, to reach to.
παρὰ-τίθῃμι, *f.* -θήσω, *p.* -τίθεικα, 2. *a.* -ίθην, to place before, to

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place upon, to lay near; -ίμαι, to be served with.
παρα-τίχων, f. -τρέξομαι, 2. a. -ιδρέμω, (Gr.) to run by the side.
παρα-τυγχάνω, f. -τιύξομαι, p. -τί-τιυχα, 2. a. -τιύχομαι, (Gr.) to come in the way of, to meet.
παραυτίμα, (παρα and αυτίμα), and τὸ παραυτίμα, immediately, for the moment.
παρα-φίρω, f. -οίω, 2. a. -ήνεγκον, to bring towards; pass. παρα-φίρομαι, (Gr.) to be borne down by, to be driven off, to be carried off.
παράφορος, ὁ, ἡ, (παραφέρω), borne from the right road, wandering; met. passionate, madly fond.
παραφυλάξῃ, ἥς, ἡ, (παρα and φυλάξῃ, preservation.
παρα-φυλάσσω, Att. -φυλάττω, f. ξω, to guard, to garrison.
παραρρήμα, for παρὰ τὸ ρῆμα, immediately.
παρα-χωρίω, ὦ, f. ἥσω, to yield, to give up, to leave in the power of any person.
παρδαίλις, ιως, ἡ, (παρδα, a panther,) a panther.
παρα-ογγυάω, ᾶ, f. ἥσω, to deliver in, to deliver up, to command, to recommend to, to exhort.
παρα-ιδριύω, (παρίδρος, one who sits by, an assessor, [παρα and ιδρω, a seat,] with the dat. to sit by any one, to be an assessor.
παρειά, ᾶς, ἡ, the cheek.
παρ-ίμι, f. παρίεσμαι, to be present; οἱ παρίεντες, those present; ἐν τῷ παρόντι, for the present; τὰ παρόντα, the present, the present circumstances.
παρ-ίμι, (Gr.) to pass by, to approach, to come near; οἱ παριόντες, the passers by.
παρ-ις-ίερχομαι, f. -ελεύσομαι, 2. a. -ῆλθον, to slip in.
παριμφορέης, ιος, ὁ, ἡ, (παρα and ἰμφορέης, like, [ἰμ-φέρω, ἰμ-φέρωμαι,

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to resemble,]) similar.
παρ-ίξ-ιμι, (Gr.) to pass out by.
παρ-ίτομαι, f. ψομαι, to follow.
παρ-ιέχομαι, f. -ελεύσομαι, p. -εῖλ-λῶ, 2. α. -ῆλθον, (Gr.) to pass by, to appear publicly, to go beyond, to surpass, to outdo; *ἐνί, and ἐς, to enter into any place; τὰ παριληλυθότα, the past.*
παρ-ίχω, f. -ίξω, p. παρίσχηκα, 2. a. παρίσχω, = ἵχομαι, to furnish, to afford, to present, to produce, to yield, to procure, to occasion; παρίχυν ἑαυτὸν, to present himself, to surrender.
παρηγορία, ας, ἡ, (παρήγορος, that exhorts, [παρα and ἀγορεύω,]) exhortation, consolation.
παρ-ημαι, to sit by.
παρθένος, ου, ἡ, a virgin.
Παρθενών, ὄνος, ἡ, (παρθένος), the Parthēnon, a celebrated temple at Athens, on the summit of the Acropolis, sacred to Minerva, the virgin-goddess.
παρ-ίμι, f. -ἥσω, p. -ίῃα, (Gr.) to let pass, to omit, to neglect, to permit, to loose, to relax, to enfeeble, to surrender; = ἵμαι, to numb, to paralyze.
παρ-ιπαύω, (ἵππας,) to ride near by, to outstrip.
Πάρις, Ἰδος, and ιος, ὁ, Paris, son of Priam and Hecuba, who carried off Helen, and thereby caused the Trojan war.
παρ-ίστημι, f. -στήσω, p. -ίστηκα, -ίστην, to place near. In the perf. and 2d aor. to be present, to appear. In the mid. to force to surrender, to take, to step up close to, to bring into subjection, to subdue; παρίστην, to stand by the side of; παρίσταναι, to wait upon.
Παρμενίων, ὄνος, ὁ, Parmenio, a celebrated general in the armies of Alexander.

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Παράρις and **Παραρρις**, αἰ, ἰ, Par-nassus, a mountain in Phocia, rising in two peaks, and dedicated to Apollo and the Muses.

παροδῆς, ου, ἰ, (πάροδος, a passer by.

πάροδος, ου, ἰ, (παρά and ὁδός,) a passage, a path, a parade, an excess. In a tragedy, the beginning of the chorus; ἰ, **παρόδῳ**, in passing.

παρ-οἰώω, ὤ, f. ἦσιν, p. -όησιν, to dwell near.

παρομία, ας, ἡ, (παρόμιος, by the way, [παρά and ὁμιος, a way,]) a proverb, (as it were, caught up by the way.)

παρηνία, ὤ, (παρόρνος, intoxicated, παρά and ὄρνος,]) to live or act scandalously, to commit excesses.

παρηνία, ας, ἡ, same, riotous behaviour in drunkenness, mal-treatment.

παρ-οίχμαι, f. -οίχησμαι, p. -όχημαι, (Gr. to go beyond, to elapse.

παρ-εξύνω, ἐξύς, f. -εξύνω, p. -εξυνώ, to stimulate, to spur.

παρ-ορέω, ὤ, f. ὀύρομαι, to overlook, to neglect.

παρ-ορμάω, ὤ, to stimulate.

παρ-ορμύω, ὤ, f. ἦσιν, to lie at anchor.

πάρος, before.

Πάρος, ου, ἡ, one of the Cyclādes, famous for its white marble.

παρουσία, ας, ἡ, (παρύμμι,) the presence.

παροχίω, ὤ, (παρά and ὀχίω, to carry, f. ἦσιν, to carry by the side of another; **παρ-οχίσμαι**, οὔμαι, to ride with.

παρρησία, ας, ἡ, (πᾶς and ῥῆσις,) freedom of speech, boldness; **παρ-ῥησίαν** δίδω, grant liberty of speech.

παρηνιαστής, ου, ἰ, and **παρηνιανῆς**, ἰδος, ἡ, (παρά and ὠκεανός,) dwelling on the ocean, bordering on the ocean.

πᾶς, πᾶσα, πᾶν, all, every one, the

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whole; **πάντες**, everybody.

Πάσιον, ὄνος, ἰ, Pasion.

πάσχω, f. **πείσμαι**, p. **πινάσσω**, 2. a. **ἰπᾶδον**, (Gr.) to suffer; to be in any state; **δυνά**, to suffer terribly; **αἰσχρά**, shamefully.

πάταγος, ου, ἰ, allied with **πατάσσω**, a roaring, a crashing, a noise. **πατάσσω**, (allied with **πάταγος**,) f. **ξω**, p. **πινάσχω**, to strike, to beat.

πασίμαι, Ion. and poet., to eat, to devour; 1. a. **ἰπασῶμαι**, p. **πῖ-πασμαι**.

πάτω, ὤ, (πάτος, a path,) f. ἦσιν, p. **πινάσσω**, to tread upon, to trample.

πατήρ, ἰσος, and **τρές**, ἰ, (perhaps **πάω**, to take care of, to feed,) a father.

πάτρα, ας, Ion. **πάτρη**, ης, ἡ, (πατήρ, one's native country.

πάτριος, ἰ, ἡ, same,) hereditary, paternal, usual in or belonging to one's country; **πάτριός** ἐστι, it is an hereditary custom or institution.

πατρίς, ἰδος, ἡ, (properly poet. fem. of **πάτριος**, with γαῖα expressed or understood,) one's native land, country.

Πάτροκλος, ου, ἰ, Patroclus, son of Menœtius, and cousin of Achilles, clad in whose arms he encountered Hector, and fell in the conflict.

πατρῆος, ἰ, ἡ, (πατήρ,) fatherly, paternal; as a **subst.** a patron, a protector.

παύλα, ης, ἡ, (παύω,) rest, cessation, the end.

Παυσανίας, ου, ἰ, Pausanias, a Spartan general, who signalized himself in the battle of Platæa, against the Persians.

παύω, f. **παύσω**, p. **πίνωκα**, 2. a. **ἵπαω**, to put a stop to, to finish, to hold back; -**μαι**, (with a participle,) to cease.

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Παφία, *ας, ή, and Παφίη, ης, ή,* Paphia, a name of Venus, who was so called from Paphos, a city of Cyprus, where she had a celebrated temple.

Παφλαγονία, *ας, ή,* Paphlagonia, a region in Asia Minor.

πάχιας, *Dor. for πήχιας, from πήχυς.*

παχύνω, (*παχύς*), *f. ὕνω, p. πιάχυννα,* to make fast, firm, or thick.

παχύς, *ἴα, ὅ, (πήγνυμι, παγῆναι)* thick, solid.

πιδάω, *ᾶ, (πιδῆ.) f. ἥσω,* to fetter.

πιδῆ, *ης, ή, (πίζα),* a fetter.

πιδιάς, *ᾶδες, ή, (πιδίον),* a plain, a campaign country.

πίδιον, *ου, τό, (πιδῆ),* a shoe, a sandal.

πιδιός, *ή, όν, (πιδίον),* even, plain.

πιδίον, *ου, τό, (πιδον, the earth),* a field, a plain; *πιδιόνδε,* toward or on to the plain.

πίζα, *ης, ή, originally Dor. for πᾶς,* a foot.

πιζύω, (*πιζός*), to travel by land, to march.

πιζῆ, properly a *dat. of πιζός, (ἰδῆ underst.)* on foot, on land.

πιζιός, *ή, όν, (πιζός),* on foot, on land; *πιζικαὶ δυνάμεις,* land forces.

πιζομαχία, *ας, ή, (πιζομάχος, one who fights on foot, [πιζός and μάχομαι,])* a battle on land.

πιζός, *ή, όν, (πίζα),* on foot, on land; *τὸ πιζόν and οἱ πιζοί,* infantry, land forces.

πιθαρχίω, *ᾶ, (πιθαρχος, obedient, [σιθόμαι and ἄρχή,]) f. ἥσω, p. ἥνα,* to obey.

πιθώ, *f. πείσω, p. πείπικα, 2. α. ἱθίθω,* to persuade, to convince, to urge; *πιπιδίμαι,* to trust; *-ομαι,* to follow, to obey.

πεινάω, *ᾶ, (πεινα, hunger,) f. ἥσω, and rarely ἔσω,* to hunger, to starve.

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πειράω, *ας, ή, (πειρέω),* an attempt, a trial, an experiment.

Πειραιεύς, *ἴως, ή, Piræus,* the port of Athens, with which it was connected by the long walls.

πειρέω, *ᾶ, f. ἔσω, and Ion. and Ep. ἥσω, p. πειρίσκα, = ὅμαι, ᾶμαι,* with *gen.* to put to the proof, to try, to exercise one's self, to seek, to attempt, to endeavour.

Πειρίθους, *ἴου, ή, and contr. Πυρίθους, ου, ή, Pirithœus,* son of Ixion, and friend of Theseus.

πείρω, *f. πειρῶ, p. πειραρεα, 2. α. ἱσᾶρον,* to transfix, to perforate.

Πισιστράτης, *ου, ή, Pisistratus,* sole ruler at Athens, in the time of king Servius Tullius.

πειλαγίζω, (*πιδάγος*), *f. ἴσω,* to be like a sea.

πίλᾶγος, *ἴος, τό, α sea.*

πυλίας, *ᾶδος, ή, and πύλια, ας, ή, (πύλος; dark colored),* a dove, from its dark blue color.

πυλικάν, *ᾶνος, ή, (πυλικᾶν,* to cut with an axe, [*πύλικος,*] properly, the woodpecker, a pelican.

πύλικος, *ἴως, ή, allied with πύλω, πύλιμος, πᾶλλω,* an axe.

Πυλίας, *ου, ή, Pelias,* king of Thesaly, and brother of Æson.

πύλμα, *ᾶτος, τό, (perhaps πύλμα),* the sole of the foot.

Πυλοπίδας, *ου, ή, Pelopidas,* a celebrated general of Thebes.

Πυλοποννησιεύς, *ή, όν, Peloponnesian.*

Πυλοποννήσιος, *ων, οἱ, the Peloponnesians.*

Πυλοπόννησος, *ου, ή, (Πύλω and ἡσος),* Peloponnēsus, a peninsula, comprehending the southern part of Greece, connected to the main land by the isthmus of Corinth.

Πύλωψ, *ᾶτος, ή, Pelops,* son of Tantalus, king of Phrygia, who, according to some accounts, was taken to heaven and made cup-

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bearer of the gods.

πίλον, *πῆ, ἡ*, (πάλλω,) a light shield. *πίλω*, and *πίλομαι*, to be, 3d pers. *sing. imperf. ἵπλιτο*, generally with a present signification.

πίλω, *obs.*, another form of *πάλλω*. *πῆμπτος*, *η, ον*, (*πίπτε*), the fifth; *πῆμπτον*, fifthly.

πῆμπω, *f. πῆμψω*, *p. πῆσιμψα*, to send, to throw; *πῆμπτω πομπήν*, to make a procession.

πίπης, *ητος, ἰ, ἡ*, (*πίνομαι*), poor.

Πενθείης, *ἰως, ἰ*, Pentheus, a king of Thebes, torn in pieces by the Bacchantes, because he treated the sacred rites of Bacchus with contempt.

πενθῖα, *ῶ*, (*πένθος*), *f. ἦσω*, *p. ἦσα*, to mourn, to lament.

πένθος, *ος, τό*, (*πάθος*), grief, mourning.

πεινῖα, *αι, ἡ*, (*πίνομαι*), poverty.

πεινιχρός, *ᾶ, ἐν*, as *πίπης*, needy, poor. *πῆνομαι*, *neu.* to work, *act.* to do, to prepare; hence the *sig.* to be poor, *viz.* to work for his subsistence.

πεντακκισ-χίλιαι, (*πεντᾶκκισ*, five times, and *χίλιαι*), five thousand.

πεντακκῖοι, (*πέντε*, and the termination *-οιοι*, marking an hundred,) five hundred.

πέντε, five.

πεντήκοντα, (*πέντε*), fifty.

πεντηκόντερος, *ου, ἡ*, (*πεντήκοντα* and *ἑξῶν*, to row,) a galley with fifty oars.

πίπτωρος, *ἰ, ἡ*, (*πίσω*, *obs. πίσσω*, to cook, to ripen,) ripe.

πίπλος, *ου, ἰ*, a garment.

πῆ, in connexion with *ἔ*, *ἦ*, *ἰ*, with *ἴα*, *οἶα*, &c. expresses the Latin *cunque*; *ἔπῆ*, whoever. By itself it may sometimes be rendered indeed, truly, but often does not admit of translation.

πίρα, (originally *num.* of *πίρα*, *obs.* the end,) with *gen.* on the other

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side, beyond; *πίρα τοῦ μέτρου*, beyond measure.

περαιός, *α, ον*, (*πίρα*), situated on the other side; *περαιά*, *αι, ἡ*, (*γῆ* or *χώρα* *underst.*) the land on the farther side.

περαιῶν, *ῶν*, (*περαιός*), *f. ὄσω*, to convey to the other side; *-ίεμαι*, *οὔμαι*, to pass beyond.

πίρας, *ᾶτος, τό*, (*πίρα*), the end, a term, a limit, the termination.

περάω, *ᾶ*, (same,) *f. ἔσω*, *Ion.* and *Hom.* *ἦσω*, to transport, to pass over.

Περγάμος, *ου, ἡ*, *Πέργαμον*, *ου, τό*, and *τὰ Πέργαμα*, *ον*, allied with *Πύργος*,) Pergámus, the citadel of Troy.

περδῖ, *ῖαος, ἰ*, and *ἡ*, a partridge.

πέρω, *f. πέρω*, *p. πῆρικα*, 2. *a. ἵσθαι*, to destroy, to lay waste.

περί, with *gen.* of, on account of, from, for, above. With *dat.* about. With *acc.* around, round about, about, near, before, superior to, against, concerning, with regard to, towards; *γίνωσκε περί αὐτόν*, should happen to him; *οἱ περί τινα*, those about one; this phrase also signifies the person himself, in the accusative. In composition *περί* has the signification of 'about,' 'around,' 'over,' and often strengthens the sense.

περι-αίρειν, *ᾶ, f. ἦσω*, *p. -ήρηκα*, 2. *a. -ἵλον*, (*Gr.*) to take away.

Περιανδρος, *ου, ἰ*, Periander, king of Corinth, one of the seven wise men.

περι-άπτω, *f. ψω*, to attach to, to suspend to, to hang around.

περι-βάλλω, *f. -έλω*, *p. -βέληκα*, 2. *a. -ἵβαλον*, (*Gr.*) to surround, to encompass, to put round or on, to cover, to entangle; *-ομαι*, to put on (clothes,) to take possession of.

περι-έλισσας, *ἰ, ἡ*, (*περι-έλιπον*, to

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look round about,) conspicuous.
περιβόητος, ὁ, ἡ, (*περι-βοῶν*, to cry round about,) famous.
περιβολή, ἡ, ἡ, (*περιβάλλω*), the folding round of the cloak, clothing, an embrace.
περιβόλος, οὐ, ὁ, (*same*), an enclosure, a circle, a wall.
περι-γίγνομαι, and *-γίνομαι*, *f. -γινήσομαι*, 2. *a. -ιγνόμεν*, (*Gr.*) to remain, to overcome; *τῆς φύσεως*, to conquer nature; *περιγίγνεται μοί τι*, I have an advantage.
περι-γρᾶφω, *f. ψω*, to describe, to limit; *κύκλον*, to have a circuit.
περι-δῖω, *f. -δήσω*, *p. -διδεκα*, (*Gr.*) to bind about, to bind up, to connect.
περιδραμος, ὁ, ἡ, (*περιδραμῖν*, *περιτρέχω*), to run around, surrounding, encompassing, *pass.* encompassed.
περι-ιδῶ, (*Gr.*) to overlook, to neglect.
περι-ιμι, to survive.
περι-ιμι, to go round.
περι-ιλίσσω, and *Att. -ιλίστω*, (*Ἰλιξ*, any thing wound, *ιλίω*, to wind round, *f. ξω*, to wind round.
περι-ιέχομαι, *f. -ιλιύσομαι*, 2. *a. -ήλυθον*, *Syn. -ήλθον*, (*Gr.*) to go round, to surround, to come upon, to attack; *περιέχεται*, it concerns me.
περι-ίχω, *f. -ίξω* and *-σχήσω*, 2. *a. -ίσχον*, to embrace, to surround, to require; *περιέχομαι*, to hold one's-self to, to attend exclusively to, to be wholly occupied with.
περι-ζώννυμι, and *-ζωννύω*, *f. -ζώσω*, (*Gr.*) to gird.
Περιεοίδης, οὐ, ὁ, the Perithædæan, an inhabitant of the deme Perithædæ.
περι-ίστημι, *f. -στήσω*, *p. -ίστηκα*, 2. *a. -ίστην*, to place around, to surround; *οἱ περιιστημένοι*, the bystanders.
περι-κάθημαι, to sit around, to be-

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siege.
περικαλλής, ἴος, ὁ, ἡ, (*περί and καλός*, κάλλος,) very beautiful.
περι-καλύπτω, *f. ψω*, *p. κικάλυφα*, to conceal by wrapping up.
περι-κίμαι, *f. -κίσομαι*, to lie around.
Περικλῆς, ἴους, ὁ, Pericles, a famous Athenian orator and statesman.
περι-κόπτω, *f. ψω*, to cut off, to cut down, to refuse.
περι-κυλίω, *f. ἴσω*, to turn round; *περι-κυλίωμαι*, to roll round on, to turn round on.
περι-λαμβάνω, *f. -λήψομαι*, 2. *a. -ιλάεον*, to encompass, to surround, to enclose.
περι-λάμπω, *f. ψω*, to shine, to gleam.
περι-λείπω, *f. ψω*, *p. -λίλυφα*, to leave remaining; *περι-λείπωμαι*, to be left, to remain.
περιμάχητος, ὁ, ἡ, (*περι-μάχομαι*, to fight around,) contended for, contested, much desired.
περι-μῖνω, *f. μινῶ*, *p. μείνηκα*, (*Gr.*) to stop.
περίμετρος, οὐ, ἡ, (*περί and μέτρον*), the circumference, the circuit.
περιναίτης, οὐ, ὁ, (*περι-ναισάω*, to dwell around,) a neighbour.
Περίρθιος, οὐ, ὁ, an inhabitant of Perinthus, in Thrace.
περιξ, a strengthened form of *περί*,) around.
περίοδος, οὐ, ἡ, (*περί and ὁδός*), a circuit, a compass, a period, a term; *φωνῆς*, the modulation of the voice.
περι-οικίω, ᾧ, (*περιοίκω*), *f. ἴσω*, *p. -οίκηκα*, to build around, to settle around, to cover around, to dwell around.
περιοίκος, ὁ, ἡ, (*περί and οἶκος*), dwelling around.
περι-ὀψομαι, *f. ὀψομαι*, to overlook.
περι-οράω, ᾧ, *f. -ὀψομαι*, *p. -ὠράω*, 2. *a. -ίδον*, (*Gr.*) to overlook, to

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neglect, to be indifferent to.
 περιουσία, ας, ἡ, (περίουσις,) property, abundance, superfluity.
 περιπαῶν, (περιπαῶν, deeply incensed, [περί and πάθος, from πάσχω,] passionately, in anger.
 περιπαῶν, ου, ὁ, (περί and παῖς,) a walk, a promenade.
 περι-πίμπω, f. ψω, to send about.
 περι-πίτομαι, f. -πιτήσμαι, or -πτήσμαι, (Gr.) to fly about.
 περι-πίπτω, f. -πτώω, p. -πίπτωκα, 2. a. -ίπτω, (Gr.) to fall into, to fall upon, to incur; πληγαῖς, to get wounded; νόσῳ, to fall sick.
 περι-πλέω, f. ξω, to involve, to entangle, to embrace.
 περι-πλέω, f. ύσω, (Gr.) to sail about.
 περι-ποιῶ, ᾶ, f. ἥσω, p. -ποιήκα, to procure; -ποιόμαι, οὔμαι, to acquire.
 περι-πτύσσω, f. ξω, to infold, to wind round; -πτύσσομαι, to embrace, to fold round.
 περι-ρῖω, f. -ρίνωμαι, (Gr.) to flow round, to flow off, to melt away.
 περι-ρήγνυμι, or -ρηγνύω, f. -ρήξω, (Gr.) to burst, to break in pieces.
 περίσχυμος, Dor. for περίσχυμος, ὁ, ἡ, (περί and σῆμα,) most remarkable, possessing very distinguished marks.
 περι-σκοπῶ, ᾶ, f. ἥσω, to look round upon.
 περιστάσις, ιως, ἡ, (περίστανσις,) a circumstance, danger.
 περι-σίλλω, f. ιλῶ, p. αλκα, to cover, to conceal, to hide.
 περιστερά, ᾶς, ἡ, a dove.
 περι-σπλάω, ᾶ, f. ἥσω, to plunder, to take away by force.
 περι-σπίζω, f. -σώσω, to save.
 περι-στίνω, f. ινώ, to strain tightly.
 περι-τίμνω, f. -τιμῶ, p. -τίττωκα, 2. a. -τιμνω and -ιτῶμαι, (Gr.) to cut off, to retrench.
 περι-τίθω, f. -θήσω, p. -τίθηκα, 2. a.

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-ίθη, to place around, to lay about, to clothe, to put on; ὑποδήματα τοῖς ποσὶ, to put shoes on the feet, to expose; περι-τίθωμαι, to put on one's self.
 περιττός, Att. for περισσός, ἡ, ὄν, (περί,) superfluous, immoderate, very large.
 περιττῶς, Att. for περισσῶς, (περισσός,) excellently; comp. περιττότερον, better.
 περιφιής, ὅς, ὁ, ἡ, (περιφίω,) round, circular, girt about.
 περι-φίω, f. -οῖω, 2. a. περιφύω, (Gr.) to bear or carry about, -ομαι, to turn round.
 περιφραδῖς, (περιφραδῖς, circum-spect, [περι-φραζομαι, to consider,]) very judiciously, skilfully.
 περιχάρης, ὅς, ὁ, ἡ, (περι-χαίρω, to rejoice greatly at,) highly rejoiced.
 περι-χέω, f. ύσω, (Gr.) to pour about, to pour into; τινί, to pour upon.
 περι-χερύνω, f. ύσω, with acc. to dance round.
 περι-χρίω, f. ἰσω, to anoint round, to lute.
 περι-χερύνω, ᾶ, to gild.
 Περσίπολις, ιως, ἡ, Pers'polis, a city in Persia.
 Περσεύς, ιως, ὁ, Perseus, son of Jupiter and Danaë. He destroyed the Gorgon Medusa, and rescued Andromeda when exposed to a sea monster.
 Περσιφόνη, ης, Dor. Περσιφόνη, ας, ἡ, and Περσιφάττα, ης, ἡ, Proserpine, daughter of Jupiter and Ceres, and wife of Pluto.
 Πέρσης, ου, ὁ, a Persian; Πέρσαι, the Persians, the name of a play of Æschylus.
 Περσικός, ἡ, ὄν, Persian; Περσικός πόντος, the Persian gulf.
 Περσίς, ἰδος, ἡ, a province of Persia, bounded by Media, Carmania, Susiana, and the Persian gulf.
 πέρυσι, (πέρυσι,) a year ago.

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πιτεινός, ἡ, ὄν, *Att.* for πιτηνός 'πίτομαι, winged; τὰ πιτεινόν, a bird; τὰ πιτεινά, winged animals.

πίτομαι, *f.* πιτίσσομαι or πτήσομαι, *p. acl.* πίστηκα, 2. *a. Syn.* ἰπτόμεν, (*Gr.*) to fly.

πίτρα, αἱ, ἡ, a stone, a rock.

πιτραιός, αἶα, αἶον, (πίτρα,) rocky, growing on rocks.

πιτρῶδης, ιως, ἰ, ἡ, (πίτρα and ἰδος,) stony.

πίττω, *Att.* for πίσσω, (older forms of πίσσω,) *f.* πιψω, to boil, to cook, to digest, to indulge in, to cherish.

πίπκη, ης, ἡ, a pine tree.

πίφρω, *obs. pres.* to 2. *a.* ἱφρῶν, to slay.

πῆ, (πέτ, ὀδα,) wither; πη, somewhere, anywhere.

Πήγῃσος, ου, ὁ, Pegæus, the winged horse of the Muses, sprung from the blood of Medusa.

πηγή, ἡς, ἡ, a fountain, a source.

πήγνυμι, (πήγω, *obs.*) *f.* πήξω, *p. m.* πείπηκα, 2. *a.* ἱπάγω, to fix together, to freeze together; -ῦμαι, to freeze, to stiffen, to become immovable.

πηδάω, ᾶ, *f.* ἤσω, *p.* ηκα, to spring, to jump.

πηπτός, ἰδος, ἡ, (πήγνυμι,) a lyre, peculiar to the Lydians.

Πηλεΐδης, ου, ὁ, Pelides, the son of Peleus, Achilles.

Πηλεΐς, ιως, ἰ, Peleus, king of Thessaly, son of Æacus, and father of Achilles.

πηλός, οὔ, ὁ, dung, clay, mud.

Πηλουσιᾶκός, ἡ, ὄν, of Pelusium, in Egypt.

πῆμα, ἄτος, τό, (πάσχω, πῆσομαι, πῆσθαι,) a calamity, an injury, a misfortune.

πηνίκα, (πῆ and ἡνίκα,) when.

πῆξις, ιως, ἡ, (πῆγνυμι,) a freezing, ice.

πήρα, αἱ, ἡ, a sack, a bag; *pera*,

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Lat.

πηρώ, ᾶ, (πηρός, mutilated,) *f.* ὠσω, to mutilate, to plunder; *αἰσπηρωμένος* τὰς ὀφθαλμοῖς, having the eyes put out.

πῆρωσις, ιως, ἡ, (πηρώ,) a plundering, blindness.

πῆχυν, ιως, ἡ, (probably allied with παχύς, the elbow, the arm, from the elbow to the end of the middle finger; also a measure of that length, a cubit.

πνίξω, ᾶ, and πνίξω, (probably allied with βιάζω,) *f.* πνίσω, to press, to force; *πνιζόμενος*, worsted.

Πιερία, αἱ, ἡ, Pieria, a region of Macedonia, directly north of Thessaly, extending along the Thermaic gulf.

πιθύνος, ἡ, ὄν, (πίθω,) persuasive, convincing, acceptable, popular.

πίθηκος, ου, ὁ, (πίθω, from its persuasive or deceitful imitation,) an ape.

πίθος, ου, ὁ, a tun, a tub, a jar.

πικρός, ἄ, ὄν, (perhaps πικω, *obs.* to puncture,) sharp, piercing, bitter.

πικρίον, ου, τό, (*dim.* of πικρός, a hat,) a hat, a cap.

πίλνυμαι, allied with πιλᾶω, πιλᾶζω, to bring near, to approach,) to approach, to come near.

πιμλή, ἡς, ἡ, (πίων, πῖαρ, fat,) fat.

πιμλής, ιος, ἰ, ἡ, (πιμλή,) fat.

πίνα, and πῖνη, ης, ἡ, more commonly πίννα, the pinna, a shell fish.

πινᾶκίς, ἰδος, ἡ, (*dim.* of πίναξ, a board,) a small board, a small tablet for writing.

Πίνδαρος, ου, ὁ, Pindar, a Theban lyric poet in the time of Æschylus.

πινωτήρας, ου, ὁ, more commonly πινωτήρης, ου, ὁ, (πίνα and τηράω,) one that guards the pinna, a minute species of crab found in the shell of the pinna, a pinoteras.

πιτω, (πίω,) *f.* πώσω, *p.* πίπωκα, 2. *a.* ἱπιον, (*Gr.*) to drink.

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- πῖραμαι, (πῖρα,) *f.* πῖρῶ, *p.* πῖραμαι, (Gr.) to sell.
 πῖστω, (πίτω, obs.) *f.* πῖσσω, *p.* πῖστωμαι, 2. *a.* ἰπίσω, (Gr.) to fall.
 πιστεύω, (πίστις,) *f.* ἰσύν, *p.* ἰσνα, to believe, to trust.
 πίστις, ἰσ, ἦ, (πιστός,) faith, trust, power of persuasion, the Roman divinity Fides.
 πιστός, ἦ, ὅν, (πίθω,) true, faithful, trustworthy.
 Πιττακῆς, οὗ, ἰ, Pittacus, a philosopher of Mitylene, one of the seven wise men.
 πῖτρον, ου, τό, (πείσσω, to hull grain,) bran.
 πῖον, ονος, ἰ, ἦ, (πίεσθαι, πίνεσθαι,) fat.
 πλάγιος, ἰα, ἰον, oblique.
 πλακίς, οῦς, ἰντος, οὔντος, ἰ, (πλάξ,) a cake.
 Πλάκος, ου, ἰ, Placus, the name of a mountain.
 πλάσσω, ὤ, (πλάττω, a wandering,) *f.* ἥσω, *p.* πῶμαι, to cause to wander, to mislead, to deceive; πλανήσμαι, ὤμαι, to wander about.
 πλάνος, η, ον, (same,) wandering, deceitful.
 πλάξ, αἰς, ἦ, a table, plate, a mass of ore.
 πλάσσω, Att. πλάττω, *f.* πλάσω, *p.* πῖτῶμαι, to figure, to form, especially in clay, as an image or model.
 πλάστης, ου, ἰ, (πλάσσω,) a former, an artist.
 πλαστικός, ἦ, ὅν, (same,) pertaining to making images in clay or plaster; πλαστικός, ἦς, ἦ, (τέχνη ὑνδερν.) the art of making images in clay or plaster, the plastic art.
 Πλάταια, ας, ἦ, more commonly, Πλαταιαί, ὤν, αἰ, Plateæ, a city in Bœotia, famous for the victory of the Greeks over Mardonius.
 πλάττω, ου, ἦ, (πλάτος,) *πλάτνυμι*,

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- either, from the breadth of its leaves, or its wide spreading branches,) a plane tree.
 πλατύς, ας, ἦ, see πλατός.
 πλάτος, ἰος, τό, (πλατός,) the breadth.
 πλάττω, Att. for πλάσσω.
 πλατύνω, (πλατός,) *f.* ὕνω, *p.* πῶ-πλάτνυμαι, to spread out, to make broad.
 πλαγίος, ἰα, ὅ, broad, wide, spacious; ἦ πλατύς, (ἰδὲς ὑνδερν.) a broad road, a street.
 Πλάτων, ονος, ἰ, Plato, the celebrated philosopher and disciple of Socrates.
 πλίγμα, ἄτος, τό, (πλίω,) a platted work, a cloth.
 πλίθρον, ου, τό, (probably πλῆθος,) the measure of a hundred feet.
 πλίστος, η, ον. See πολός.
 Πλιστωνᾶξ, ακτος, ἰ, Plistonax, son of Pausanias; he was a general of the Lacedæmonian armies, during the Peloponnesian war.
 πλίω, ονος, ἰ, ἦ, neut. πλίω, and πλίον, comp. of πολός, more: πλίον ἔχειν, to have the advantage; ἐπὶ πλίον, especially; ἐν πλείοντι, for the most part; πλείους, the same as πλείονες; πλίω, the same as πλείονα.
 πλειστόν, ης, ἦ, (πλίω,) any thing twisted, a braid, the arm of the sea-polypus.
 πλειστός, ἦ, ὅν, (same,) braided.
 πλίω, *f.* πλίσσω, *p.* πῖπλιχα, 2. *a.* ἱπλάκω, to knit, to twine, to construct.
 πλειστικός, (πλίω,) often.
 πλεισμός, οῦ, ἰ, (πλειστός,) to be redundant, [πλίω,] abundance, greatness, extraordinary degree.
 πλειονότης, ὤ, (πλίω and ἔχειν,) *f.* ἥσω, *p.* πῖπλειονότημαι, to be avaricious.
 πλειονίζω, ας, ἦ, (same,) avarice.
 πλιυρά, ας, ἦ, and more rarely ἐν πλιυρῇ, οῦ, the side; πῖνυι πλι-

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ρά, to have the side ache.
 πάλιν, *f.* πάλινσμα, *p.* πάλινμα, (Gr.) to sail, to be at sea.
 πληγή, ἡ, (πλήσσω,) a blow.
 πλήθος, οἱ, τό, (πικρῶς, πλήθω,) a multitude, a crowd, an abundance, fulness; κατὰ τὸ πλήθος, in proportion to the quantity. It is pleonastically used with adjectives expressive of a number, as πολλοί, πλείους τὸ πλήθος.
 πληθύνω, ὡς, ἡ, Ion. for πληθύνω.
 πληθύνω and πληθύνω, (πληθύνω, *f.* ὑπὸ, *p.* πικρῶς, with the genitive and dative, to be filled, to abound.
 πλήθω, (πλήω, obs.) *f.* σω, *p.* πικρῶς, with the genitive and dative, to fill, to be full.
 πληκτρον, ου, τό, (πλήσσω,) the instrument with which to strike the guitar, a plectrum.
 πλημμυρίς, ἡ, (πλήμμη, the flood tide, [πλήθω, πλήω,] an inundation.
 πλὴν, (πλίον,) as a preposition with a gen. above, besides, except; ἀντὶ or conj. over and above, besides, but; πλὴν οἶδα, nevertheless I know; πλὴν ἄλλα, yet.
 πλήρης, οἱ, ἡ, (πλίος, full, πλίω, obs.) full, perfect.
 πληρόω, ᾶ, (πλήρης,) *f.* ὦσω, *p.* πικρῶς, to fill, to fulfil, to man a ship.
 πλησιος, ἰα, ἰον, (πλίος, near, contr. for πιλίσιος,) that is near; πλησιον, neut. adverbially, near; ὁ πλησιον, a neighbour, the nearest; τὰ πλησιον ἄρη, the nearest mountains.
 πλήσσω, and Alt. πλῆττω, (allied with πλάσσω,) *f.* πλῆξω, *p.* πικρῶς, 2. α. ἱπλάγον and ἱπλάγον, to strike, to hit, to wound.
 πλίθος, ου, ἡ, a tile.
 πλίον, ου, τό, (πλίω,) a ship.
 πλιεύω, ου, ἡ, (πλίω,) braided hair, the arms of the sea-polypus.
 πλοῖς, ἰου, and πλοῖς, οὔ, ἡ, (πλίω,)

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navigation, a course.
 πλούσιος, ἰα, ἰον, (πλοῦτος,) rich.
 Πλουτίος, ἰα, ἰον, ἡ, poet. for Πλοῦτος.
 πλουτίω, ᾶ, (πλοῦτος,) *f.* ἦσω, *p.* πικρῶς, to become rich, to be rich.
 πλουτίζω, (σιμε,) *f.* ἴσω, *p.* πικρῶς, to enrich, to make rich.
 πλουτίδην, (same,) on account of wealth.
 πλοῦτος, ου, ἡ, (πολύς and ἵστος,) original signification, 'an abundant year'; wealth, treasure, abundance, a multitude; also Plutus, the god of riches, son of Jasius and Ceres.
 Πλούτων, ων, ἡ, (πλοῦτος, as being sovereign of the lower world, and of the earth, from which wealth is derived,) Pluto, the king of the lower world, husband of Proserpine, and brother of Jupiter and Neptune.
 πλύνω, (probably πλίω,) *f.* πλυνῶ, *p.* πικρῶς, to wash, to wash away.
 πλωτός, ἡ, ὅν, (πλώω, Ep. for πλίω,) navigable.
 πνίω, poet. for πνίω.
 πνίωμα, ᾶτος, τό, (πνίω,) breath, wind, air.
 πνίω, *f.* πνύσω, *p.* πικρῶς, (Gr.) to blow, to breathe, to emit odor, to exhale.
 πνίγω, *f.* πνίξω, *p.* πικρῶς, to suffocate, to drown.
 πός, ας, ἡ, grass.
 ποδάρετος, οἱ, ἡ, (πῶς and ἀρετία,) to suffice, literally, 'sufficing with the feet,' hence, strong in the feet, swift-footed.
 ποδάριον, ας, ἡ, (ποδάριος,) swiftness of foot.
 ποδάριος, οἱ, ἡ, (πῶς and ἀρετία,) swift.
 πόδι, (πῶς, gen. of πῶς, obs.)
 πόδις, ᾶ, (πόδος,) *f.* ἴσω and ἦσω, *p.* πικρῶς, to desire, to love, to regret, or lament.

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πόθος, ου, ὁ, desire, longing, love.
 ποῦ; whither? (πός, οὐκ.) ποῦ δὲ εὐ;
 where are you going?
 ποίω, ὦ, f. ἥσω, p. ἥσα, to make, to
 perform, to prepare; ὕδαρ ποιῶν,
 to rain; εὖ ποιοῦν, to do well;
 ποιοῦσθαι ἰακμίλειαν, to be anxious
 for.
 ποιήμα, ἄτος, τό, (ποιῶν,) a work, a
 poem.
 ποιητής, οὔ, ὁ, (ποιητο,) a maker or
 constructor, a poet.
 ποιητικός, ὁ, ἐν, (same,) making or
 affecting; ἡ ποιητική, the art
 poetical.
 ποικιλία, ας, ἡ, (ποικίλλω,) variety,
 diversity.
 ποικίλλω, (ποικίλος,) f. ἔλλω, p. ποικί-
 λωμαι, to diversify, to ornament.
 ποικίλημα, ἄτος, τό, (ποικίλλω,) an
 ornament.
 ποικίλος, η, εν, variegated, adorned,
 various.
 ποικίλως, (ποικίλος,) variously.
 ποιμαίνω, (ποιμήν,) f. ἄνω, to attend
 the herds.
 ποιμαίνιος, ὁ, ἐν, (same,) belonging to
 herds, pastoral.
 ποιμήν, ἴνος, ὁ, (probably allied with
 πόα,) a shepherd.
 ποιμήνη, ης, ἡ, (either ποιμήν, or syn-
 copated for ποιμάνη, from ποιμαί-
 νω,) a flock.
 ποίμνη, ου, τό, syncope for ποι-
 μίνη, (ποιμήν,) a flock.
 ποινή, ας, ἡ, (φόνος, φίνω, to kill,)
 property compensation for a homi-
 cide made to the relations of the de-
 ceased, compensation, satisfaction,
 punishment, penance, retribution.
 ποῖος, α, εν, (πός, οὐκ.) of what kind?
 what? how large! how beautiful!
 ποῖός, ὁ, ἐν, (ποῖος,) having a certain
 property, such.
 ποινών, (πνών, οὐκ. same as πνών,)
 properly, to pant, or put one's-
 self out of breath by exertion, to
 be busy or occupied about any

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thing.
 πολέμιος, ὦ, (πόλεμος,) f. ἥσω, p.
 ἥσα, to wage war, to fight; πολε-
 μοῦμαι, to be made war upon, to
 be invaded.
 πολέμιζω, (πόλεμος,) f. ἴσω, p. ἴσα,
 to wage war, to fight.
 πολέμιος, ὁ, ἐν, and πολέμιος, ἰα,
 ιον, (πόλεμος,) warlike, hostile, op-
 posed; οἱ πολέμιοι, the enemies.
 πόλεμος, ου, ὁ, (πίλω, οὐκ. allied with
 πάλω, βάλλω,) a war.
 πολιοῦχος, (πολιός, and εἰργα, ἔργος,)
 and Πολιχ,) grey-haired.
 πολιορκία, ὦ, (πόλις, and εἰργα, ἔργος,)
 f. ἥσμαι, to besiege.
 πολιορκητής, οὔ, ὁ, (πολιορκίω,) the
 taker of cities, a surname of De-
 metrius.
 πολιορκία, ας, ἡ, (same,) a siege.
 πολίος, ὁ, ἐν, grey.
 πόλις, ιως, ἡ, (perhaps πολός,) a
 city.
 πολιτεία, ας, ἡ, (πολιτεύω,) a con-
 stitution, a form of government, a
 state, the management of public
 affairs.
 πολιτικόν, ἄτος, τό, (same,) a con-
 stitution.
 πολιτεύω, (πολιτής,) f. εἰσώ, to man-
 age the affairs of state; πολιτεύο-
 μαι, to be a politician, to conduct
 public affairs; τὰ πολιτικὰ ἐμμενέ, my political conduct, or
 the measures adopted by me.
 πολίτης, ου, ὁ, (πόλις,) a citizen, a
 native.
 πολιτικός, ὁ, ἐν, (πολιτής,) belonging
 to a statesman, pertaining to the
 administration of state affairs or
 politics; τὰ πολιτικά, politics;
 πολιτικῶς ζῆν, to live in organized
 society.
 πολλαῖαι, poet for
 πολλῶν, (πολλός, πολός,) often.
 πολλαπλάσιος, ἰα, ιον, and πολλα-
 πλάσιος, ὁ, ὁ, and πολλαπλάσιος,
 ιος, ὁ, ὁ, (πολύς,) manifold, much

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more, much more numerous.
πολλὰχρῶν, (*ποτε*), in many places.
πολυάνδριος, ὁ, (πολύανδρος, [πολύς and ἀνδρῆς,]) *f. ἄνω*, to abound in men.
πολυάνδριος, οὐ, τό, (πολυάνδριον,) a place where many people assemble, in particular, the common burial place.
πολυάνθρωπος, ας, ὁ, (πολυάνθρωπος,) population.
πολυάνθρωπος, (πολύς and ἄνθρωπος,) populous.
πολυάυχνος, ὁ, ἡ, (πολύς and αὐχῆς,) many-necked.
Πολυβίδης, οὐ, ὁ, Polybides.
πολύγυνος, ὁ, ἡ, (πολύς and γόνος, γονή,) productive, fruitful.
πολυδαίδαλος, οὐ, ὁ, ἡ, (πολύς and δαίδαλος,) curiously wrought.
πολυδάκρυτος, (πολύς and δάκρυ,) and **πολυδάκρυτος**, ὁ, ἡ, (πολύς and δακρύνω,) tearful, deplorable, mournful, distressful, much lamented.
πολυδμήεις, ἄδης, ὁ, ἡ, (πολύς and δῆμος, the neck, poet. a mountain, a summit,) many-topped.
πολύδωρος, ὁ, ἡ, (πολύς and δῶρος,) richly endowed.
Πολύευκτος, οὐ, ὁ, Polyeuctus.
πολύκλαυτος, ὁ, ἡ, (πολύς and κλαίω,) much bemoaned; act. loudly bemoaning or lamenting one.
πολυκρανία, ας, Ἰον. **πολυκρανία**, ης, ἡ, (πολυκρανίος, one who rules over many, [πολύς and κρείνεις,]) the government of many.
Πολυκρῆτης, ιος, ὁ, Polycrætes, tyrant of Samos, at whose court Anacreon was received with great distinction.
πολυμάχης, ιος, ὁ, ἡ, (πολύς and μάχην, μαχάω,) learned.
πολυμαθία, ας, ἡ, (πολυμάχης,) extensive learning.
Πολύμνη, ας, ἡ, (πολύς and ὕμνος,) Polyhymnia, one of the Muses.
Πολυξήνη, ας, ἡ, Polyxena, a daugh-

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ter of Priam, who was killed by Pyrrhus, the son of Achilles, as an offering at the grave of his father.
πολύμμητος, ὁ, ἡ, (πολύς and ἔμμη,) many-eyed.
πολύποσι, ποδός, ὁ, (πολύς and ποῦς,) a polypus.
πολύς, πολλή, πολύ, much, many, great; **πολύ**, *neut. adverbially*, much, very, by far; **χρῶν πολλή**, deep snow; **εἰ πολλοί**, the multitude; **ἐκ πολλοῦ**, for a long time; **τὰ πολλά**, and **τὸ πολύ**, for the most part; **ἰσὶ πολύ**, much, long.
Comparative, **πλείων**, *ἰσὶ πλείων*, more than common, especially; **τὸ πλείον**, the greater part. *Superlative*, **πλείστος**, *η, ου'* **κατὰ τὸ πλείστων**, for the most part.
πολυσαρκία, ας, ἡ, (πολυσαρκίω, to be very fleshy, [πολύς and σάρξ,]) corpulence, abundance of flesh.
Πολυσπέρχων, οντος, ὁ, Polysperchon, one of the officers of Alexander. Antipater at his death appointed him governor of Macedonia, in preference to his own son Cassander.
πολύστῆτος, ὁ, ἡ, (πολύς and στήνη,) having many chambers.
πολύστῦλος, ὁ, ἡ, (πολύς and στυλός,) having many pillars.
πολυτάλαντος, ὁ, ἡ, (πολύς and τέλαντον,) worth many talents.
πολύτινος, ὁ, ἡ, (πολύς and τίκνω,) having many young, having many children, prolific.
πολυτίλεια, ας, ἡ, (πολυτιλῆς,) wealth, pomp, magnificence, love of show.
πολυτιλῆς, ιος, ὁ, ἡ, (πολύς and τίλος,) costly.
Πολύφημος, οὐ, ὁ, (πολύς and φῆμη,) Polyphemus, one of the Cyclopes, a son of Neptune. He had but one eye, which was put out by Ulysses, who very narrowly escaped his wrath.

ПОД

πολύφωνος, ὁ, ἡ, (παλὺς and φωνή.)
many-voiced, loquacious.

πολύχωρος, ὁ, ἡ, (πολύς and χώρα,) roomy, spacious.

πόμα, ἄρος, πό, (πίνα, πίπομαι)
drink.

**πομπή, (πομπή,) f. ἔσθω, to hold
a pompous procession.**

προμαχή, ἡς, ἡ, (πρίμαω,) the act of sending or conveying, a procession ; προμαχήν πρίμαω, to make a procession.

Πομπήϊος, ου, ὁ, Pompey.

παρωπός, οὐ, ὁ, (παίπαω, : an attendant,
an escort.

πρίν, ᾤ, (πρίνος,) f. ἴσθι and ἴσθι, to labor, to strive, to be sick, to be ruinous, to be insecure, to fail, to give way, to cause distress or pain.

πορνεία, ας, ἡ, (πορνός, 'wickedness, badness.

παραίτης, é, én, ('pariaí), properly, causing trouble or distress, bad, malicious, evil, vicious, wicked, ἀνέκωτος understood, a culprit.

πονηρός, πονηρός, in bad circumstances, poorly.

πόνος, (πίνειν, πίνωμαι,) labor, toil.

ποντικῆς, ἡ, ὅν, (πόντος,) of or per-
taining to the sea, especially the
Black sea; Ποντικόν, οὔ, τό,
(εὐλάγος,) the Euxine sea.

πίπτος, ου, ἡ, a sea, the Euxine sea.
πίπαιον, ου, τό, (πίπτω,) a sacrificial
cake.

πορεία, *as*, ἡ, (πορεύω,) a rout, a way,
a journey, gait.

πρῆναι, (πρῆος,) f. ἔναι, to bring, to convey, = πρῆναι, to go, to journey, to pass by.

καρβίω, ᾧ, (καίρω,) *f.* ἔσω, *p.* ἔσω,
to plunder, to waste.

παρθμύς, ἰως, ὁ, (παρθμύω, to ferry over, [παρθμός,]) a ferryman.

παρθμός, οὐ, ὁ, (παρθός,) a strait over which there is a passage or ferry, a strait.

πύρας, ου, ὁ, (πύρ, πυρός,) a pas-
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sage.

πρόσω, (πρός,) forwards, afar, far off.
πρόσθεν, (πρόσω,) in the distance,
from a distance.

παῖς, 101, ἡ, rarely ὁ, a calf, a heifer.
παρθέριος, ἴα, 101, contr. οῦς, ᾤ, οῦν.

(*πρoφύρα*, the shell-fish yielding the purple coloring matter,) purple.

πορφύρεϊς, ἴδως, ἡ, (same,) a purple garment.

τίσω, (τίσος,) *obs. in the pres. f.*
τίσω, 2. *a.* ἵκωσιν, (Gr.) *properly*, to bring to a place, *hence*, to bestow, to furnish, to give.

ός, ἡ, ὅν, or ὅ, an obsolete interrogative pronoun, answering to the relative ὅς, from which ἡ, καί, τοῦ, ὅθεν, ὅθεν, ὅπου, ὅστις, are derived.

Ποσειδών, ἄναξ, ὁ, Posīdon, Neptune,
god of the sea, son of Saturn,
brother of Jupiter, and husband
of Amphitritē.

πόσις, εως, ἡ, (πίνω,) drink.

πόσις, σου, ὁ, a husband.

πόσος, η, ου, how much? πόσῳ, by
how much? πόσῃ, how many?
how large? *with the accent on the
last syl.* ποσός, of a certain size,
degree, or quantity.

ποσσημαρ, (πόσος and ἡμαρ,) how many days.

ποτάμιος, *ία, ον, (ποταμῖος),* dwelling
in rivers.

περὶ αὐτοῦ, οὐ, ὁ, (probably *πίνα*, *πέ-
τος*, from its being suitable to
drink, in opposition to sea water,)
a river.

πότε, (*πότες*, *obs.*) when? at what time? *more frequently* *πότε*, ever, once, sometimes, some time or other; *πῶς ποτε*; whither then? *πότε* . . . *πότε*, now . . . now.

πότερ, ἴσα, ἴσῳ, (*πότερ*, obs. and *ἴσῳ*), which of two; *neut. adverbially*, **πότερ**, whether.

περί. *Dor.* for πρὸς.

Ποτίδα, ας, ἡ, Potidæa, a city of

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Macedonia.
τύχμη, ου, ἡ, (*τύχη*), fate, fortune, death.
τίμη, ας, ἡ, a title of respect given to women, august, revered.
ποτόν, οὔ, τό, (*πίνω*), drink.
πίος, ου, ἡ, (same), a drinking, a bacchanalian festival.
ποτός, ἡ, ἰν, (same), potable; *φάρμακον*, medicinal drink, a potion.
πῶ, (*πίς*, obs.) where; *πῶ*, as an enclitic particle, anywhere, somewhere, about, nearly; ἢ *πῶ*, most assuredly.
ποῦς, ὅς, ἡ, the foot; *ἐν ποδός*, on his heels, closely.
πρῶγμα, ἄτος, τό, (*πράσσω*), a business, a thing, an affair.
πρωγματία, ας, ἡ, (*πρωγματίζωμαι*), to prosecute a business, [*πρῶγμα*.] prosecution or management of any business; in general, business, occupation, trouble.
πραγμίας, ἡ, ἰν, (*πράσσω*) suited to affairs, active.
πρᾶξις, ιως, ἡ, (same), a deed, an acting, avail.
πρῆς, ἡ, ἡ, mild, soft.
πραΐτης, τος, ἡ, (*πρᾶς*), mildness.
πράσσω, Att. *πράττω*, f. *πράξω*, p. *πίπραχμι*, to do, to perform, to act; to be in a certain condition or situation; *παπῶς*, to be in a bad condition, situation; p. m. *πίπραχμι*, in a *nou.* signification.
πραῦς, ιως, ὅ, another form of *πρῆς*, tame, mild.
πράως, (*πρᾶς*), mildly, softly, courteously, gently.
πρίω, (*πρίω*, *πρίω*), to be distinguished, to be eminent; most generally impersonally, *πρίω*, it is becoming, it becometh; the primary signification, 'to break forth,' 'to become perceptible.'
πρεσβυτής, οὔ, ἡ, (*πρεσβύω*), an ambassador.

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πρεσβύς, (*πρεσβύς*), f. *πρέσω*, to be an ambassador.
πρεσβύς, υος, and *πρῆς*, ἡ, as an adj. old, hence, respectable, or venerable; as a subst. ἡ *πρεσβύς*, an old man, an envoy, an ambassador, old men being usually employed to perform such services.
πρεσβύτης, ου, ἡ, an old man.
πρᾶξις, ιως, ἰον. for *πρᾶξις*, ἡ, avail or utility.
πρῆσσω, ἰον. for *πράσσω*, to profit.
πρίωμαι, (allied with *πράω*, *πρωγμῶν*) obs. from which *πρίωμαι* only occurs, used as an aor. to *πρίωμαι*, imper. *πρίω*, opt. *πρίωμαι*, subj. *πρίωμαι*, inf. *πρίσθαι*, part. *πρίων*, (Gr.) to buy.
Πριάμης, ου, ἡ, Priam, son of Laomedon, king of Troy, husband of Hecuba, and father of Hector.
At the taking of Troy he was slain by Pyrrhus, son of Achilles.
πρίν, (*πρί*), before that, sooner; *πρίν* ἢ, either separately or joined, before that; *πρίν*, formerly.
πρό, with gen. before, in preference to, more than, above; *πρό* *μυίας*, before the appointed time. In composition *πρό* expresses 'before,' 'forwards.'
προ-πρωγμῶν, f. *πρόσω*, to foretell.
προ-πρωγμῶν, f. *-δῶ*, to lead on, to go before, to march out, to drive forward, to advance before.
προαίρεσις, ιως, ἡ, (*προαίρειν*), a purpose, an intention.
προ-αίρειν, ὡ, f. *πρόσω*, 2. a. *-ἵλον*, (Gr.) to undertake, to take away; *-ἵμαι*, *εὔμαι*, to determine.
προ-αἰσθάνομαι, f. *-αἰσθάνομαι*, to foresee.
προ-ανα-σῶν, to brandish before.
προάστειον, ου, τό, (*προάστειος*), situated in the suburbs, [*πρό* and *ἄστυ*.] a house in the suburbs; *τὰ προάστεια*, ας, the suburbs.
προ-βαίνω, f. *-βήσομαι*, p. *-βίβηκα*,

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2. α. -ίειν, (Gr.) to advance, to proceed.
 προ-βάλλω, f. -βάλλω, p. -βίβληκα, 2. α. -βέβηκα, (Gr.) to cast before, to lay before, to propose; τὸ πρόβλημα, the problem.
 πρόβητον, ου, τό, προβαίνω, properly, 'any thing which goes forward'; by the Ionian and Doric writers, only the fourfooted beasts, such as put forward the leg to walk, in opposition to flying, creeping things; in Attic authors, a sheep.
 προ-εβάζω, f. ἔβην, to carry farther; εἰχνην, to perfect an art.
 προεβάη, ἦται, ὁ, ἡ, (προβάλλω,) projecting.
 προβόσκεις, ἵδες, ἡ, (πρό and βόσκω, to feed,) the proboscis, the trunk.
 προ-γίγνομαι, or -γίνομαι, f. -γενήσομαι, p. -γενήθηκα, 2. α. -γενήμην, (Gr.) to precede; οἱ προγεννημένοι, the men of former times.
 πρόγονος, ου, ὁ, (πρό and γίγνομαι, γένεσθαι,) an ancestor, a forefather.
 προ-δείκνυμι, f. -δείκω, (Gr.) to hold up, to show.
 προδήλιος, (πρόδηλος, manifest, [πρό and δηλος,]) manifestly.
 προ-δια-βαίνειν, f. -βήσομαι, (Gr.) to cross before.
 προ-διδάσκω, f. ἔδωκα, (Gr.) to learn previously.
 προ-δίδωμι, f. -δύσω, p. -δίδακα, 2. α. -ἔδων, to betray.
 πρόδομος, ου, ὁ, (πρό and δόμος,) a front hall, or vestibule.
 προδοσία, ας, ἡ, (προδίδωμι,) treachery.
 προδότης, ου, ὁ, (same,) one who abandons another in his distress, a betrayer, a traitor.
 πρό-εμι, to go forward, to flow on, to go out.
 προ-εξ-αι-ίσταμαι, to be the first to rise, to be the first to commence a war, to start before the signal.
 προ-ερίω, Ion. fut. προερίω, Att. from a pres. προερίω, or προερίω, p. προ-

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ερίωκα, (Gr.) to foretell; ὁ προερίων, the aforesaid.
 προ-έρχομαι, f. -ελεύσομαι, p. -ελήλυθα, 2. α. -ἤλθον, (Gr.) to go forward, to step forward, to appear; εἰς τοσούτον, to proceed so far, to such a degree.
 προ-ίχω, f. -ίξω, (Gr.) with gen. to have the advantage, to have a start, to surpass.
 προ-ήκω, f. -ήξω, to advance.
 προ-ίμι, f. -θίσσομαι, to run forward.
 προθυμία, ας, ἡ, (πρόθυμος,) readiness, zeal, effort.
 πρόθυμος, ὁ, ἡ, (πρό and θυμός,) willing, eager, disposed.
 προθυμως, (πρόθυμος,) willingly, readily.
 προ-ἰάπτω, f. ψω, to send, to protrude, to send before the due time.
 προ-ίημι, f. -ήσω, (Gr.) to send forward, to give up or abandon, to give away, to throw away, to emit, utter.
 προίκα, (προΐξ, a gift, gratis.
 προ-ίστημι, f. -στήσω, 2. α. προβήσθην, to place before. In the 1. α. and p. to stand before, to defend; ὁ προϊστάς, the overseer; προστῆσάμενος, placing over himself.
 προ-κάθημαι, (Gr.) to sit before.
 προ-καλέω, ὦ, f. ἴσω, to call forth; προ-καλίσκομαι, οὔμαι, to demand, to challenge.
 προ-κάλυμμα, ἔτος, τό, (προκαλύπτω, to place before in order to conceal,) any thing placed before for the purpose of concealment, a covering, a veil.
 προ-κατα-κλίνω, to place at a table in a higher place; προ-κατα-κλίνομαι, to sit above, to take a higher place at table.
 προ-κατα-λαμβάνω, (Gr.) to take beforehand, to anticipate, to seize before.
 πρό-κειμαι, f. -πίσσομαι, (Gr.) to lie before, to be exposed.
 Πρόκηνη, ας, ἡ, Procne, a daughter of

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Πανδίων, king of Athens, sister of Philomela, and wife of Tereus, king of Thrace. She was changed into a swallow.

προ-κύπτω, *f. ψω*, properly, to forward by hammering, or striking, most commonly, to proceed, to make progress.

προ-κρίνω, to prefer, to give the preference.

προ-κύπτω, *f. ψω*, with *gen.* to stoop forwards, over, to be prominent, to project, to swell, to look out of.

πρόκωπτος, *ἰ, ἡ*, *πρό* and *κώπη*, held by the handle, ready for an attack.

προ-λίσσω, *f. ξω*, to foretell, to prophesy.

προ-μαντίζομαι, to foretell, to prophesy.

πρόμαντις, *ιος, ὁ, ἡ*, *πρό* and *μάντις*,) a soothsayer, a prophet, prophesying, having the gift of prophecy.

Πρόμαχος, *ου, ὁ*, Promachus, a son of Æson, killed by Pelias.

προμηθεύομαι, *εὔμαι*, (*προμηθής*, provident, [*πρό* and *μήδεις*, or *perhaps* *μηδῆν*,] to care for.

προμήθεια, *αι, ἡ*, same, care, providence.

Προμηθεύς, *ιος, ὁ*, Prometheus, son of Japetus, and father of Deucalion. According to the fable, he formed men from clay, and gave them life by means of fire brought secretly from heaven, for which he was fastened to Caucasus, where a vulture fed upon his entrails.

προ-πύχνομαι, to swim before.

προ-τοίω, *f. ὄσω*, *p. ηκα*, to perceive beforehand; **προ-τοίωμαι**, *οὔμαι*, to provide, to take care of.

πρόνοια, *αι, ἡ*, *πρόνοος*, provident, [*πρό* and *νόος*,] foresight, providence, prudence.

προ-οδευατός, *ω, f. ὄσω*, with *dat.* to go before.

προοίμιον, *ου, τό*, (*πρό* and *οἶμος*,

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same as *οἶμος*,) the introduction to a discourse.

προεάρομαι, (*πρό* and *εάρομαι*, before, [*πάρω*,] before.

προ-πάσχω, 2. *a. προϊπάσκω*, (*Gr.*) to suffer before, to be affected before.

προσίσταμαι, *f. ψω*, to escort, to accompany, to send away.

προ-πηδάω, *ω, f. ἥσω*, to leap before.

προ-τυλασίζω, *τηλῆς*, clay, mud,) properly, to fling into and trample on in the mud, hence, to maltreat, to hold in contempt.

προ-πίνω, to drink before, to drink and pass the cup to another.

πρόρριζος, *ἰ, ἡ*, (*πρό* and *ρίζα*,) with the roots, from the foundations; **πρόρριζα**, *neut. pl. adverbially*, from the roots.

πρός, with *gen.* from; *πρός ἄλλης*, at the command of another woman.

With *dat.* over, to, with, on, upon, near, by; *πρός τούτους*, besides these.

With *acc.* to, against, on, on account of, in comparison with;

πρός μίαν ἡμέραν, for one day; *πρός ὑπερβολήν*, to excess; *πρός τῇ σελήνῃ*, by moonlight; *πρός τῇ γῇ*, on the earth; *πρός πολλόν χρόνον*, for a long time; *πρός καιρόν*, for the time, for the moment.

In composition *πρός* generally signifies 'approach,' 'in addition to,' 'over and above,' 'besides,' and is often augmentative.

προς-αγγέλλω, *f. ἐλῶ*, *p. -ἡγγίλας*, to announce.

προς-αγορεύω, *f. οὔσω*, *p. οὔμαι*, to name, to address, to accost.

προς-ἄγω, *f. -άξω*, *p. -ἤχα*, 2. *a. -ἡγάγον*, (*Gr.*) to lead to, to move to, to offer, to apply, to bring forward, to undertake or perform, (a labor.) In the *mid.* to pay attentions to, to try to conciliate, to gain over, to bring under the dominion of.

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προς-αἰνῶναι, to come to the aid of.
 προς-άπτω, *f.* ψω, to attribute, to join.
 προς-αρτάω, ᾶ, *f.* ἥσω, to attach to, to make fast to.
 προς-αυδάω, ᾶ, (αὐδή, speech,) *f.* ἥσω, to address.
 προς-βάλλω, *f.* -βάλλω, (*Gr.*) to contribute to, to arrive at.
 προς-βᾶσις, ιως, ἡ, (προς-βαίνω, to approach,) access, an entrance.
 προς-βοῆρος, ἰ, ἡ, (πρός and βοῆς,) northern.
 προς-γίγναι, ἰ, ἡ, (πρός and γῆ, γῆ,) near the earth.
 προς-γίγνομαι, and -γίνομαι, *f.* -γινήσμαι, *Gr.* to come besides.
 προς-γέθω, *f.* ψω, to add to a writing.
 προς-ῥίμαι, *f.* -ῥίσμαι, (*Gr.*) with *gen.* to feel want, to need, to endeavour to obtain.
 προς-δέχομαι, *f.* -δέχομαι, *p.* -δέιγμαι, to receive, to adopt, to await, to wait for.
 προς-δίδομαι, *f.* -δόνω, to give in addition to.
 προς-δοκέω, ᾶ, (πρός and δοκέω, not in use, for which δοκίω, to pursue, to observe, δέχομαι,) *f.* -δοκῆσω, to expect, to look for, to hope.
 προς-ἰδεῖν, πρόσδεος, seated near, [πρός and ἴδω,] *f.* ἴσω, to sit near, to pursue a thing, to be occupied, to labor.
 πρόσ-ιμι, to be present, to be there.
 πρόσ-ιμι, to approach, to come near.
 προς-ἰστος, *inf.* προς-ιπύν, to address.
 προς-ιμ-τέλλω, (*Gr.*) to throw in together with.
 προς-ἐπι-εισκαῖ, (*Gr.*) to invent in addition.
 προς-ἰσχωμαι, *f.* -εἰσίσμαι, *p.* -εἰλάλθα, 2. *a.* -ἔλθοι, (*Gr.*) to come to; ἰγγός, to approach.
 προσίτι, πρὸς and ἴτι, besides.
 προς-εύχομαι, *f.* -εύχομαι, to pray to.
 προσήχης, ιως, ἡ, ἡ, (πρός and ἔχει,) with

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dat. bordering on, neighbouring.
 προς-ἰχω, *f.* -ἰξω, *p.* -ἰσχημα, (*Gr.*) to hold to; with ταῦν, to put in to shore, to land; τὸν τοῦν, expressed or understood, to attend to, to mark, to comply with.
 προσηγέραι, ας, ἡ, (προσθήγαι, that accosts, [πρός and ἀγαιέω,]) a name, an epithet.
 προσκινώντας, (*from part. pres. of προσκίνω,*) justly, properly, rightly, becomingly.
 προς-ἦμαι, to belong to, to be applicable to, to be related to; mostly impersonally, προσήκει, it is becoming, it suits, it is fit, it behoves; αὐτῷ, it becomes him; προσήκει τινι, one ought or must; ἰ προσήκων, a relative.
 προς-πλῶ, ᾶ, (ἥλος,) to nail to.
 προσνής, ιως, ἡ, ἡ, (probably, πρὸς and ἵς, ἵος, agreeable.
 πρὸςθε, and before a vowel πρὸςθε, πρὸ,) before.
 πρὸςθετος, ἰ, ἡ, (προςτίθημι,) additional, added, artificial.
 πρὸςθεος, ια, ιον, (πρὸςθε,) anterior; τὰ πρὸςθεα εὐλλη, and αἱ πρὸςθεα πόδες, the fore legs, the fore feet.
 προς ἰσχω, same as προσίχω.
 προς-πᾶλλω, ᾶ, *f.* ἴσω, to call upon; προς-καλίσμαι, εὔμαι, (*Gr.*) to call, to invite.
 προς-καρτερίω, ᾶ, *f.* ἥσω, to persevere in a thing.
 πρόσ-κισμαι, *f.* -κίσσμαι, to beset.
 προς-κρίζω, *f.* ἴσω, to bring to.
 προς-λαμβάνω, *f.* -λήψομαι, 2. *a.* -ἔλᾶτο, (*Gr.*) to comprehend.
 προς-μαρτυρίω, ᾶ, to bear witness to.
 προς-μοθίω, = ομαι, to relate besides, to subjoin.
 προς-ῖω, *f.* -νύσμαι, to swim to.
 πρὸςδοος, ου, ἡ, (πρός and ἰδοί,) the entrance, revenue, income.
 προς-μύλλω, ᾶ, *f.* ἥσω, with *dat.* to have intercourse with.
 πρόσμοψις, ιως, ἡ, ἡ, (πρός and ὄψις,) a

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view, an appearance.
προ-παρε-τίθημι, to add to.
προ-πασσάλλω, and *Alt. -πασσα-λίω*, (*πάσσαλος*, a peg,) to nail to, to nail on.
προ-πιλᾶζω, *f. ᾶσω*, to approach.
προ-πίπτω, *f. -πύσω*, *p. -πίπτωκα*, 2. *a. -πίπτει*, (*Gr.*) to happen, to meet, to fall upon, to attack, to assault.
προ-πλάσσω, and *Alt. -πλάττω*, to form to, to fix to.
προ-πλέω, *f. πλώω*, (*Gr.*) to sail to.
πρό-πνιμι, *ιω*, *ῆ*, (*προ-πνίω*, to breathe upon, a scent, odor.)
προ-πύω, *ω*, *f. ἥσω*, to add to; *προ-πύομαι*, *οἶμαι*, to pretend, to profess, to hold out.
προ-πυρίζω, (*πύρις*), to procure, to add to, to occasion.
προ-πύω, *f. -πύσω*, to spit upon.
πρόσταγμα, *ἄτος*, *τό*, (*προστάσσω*), a command, an imposition.
προ-τάσσω, and *Alt. -τάττω*, *f. ξω*, *p. χα*, to command, to assign to.
προ-τίθημι, *f. -θήσω*, *p. -τίθηκα*, 2. *a. -ίθη*, to add, to subjoin, to attribute or ascribe to, to accede to.
προτιμήσεις, *ιω*, *ῆ*, *προετιμάω*, to punish, punishment.
πρόφθοις, *ῆ*, *ῆ*, (*πρός* and *φάω*, not in use, to slay,) that had been recently slain, late, recent.
προ-φίω, *f. -ίσω*, *p. -φίσωκα*, 2. *a. -φίσκει*, (*Gr.*) to bring hither, to bring to; *-ομαι*, to come to, to advance against, to arrive at, to treat in a certain manner, to deal with, to conduct one's self towards, to take to etc.)
πρός-θημι, to accost, to speak to.
προφίλης, *ιω*, *ῆ*, (*πρός* and *φίλω*, dear, agreeable, acceptable.
προφιλῶς, (*προφίλης*), kindly.
προ-χρῶμαι, *ω*, *f. ᾶσω*, to join one's-self to.
πρῶσω, (*πρός*, *πρός*), with gen. far; *οὐ πρῶσω*, not far; *ὡς προσωτάτω*, as

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far as possible.
προσηγομία, *ας*, *ῆ*, (*πρός* and *ἵημα*), a by-name, an epithet.
πρόσωπον, *ω*, *τό*, (*πρός* and *ᾤψ*), the countenance.
προ-τίνω, *f. τῶ*, *p. -τίττωκα*, to hand to, to deliver, to offer.
προτιγίω, *ω*, (*πρότιγος*, *f. ἥω*, to conquer, to have the upper-hand, to excel.
προτιγίημα, *ἄτος*, *τό*, (*προτιγίω*), an advantage.
πρότιγος, *α*, *ον*, (*πρός*), the first; *neut. adverbially*, *πρότιγον*, at first.
προ-τίθημι, *f. -θήσω*, *p. -τίθηκα*, to set before, to expose, to propose; *αἰνιγμα*, to propose a riddle; *ἀγών*, to propose a contest.
προ-τιμάω, *ω*, *f. ἥσω*, to prefer, to prize.
προ-τρέπω, *f. ψω*, *p. θα*, to urge, to advise, to warn.
προ-τρέχω, *f. m. -τρέξω*, *p. -τρέξωκα*, 2. *a. -ιδράμω*, (*Gr.*) with gen. to run before.
προεργον, (*that is*, *πρὸ ἔργου*), requisite, useful; *προεργον τι ποιῶν*, to gain something.
προ-φαίνω, *f. -φῶ*, to hold before.
προφάσις, *ιω*, *ῆ*, (*προφαίνω*), an occasion, a pretence, a slight cause.
προ-φύγω, *f. m. προφύξομαι*, 2. *a. προφύγω*, to escape.
προφίης, *ιω*, *ῆ*, (*προφίω*), properly, 'brought forward,' preferred, chief, excellent.
προ-φίω, *f. -ίσω*, 2. *a. -φίσκει*, to bring forward, to produce; *προφίεμαι*, to bring to light, to boast.
προφῆτης, *ῆ*, *ῆ*, (*πρό-φημι*, to predict,) a prophet, a forerunner, or herald.
προφῶς, *ας*, *ῆ*, (*προφίω*), a bringing forward, a delivery or pronunciation.
προφρον, *ω*, *ῆ*, (*πρός* and *φρονῶ*, [*φρῆν*],) zealous, earnest.
προ-χρηρίζω, (*χρῆς*), *f. ῶω*, to give into the hand, = usually *προ-χρη-*

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εἶλεται, to take in hand, to choose.
 προ-χίω, *f. ἵσω*, (*Gr.*) to pour out ;
 -ισμαι, to flow out.

προ-χωρίω, *ᾱ, f. ἥσω*, to go forwards,
 to proceed, to get to, to grow, to
 increase.

πρόμνα, *ας, Ion. πρόμνη, ης, ἡ*,
 (properly, *fem. of προμνός*, the
 extreme, last,) the stern of a ship,
 the poop.

Πρυτανεύω, *ου, τίς*, the Prytanēum,
 place of assembly of the Prytānes,
 (the presidents of the senate for
 the time being,) where they and
 other meritorious citizens dined at
 the public expense.

πρώην, (probably for προῖν, [*ᾶραν*
underst.] *acc. of πρώιος*,) lately,
 recently, formerly.

πρωί, (*πρό*,) early.

πρώιος, *ια, ἰον*, (*πρό*, *πρωί*,) early.

πρώρα, *ας, ἡ*, (*πρό*,) the prow of a
 ship.

πρώτα, (*πρωτ.* *pl. of πρώτος*,) at first,
 firstly.

πρωτίων, *ου, τίς*, (*πρωτίων*,) a prize,
 the palm.

Πρωτισίλαος, *ου, ὁ*, Protesilāus, hus-
 band of Laodamia, and one of the
 chiefs of the Grecians who went
 to Troy, where he was killed im-
 mediately after disembarking ; he
 was the first of the Grecians who
 fell before Troy.

πρωτίων, (*πρώτος*,) *f. ἵσω, p. ἵστα*,
 to maintain the first rank, to be
 the first.

πρώτος, *η, ον*, (properly for πρώττος,
πρώτος, *super. of πρό*, the first ;
πρώτος, and πρώτως, first, at first,
 in the first place, for the first time ;
τὸ μὲν πρώτον, and *τὰ πρώτα*,
 firstly, at first ; *τὰ πρώτα φερίσθαι*,
 to maintain the first rank, to gain
 the prize in a thing.

πρωίον, *f. πτώρῳ*, 2. *a. ἔπτωρον*, to
 sneeze.

πρωλία, *ας, ἡ*, an elm.

ΠΤΚ

πτένη, *ης, ἡ*, the heel.

πτέρις, *ισσα, ἰν*, (*πτέρον*,) winged.

πτέριν, *ᾱ, ῥό*, (*πίτεται, πτίδαι*,) a
 wing.

πτέριον, *ᾱ, (πτέρον)*, *f. ᾶσω*, to furnish
 with wings, to make to be a bird.

πτέρεξ, ὄγος, ὁ, (*πατε*,) a wing.

πτέρυγος, ὁ, ὅν, (*πτέριον*,) winged.

πτερίς, ἡ, ὅν, (*πτείνει, πτίσμαι*),
 winged.

πτοίω, *ᾱ, f. ἥσω, p. ἱπτόμαι*, to
 frighten away, to cause to fly away.

Πτολιμαῖος, *ου, ὁ*, Ptolemy, the name
 of several kings of Egypt.

πτόλις, *ποτ.* for πτόλις.

πτωχός, ὁ, ὅν, (*πτώσσω*, to crouch,
 to beg,) poor ; ὁ πτωχός, a
 beggar.

Πυγμαῖον, *ον, αἰ*, the Pygmies, a
 nation of dwarfs, in the extremest
 parts of India, or according to
 others, in Ethiopia. They made
 war against certain birds, supposed
 by some to be cranes.

Πυθαγόρας, *α, ὁ*, Pythagōras, a cele-
 brated Greek philosopher, a native
 of Samos. He went to Italy,
 and lived at Crotōna about the
 time of Tarquinius Superbus.

Πυθαγόριος, ὁ, ὅς, and Πυθαγορείος,
 ὁ, ὅν, of or pertaining to Pythagō-
 ras ; Πυθαγόριος, ὁ, Πυθαγορείος,
 ὁ, and Πυθαγορεΐς, ὁ, a disciple
 of Pythagōras.

Πύθαρχος, *ου, ὁ*, Pytharcus.

Πύθια, *ου, ὁ*, Pytheas.

Πύθια, *ας, ἡ*, the Pythia, priestess
 of Apollo, at Delphi.

Πυθολῆς, *ιος, ὁ*, Pytholēs.

Πύθων, *ωνος, ὁ*, the serpent Python.

πυκάζω, (*πύκα*, closely, *πυκνός*,) *f.*
ᾶσω, to cover, to surround, to
 crown, to cover up ; *πυκναεφί-*
νος, thick grown.

πυκνός, ὁ, ὅν, and πυκνός, ὁ, ὅν,
 thick, crowded, numerous, intense,
 severe, dreadful.

πύκνωμα, ἄτος, τό, (*πυκνώνω*), to thicken.

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εσ, [τυκνός,] the thickness; τὸν τρυχῶν, the abundance of hair.
 πύλη, ης, ἡ, a gate, a passage, a pass;
 Πύλαι, ὧν, αἱ, an abbreviated expression for Θερμοπύλαι, Θερμῆς and πύλαι, Thermopylae, a narrow pass of Mount Ceta in Thessaly, leading into Locris, famous for the valor displayed by Leonidas and his men. It received its name from its warm baths.

Πύλος, ου, ὁ, Pylus, a city in Peloponnesus.

πυλωρίων, ὦν, (πυλωρίς, a watcher at a door, [πύλη and ἄρα, care,] f. ἦσιν, to keep watch at the gate, to watch.

πυθιάσκειν, f. πύσσεσθαι, p. πύσσεσθαι, 2. a. πυθίσκειν, Gr. to investigate, to question, to inquire, to ask; to learn, to hear.

πυξιδιός, ιος, ὁ, ἡ, (πύξις and ἰδος,) resembling the box-tree in color.

πύξις, ου, ἡ, a box-tree, (Lat. *buxus*).

πῦρ, πυρός, τό, fire.

πυρᾶς, αἱ, ἡ, πῦρ, a pile of wood for burning, especially a funeral pile, a pyre.

πυρακτίων, ὦν, (πῦρ and ἄγω,) to harden in fire, to make hot.

πυρῆμῖς, ἰδος, ἡ, a pyramid.

πύργος, ου, ὁ, (allied with Πύργωμαι,) a tower.

Πυρραία, ας, τή, (from the Celtic 'Pyren,' 'a high mountain,' the Pyrenees, which separate France from Spain.

πυρίστος, ἰνη, ινος, (πυρός,) wheaten; σίτος πυρίστος, wheat.

πυρίστος, ὁ, ἡ, (πῦρ and πνία,) breathing fire.

Πυρροφλεγέθων, οντος, ὁ, (πῦρ and φλέγω,) Pyriphlegëthon, a river in the lower world.

πυρός, οὔ, ὁ, (possibly πῦρ, from its color,) wheat.

πυρεῖον, ὦν, (πῦρ,) ὕδωρ, to heat; πυρρομῖνος λίχνος, a caldron of hot water.

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πυρπολῖον, ὦν, (πυρπόλος, one who lights up a fire, [πῦρ and πόλις, to turn,] to set on fire, to waste.

Πύρρα, ας, ἡ, Pyrrha, a daughter of Epimætheus, and wife of Deucalion.

πυρρίχιζον, (πυρρίχην, a martial dance, named from Πύρριχον, its inventor,) f. ἴστω, to dance the Pyrrhic dance, to dance the martial dance.

Πύρρος, οὔ, ὁ, Pyrrhus, king of Epirus, who waged war against the Romans.

πα, τίς, obs.) ever; μή πα, by no means.

παλῖον, ὦν, (παλῖον, to turn, because, in bartering, the goods are, as it were, turned, i. e. exchanged,) f. ἦσιν, to barter, to sell.

Πῶλος, ου, ὁ, Polus, a celebrated Grecian actor.

παῦμα, ἄτος, τό, a cover.

παῦποτε, (πα and ποτε,) ever, at any time.

πῶς (τίς, obs.) how? in what way? πας, without an accent, not interrogatively, in some way, some how, any how; ὅδῃ πας, something so.

Ρ.

ῥά, indeed, thus. It does not always admit of translation.

ῥάβδος, ου, ἡ, (probably ῥάσσω, to strike, a staff.

Ῥαδάμανθους, υος, ὁ, Rhadamanthus, a son of Jupiter and brother of Minos. On account of his justice, the poets have made him judge in the lower world.

ῥάδιος, ἰα, ια, perhaps ῥίω, implying facility of motion,) easy; ἀνατραπαῖται, easy to be overturned. Comparative, ῥάδιον superlative, ῥάδιστος, and ῥάδιστος.

ῥάδιος, (ῥάδιος,) easily.

ῥαθυμία, ὦν, ῥαθυμος, f. ἦσιν, to be negligent, to be remiss, to be in-

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dolent, to be at ease.
ἀφροσύνη, αἰ, ἡ, (*ἀφροσύνη*), carelessness, amusement, idleness.
ῥῆθιμος, ἰ, ἡ, (*ῥῆθιον*, *ῥῆον*, and *θυρίς*), that has an easy mind, lighthearted, thoughtless, careless.
ῥῆθιμος, (*ῥῆθιμος*), thoughtlessly, carelessly.
ῥάκος, ιος, τό, (*ῥάσσω*, *ῥάσσω*, *ῥάγνυμι*), a rag, a ragged garment.
ῥάμμα, ἄρος, τό, (*ῥάπτω*, to sew), a seam.
ῥῆξ, ῥαγός, ἡ, a grape, the stone of a grape.
ῥαπίζω, (*ῥαπίς*, a rod,) *φ. ἴσω*, to beat.
ῥάπηγμα, ἄρος, τό, (*ῥαπίζω*), a stroke, a blow.
ῥάχις, ιος, ἡ, the back-bone, the back.
Ῥέα, αἰ, ἡ, Rhea, daughter of Cœlus and Terra, the mother of the gods.
ῥιζέω, Ion. and poet. for *ῥιζοῦν*.
ῥίζω, *φ. ῥίζω* and *ῥέζω*, *φ. χα*, to do, to sacrifice.
ῥίω, (*ῥῥίως*), easily.
ῥιζέον, ου, τό, (*ῥίω*), a stream.
ῥιμύομαι, to wander, to stray, to turn round.
ῥίω, *φ. ψω*, (allied with *ῥίω*), to bend downwards, to incline.
ῥιῦμα, ἄρος, τό, (*ῥίω*), a stream.
ῥίω, (Gr.) *φ. ῥιύομαι*, to flow, to sink down, to fall; *ῥιῦται ἀργύρεη* (argento manare, Lat.) to have veins of liquid silver.
ῥίω, not in use in the present, *φ. ῥάσω*, *φ. Att. ῥίω*, to say, to speak; *φ. pass. ῥίωμαι*, 1. a. *φ. ῥιήθην*, and *ῥιήθην*.
ῥήγμα, ἄρος, τό, (*ῥήγνυμι*), a rent, a rupture, a strain.
ῥήγνυμι, (Gr.) *φ. ῥήξω*, *φ. m. ῥήγγω*, 2. a. *act. ῥήγγω*, to tear; *νεφελαν*, to burst a cloud.
ῥῆγος, ιος, τό, (perhaps *ῥάκος*), the covering for a bed or seat, bed-clothes.
ῥῆμα, ἄρος, τό, (*ῥίω*), a word.
Ῥῆνος, ου, ἡ, the Rhine, one of the

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largest rivers of Europe; it divides Germany from Gaul.
ῥῆσις, ιος, ἡ, (*ῥίω*), a verse.
ῥητίον, (same), verb. *adj.* to be said; *ῥητίον ἡμῶν*, we must speak.
ῥήτωρ, ἄρος, ἡ, (same), an orator, a rhetorician.
ῥήγιν, ἡ, (*ῥήγος*, cold, allied with *φρίσσω*), *φ. ἴσω*, *φ.* with a present signification, *ῥήγγω*, to freeze, to shiver with cold.
ῥίζα, αἰ, ἡ, a root.
ῥιζέω, ἡ, (*ῥίζα*), *φ. ὠσω*, to cause to take root; *ῥιζέομαι*, *οἶμαι*, to root, to strike root.
ῥιζοτόμος, ου, ἡ, (*ῥίζα* and *τόμος*), a root-cutter, a root-gatherer, &c. in the manner of physicians and sorcerers; hence it is a nickname for a physician.
ῥιζοφάγιν, ἡ, (*ῥιζοφάγος*, that eats roots, [*ῥίζα* and *φαγῖν*],) *φ. ἴσω*, to devour roots.
ῥινόκερος, ἄρος, ἡ, (*ῥίς* and *κέρας*), the rhinoceros.
ῥίον, ου, τό, the summit of a mountain, a peak.
ῥισή, ἡ, ἡ, (*ῥίω*), a cast, the force of the mind.
ῥισίζω, (*ῥισίς*, a fan, [*ῥισή*],) *φ. ἴσω*, to fan.
ῥίω, *φ. ῥίψω*, *φ. ῥίψω*, 2. a. *ῥίψω*, and *ῥισίω*, (Gr.) to cast, to cast away, to throw down, to scatter, to cast out, to plunge.
Ῥοδανίς, οὔ, ἡ, the Rhone, a large river of Gallia Narbonensis.
ῥοδινός, ἡ, ἡ, (*ῥόδον*), made of roses.
Ῥόδιος, ου, ἡ, a Rhodian.
ῥόδον, ου, τό, the rose.
Ῥόδος, ου, ἡ, Rhodes, a celebrated island in the Mediterranean sea, lying southwest of the coast of Caria.
ῥόος, ἴω, and *ῥοῦς*, οὔ, ἡ, (*ῥίω*), a stream.
ῥοῦλλον, ου, τό, (*ῥίω*), a staff, a rod, a club.
ῥοφίω, ἡ, *φ. ἴσω*, *φ. ῥοφίω*, to sip,

PTA

to drink.
πόαξ, ἄρος, ἰ, (ρίω,) a stream, a stream of lava.
ρύγχος, ιος, τό, (ρύζω, to growl,) a trunk, a bill.
ρίω, ῶ, (another form of ρίω,) *f.* **ρήνυμαι**, *p.* **ρήνυμα**, to flow, to run, as water.
ρύθμις, οὔ, ἰ, (probably ρίω, ρύω,) measure, rhythm, the beat, music.
ρύσμα, ἄτος, τό, (ρύπτω, to cleanse,) a cleanser, (as soap).
ρυμοτομία, ᾤ, (ρύμη, a street, and τιμω,) to cut or divide into streets, to lay out a city.
ρυμοτομία, ας, ἡ, **ρυμοτομία**, a cutting or laying out of streets.
ρύμαι, (ρύω, same as ἱρύω, to draw,) to save, to deliver, to drag up or down, to remove.
ρυπαίς, εἰ, εἶν, (ρύπος, filth,) foul, soiled.
Ῥωμαίος, ου, ἰ, a Roman.
ρομαλῖος, α, ον, (ρόμη,) strong.
ρόμη, ης, ἡ, (ρόνυμι,) 1. strength.
 2. the city of Rome.
ρόνυμι, *f.* **ρώσω**, *p.* **ρήνυμα**; (Gr.) to strengthen.
ρώμαι, (allied with ρόνυμι, ρόμη, ρύμαι and ρύμη,) *f.* **ρώσομαι**, to move briskly about, to move with vehemence, to dance.
ῥῶσις, ιως, ἡ, (ρόνυμι,) a strengthening.

Σ.

Σαβίνα, ης, ἡ, the region of the Sabines, in Italy.
Σαβίνοι, ων, οἱ, the Sabines.
σαγίτη, ας, ἡ, a net.
Σάγρα, ας, ἡ, Sagra, a river in Magna Graecia, in the territory of the Bruttii, on the banks of which a memorable overthrow of 130,000 Crotoniatae, by the 10,000 Locrians and Rhegians took place.
σαίνω, (allied with σίω,) *f.* **σανῶ**, to

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shake, to move or wag the tail, (said of dogs when fawning,) hence, to fawn upon, to flatter.
σαίρω, *f.* **σάρω**, *p.* *m.* **σίσηρα**, to sweep.
σαλαμάνδρα, ας, ἡ, a salamander.
Σαλαμίνος, ου, ἡ, an inhabitant of the island Salamis.
Σαλαμίς, ἴνος, ἡ, 1. Salamis, an island near Attica, near which Themistocles obtained a victory by sea over the Persians. 2. a city in Cyprus. 3. the name of a poem of Solon.
Σαλμυδησσός, οὔ, ἡ, Salmydessus, a city in Thrace, on the coast of the Euxine.
Σαλμωνεύς, ἱος, ἰ, Salmoneus, a son of Æolus, king of Elis. He tried to imitate thunder and lightning, by driving over a brazen bridge, and throwing lighted torches among the people.
σαλπιγκῆς, οὔ, ἰ, (σαλπίζω, to sound a trumpet, [σαλπιγξ,]) a trumpeter.
σαλπιγξ, ιγγος, ἡ, a trumpet.
Σάμιος, ου, ἰ, a Samian.
Σάμος, ου, ἡ, Samos, an island in the Ægean sea, where Juno was held in great veneration.
σανδάλον, ου, τό, (perhaps *σανίς* for *σανιδάλον*,) a sandal, consisting originally of a wooden sole bound to the foot by straps.
σανίς, ἰδος, ἡ, a board.
σαπρός, ἄ, ἐν, (σῆπω, to corrupt,) corrupt, decayed.
Σαπφώ, οὔς, ἡ, Sappho, a celebrated poetess, a native of Mitylene, in the island of Lesbos. She flourished in the 48th Olympiad, B. C. 610.
Σαρδανάπαλος, ου, ἰ, Sardanapalus, a voluptuous king of Assyria.
Σαρδάνια, ας, ἡ, Sardinia, an island near Italy.
Σάρδεις, των, οἱ, Sardis, a city in Lydia.
Σαρδῆοι, ων, οἱ, Sardinians; τὸ Σαρ-

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δῶν πύλας, the Sardinian sea.
σαρκοῦρος, ἰ, ἡ, (σάρξ and βρέα,) carnivorous.

σαρκοφάγος, ὦ, (σαρκοφάγος, carnivorous, [σάρξ and φαγών,]) to eat flesh.

Σαρματῆς, ὦν, οἱ, the Sarmatians.

Σαρματία, ας, ἡ, Sarmatia, name of a country in Europe and Asia, comprising modern Poland, Russia, Tartary, and the adjoining countries.

σάρξ, κός, ἡ, (possibly εἶρω, that which has been stripped off,) flesh.

σατυρῆς, ου, ὁ, a satrap.

σατύρος, ου, ὁ, 1. a satyr. 2. Satyrus.

σαῦρος, ου, τό, a javelin.

Σαυνίται, ὦν, οἱ, (from their use of the σαῦρον,) the Samnites, the inhabitants of Samnium, a country of Italy.

Σαυνίτης, ἡ, ὅν, Samnite.

σαυτοῦ, ἡς. See εἰαυτοῦ.

σαφής, ιας, ἡ, ἡ, (originally the same with σαφής,) clear, plain, well known; τοῦ σαφούς χάριν, for the sake of plainness.

σβέννυμι, (σβίω,) f. σβίω, p. ἵσβια, 2. a. ἵσβω, (Gr.) to extinguish.

εἰαυτοῦ, ἡς, (εἰ, gen. εἰς for εὐ and αὐτός,) of thyself, thine.

σεβάζομαι, (σεβας, reverence,) to stand in awe or reverence, to honor, to fear; by later writers used for

σεβω, (allied with σεύω,) f. εἰψω, = αμαί, to venerate, revere, or adore, to worship.

σερά, ας, ἡ, (εἶρω, to tie,) a chain, a cord.

σεισμός, ὦν, ὁ, (εἶω, to shake,) an earthquake.

Σίλκευς, ου, ὁ, Seleucus, the first Grecian king of Syria after Alexander's death.

σιλῆη, ης, ἡ, (allied with σίλας, brightness, also with ἴλη, the light

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of the sun, whence ἥλιος, the taking place of the rough breathing,) the moon.

Σιμίλη, ης, ἡ, Semèle.

σιμιδάλις, ιας, ἡ, the finest flour.

Σιμίρμις, ἰδος, ἡ, Semiramis, a queen of Assyria, wife of Ninus, celebrated for her great mind and wantonness.

σιμύς, ἡ, ὅν, (σίσημαι, p. pass. of σίβωμαι,) venerable, respectable, sublime, grave, decorous, honorable, noble; σιμύς τις ἰγνίου, thou art become a pedant.

σιμῶν, (σιμύς,) f. ὕνω, to render venerable; σιμύνωμαι, to be proud of, to boast, to take pride in, to pride one's self.

Σιρίφις, ου, ὁ, an inhabitant of Seriphus.

Σίριφος, ου, ὁ, Seriphus, one of the Cyclades, in the Ægean sea.

σηαίς, οὔ, ὁ, properly, any enclosed place, a fold or pen, a vineyard, a temple, a sepulchre.

σῆμα, ἄτος, τό, a grave-stone, a monument, a sepulchral mound; ἐτίχεν σῆμα, raised a sepulchral mound.

σημαίνω, (σῆμα,) f. σημῶν, p. σημάμα, to signify, to command.

σημασία, ας, ἡ, (σημαίνω,) a sign, a signifying, an indication.

σημαῖον, ου, τό, (σῆμα,) a sign, a proof. σηαγγῶδες, ιας, ὁ, ἡ, (σῆαγγ, a cleft, and ἴδος,) full of holes, full of cavities.

Σῆρες, ὦν, οἱ, the Seres, a people who dwell in the eastern part of Asia, and are generally supposed to be the same with the Chinese.

σίσσμον, ου, τό, sesame, a species of grain.

σίβω, (σίβος, strength,) to be able, to possess strength.

σινῶν, ὅν, ἡ, the jaw-bone, the jaw, the cheek.

σιγαλίος, ιασα, ις, (σίματος, fat,)

* σίλιον, ου, τό, parsley.

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aleek, brilliant, glittering.
σιγάω, ᾶ, (σιγή,) ἄσπ, p. σιγίζαμα, to keep silence.
σιγή, ἥς, ἡ, silence.
σιδήρεος, ἰα, ἰα, (σίδηρος,) of steel or iron.
σιδήρεος, ἰα, ἰα, contr. σιδηρεὺς, ᾶ, ᾶν, (same,) of iron.
σίδηρος, οὐ, ἡ, iron, a sword.
Σιδῶν, ὄντος, Sidon, a city in Phœnicia.
Σιδωνίος, οὐ, ἡ, a Sidonian.
Σικανία, ας, ἡ, Sicania, the ancient name of Sicily.
Σικανίαι, ὤν, αἱ, the Sicinians.
Σικιλία, ας, ἡ, Sicily; an island near Italy.
Σικιλιώται, ὤν, αἱ, Sicilians.
Σικιλιεύς, ἡ, ὅν, and Σικιλιός, ἡ, ὅν, Sicilian.
Σικίννος, οὐ, ἡ, Sicinnus, a man sent by Themistocles to deceive Xerxes.
Σικυών, ὄντος, ἡ, Sicyon, a city of Achaia, in the Peloponnesus.
Σικυωνία, ας, ἡ, Sicyonia, the adjoining region.
Σιλῆϊος, οὐ, ἡ, Silvius, son of Æneas, by Lavinia.
σιμῆς, ἡ, ὅν, bent, turned up, oblique.
Σιμωνίδης, οὐ, ἡ, Simonides, a poet of Cea.
σινδῶν, ὄντος, ἡ, fine linen, a shaving-cloth.
σίνομαι, to injure, to destroy.
Σινύσσα, ας, ἡ, Sinuessa, a town of Latium.
Σινωπίς, ὄντος, ἡ, an inhabitant of Sinope, a city in Asia Minor.
Σίπυλος, οὐ, ἡ, Sipylus, a mountain in Lycia.
Σίσυφος, οὐ, ἡ, Sisyphus, a son of Æolus, brother of Salmoneus, and king of Corinth.
σιταγέτω, ᾶ, (σιτος and ἀγέτω,) f. ἄσπ, to furnish provisions, to feed, to board.
σιτία, ᾶ, (σίτος,) to nourish; -ίσμαι, οἶμαι, to eat, to enjoy; σιτῶσθαι, δεῖσθαι, to live on dew.

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σκιον, οὐ, τό, (same,) food, nourishment.
σίκτις, ὡς, ἡ, (σικίζω, to feed, [σίκτος,]) a feeding, support.
σικτία, ας, ἡ, (σίτος and δίημα,) the want of grain or food.
σίτος, οὐ, ἡ, pl. τὰ σίτα, corn, grain, dried provision, bread, food.
σιτοφόρος, οὐ, ἡ, ἡ, (σίτος and φέω,) bearing grain.
σιωπάω, ᾶ, (σιωπή,) f. ἄσπ, p. σιωπήσθαι, to keep silence.
σιωπή, ἥς, ἡ, silence.
σκαίς, ἡ, ὅν, (allied with σκάω, to be lame,) properly, 'left,' awkward, rude in manners and behaviour, also lying towards the west, westerly, because, among the Greeks the augur turned his face to the north, and consequently had the west on his left side, hence, Σκαυίς, ὤν, αἱ, (τύλαι,) the western, the Scæan gate.
Σκαμάνδριος, οὐ, ἡ, Scamandrius, a name of Astyanax.
σκάπτω, f. ψα, p. ἰσκάφα, 2. α. ἰσκάφω, to dig.
σκάφος, ὡς, τό, (σκάπτω,) a boat, a vessel.
σκέλος, ὡς, τό, the thigh, the leg, a name given to the walls extending from Athens to the sea.
σκιπάζω, (σκιπαι, a covering,) f. ἄσπ, and σκίπω, f. σκίψω, to cover, to conceal, to protect.
σκιπάζω, σκίψω, σκινῶ, f. ἄσπ, to prepare, to arm, to clothe, to put on.
σκιναρία, ας, ἡ, (σκιπάζω,) preparation.
σκιπῶ, ᾶς, ἡ, equipment, dress, armour.
σκίφος, ὡς, τό, allied with σκηνή and σκιά, a vessel, a tool, an implement, a weapon, a piece of dress or furniture.
σκινοφόρος, ἡ, ἡ, (σκίφος and φέω,) a bearer, a porter; τὰ σκινοφόρα, beasts of burden.
σκηνή, ἥς, ἡ, (allied with σκίφος,) a

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tent, a stage, a scene.
Σκηπτιών, ανος, ὁ, Scipio.
σκήπτρον, ου, τό, (σκήπτω,) a sceptre.
σκήπτω, f. ψω, properly, to place
on the ground, especially a staff
for supporting something, = σκῆ-
πτομαι, to rest one's self upon
something, as a spear; to pretend,
to allege in pretence.
σκιά, ᾶς, ἡ, a shadow, a shade.
σκιάδιον, ου, τό, (σκιά,) an arbor, a
bower, a shaded walk.
σκιεῖναι, ᾶ, f. ἴσω, p. ἐσκιεῖσθαι, to
leap, to spring.
σκληρός, ᾶ, ὁ, (σκληρῆσαι, ἐκίλλω, to
dry up,) dry, hard, brittle, rough,
violent.
σκληρότης, ητος, ἡ, (σκληρός,) strength,
hardness, roughness,
peevishness.
σκόπελος, ου, ὁ, (σκοπέω,) a height, a
rock.
σκοπεῖναι, ᾶ, (same,) f. ἴσω, p. ἐσκο-
πησθαι, to consider, to see, to aim
at, to have regard to.
σκοπέω, οὔ, ὁ, (σκέπτομαι, to look
out,) a watcher, an end, an aim,
an object, a mark.
σκορπίος, ου, ὁ, a scorpion.
συνδμῶναι, (συνέζομαι, to be angry
with,) f. μᾶνω, to be incensed with.
Σκυθία, ου, ἡ, a Scythian.
Σκυθία, ας, ἡ, Scythia, a general
name given by the Greeks and
Romans to all those nomadic na-
tions, who lived in the country
north and east of the Caspian sea.
Σκυθικός, ᾶ, ὁ, Scythian.
συνθροασάω, (συνθροαστός,) f. ἄσω,
to look sour.
συνθροαστός, ᾶ, ὁ, and συνθροαστός, ὁ,
(συνθρός, stern, and ᾠψ,) of stern
aspect.
σύνλαξ, ἄνος, ὁ, (either, σκύλλω, to
tear to pieces, or κύω, κύνω, κύων,) a
young animal, the young.
Σκύλλα, ης, ἡ, Scylla, a daughter of
Nisus, king of Megara, who cut

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off the purple hair of her father,
 upon which his welfare depended.
σπῆλον, ου, τό, (σπύλλω, to tear to
pieces,) spoil, plunder.
σπύμιον, ου, τό, (dim. of σπύμιος,) a
young animal.
σπύμιος, ου, ὁ, (same origin with
σπύλαξ,) a young animal.
στυῖλαι, ης, ἡ, (either στυῖτος, or
ξύω, ξύλον,) a scytála, a truncheon
around which despatches were
wrapped.
στυῖτις, η, ον, (σῦντος, a skin,) of
leather.
στυῖμα, ᾶτος, τό, (σῦντος,) a lam-
poon, a libel, a calumny, a satire,
a sarcasm.
σῦντος, ᾶ, (μάω,) f. σῦνσω, to wipe,
to anoint, to embalm, to smear;
the proper signification, to feel,
to handle.
σμηνοργίς, οὔ, ὁ, (σμήνιος, a swarm
of bees, and ἔργον,) a bee-master,
one who takes care of bees.
σμήνη, ης, ἡ, myrrh.
σμύχην, f. σμύξω, p. ἱσμύχην, 2. a.
ἱσμύχον, to smoulder; σμύ-
χισθαι, to be consumed in fire.
Σοάνες, αν, οί, Soanians, a people of
Colchis, near Caucasus, in whose
territories the rivers abounded in
golden sands, which the inhabit-
ants gathered in wool skins; whence
perhaps arose the fable of the
golden fleece.
σοῖσι, ᾶ, f. ἴσω, p. σοῖσθαι, to
hasten.
Σόλων, ανος, ὁ, Solon, one of the
seven sages of Greece, and law-
giver of Athens. He lived about
the year 600 B. C.
σορός, οὔ, ἡ, a coffin, a sarcophagus.
σός, σή, σόν, thine.
Σούνιον, ου, τό, Sunium, a promontory
of Attica, upon which there was a
beautiful temple of Minerva.

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Σουμιάς, ἄνδρ, ὁ, Σουνίαν, an epithet of Minerva.

Σούσα, ὡν, τὰ, Susa, a city in Persia, formerly the capital of the Persian empire.

Σουσαμίθρεσ, ου, ὁ, Susamithres.

σοφία, ας, ἡ, σοφίᾳ, wisdom.

σοφιστής, αῶ, ὁ, (σοφίζω, to teach in any art or science,) a teacher of wisdom and eloquence, a sophist.

Σοφοκλῆς, ἰων, ὁ, Sophocles, a celebrated tragic poet, born at Colonus, a village near Athens, B. C. 495.

σοφός, ὅ, ὅν, (allied with σοφός, and with the Lat. sapio, wise.

σπείδω, ᾶ, ὁ, (σπείδω, a weaver's tool,) f. ἔσω, to press the web with the σπείδη in weaving, to weave, also, to squander.

σπανίζω, (σπάνις,) f. ἴσω, p. ἱσπανάω, = εἶμαι, with gen. to want, to be without, to be free from.

σπάνις, ιως, ἡ, (σπανός, scarce,) want.

σπανιστός, ὅ, ὅν, (σπανίζω,) with gen. wanting, deficient.

σπανίως, (σπάνιος, scarce,) rarely.

σπάργνιον, ου, τό, (σπάργω, to swathe,) a swathing-cloth.

Σπάρτη, ης, ἡ, Sparta, a celebrated city of Greece, the capital of Laconia, on the banks of the Eurōtas.

Σπαρτιάτης, ου, ὁ, a Spartan.

σπείω, ᾶ, f. σπείω, to draw, to drink.

σπείρω, f. σπειρώ, p. ἱσπαρμαι, 2. α. ἱσπάρω, to sow; 2. f. σπείρω, p. παρσ. ἱσπαρμαι.

σπείρωμα, ἄνδρ, τό, (σπείρω,) seed.

σπειρώω, f. σπειρώω, to exert one's self about, to be zealous, to hasten.

σπήλαιον, ου, τό, σπήλιος, a cave, a cave.

σπείδμη, ᾶς, ἡ, (σπείζω, to extend,) a span, the space from the thumb to the end of the little finger extended, about nine inches.

Σπινθήρες, ου, ὁ, Spinthērus.

σπλάγχχνιον, (σπλάγχχων,) f. ἴσωμα, to augur from the entrails of a victim.

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σπλάγχχων, ου, τό, most frequently in the plural, τὰ σπλάγχχνα, the bowels, the entrails.

σπγγγία, ας, ἡ, a sponge.

σπίγγος, ου, ὁ, a sponge.

σπεινῶ, ᾶς, ὁ, σπεινῶ, to pour out a liquid, to make a libation,) a libation; σπεινῶν, ᾶν, are more particularly those libations which are offered on making a treaty or league, often put for a truce or treaty itself.

σπείρω, ου, ὁ, (σπείρω,) a sowing, seed, a crop.

σπουδάζω, (σπουδή,) f. σπουδᾶω, p. ἱσπυδᾶω, to exert one's self, to hasten; σπείρει τι, to devote one's self to any thing, to be in earnest.

σπουδή, ᾶς, ἡ, σπυδῶ,) diligence, zeal. σπουδαῖος, α, ον, (σπουδή,) honest, excellent, earnest, upright.

σπασγῶν, ὄνις, ὁ, (σπάζω, to drop,) a drop.

στάδιον, ου, τό, the stadium, a measure of ground containing 125 paces, or 625 feet; the race ground at Olympia, hence, a race course, the usual length being a stadium in measure.

σταθμός, ᾶν, ὁ, pl. τὰ σταθμά, (ἱσπημι,) a place where men or animals rest or dwell, a resting-place, balance, weight.

στασιάζω, (στάσις,) f. ἄσω, to excite tumult, to fall out, to quarrel.

στάσις, ιως, ἡ, (ἱσπημι,) faction, sedition, uproar, position, party, an insurrection.

Στάτινος, ης, ον, Statanian; Στάτινος ὄνιος, Statanian wine, a kind of excellent Italian wine.

σταυρός, ᾶν, ὁ, (ἱσπημι,) properly, a pale fixed upright, the cross.

σταυρίδιον, ᾶν, (σταυρός,) f. ἄσω, p. αωα, to crucify.

σταφύλη, ᾶς, ἡ, a cluster of grapes, a grape.

στέγω, ης, ὁ, (στέγω, to cover,) a

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roof, a chamber.
στύλεις, *ισ*, *τέ*, the trunk of a tree.
στύλλω, *φ*. *στύλω*, *π*. *ἵσταμαι*, to send, to fit out, to equip.
στυάζω, *φ*. *ἔω*, *στυῖχω*, and *στυαχίζω*, *φ*. *ἴσω*, same as *στίω*, to groan, to sigh.
στυῖς, *ή*, *έν*, narrow, crowded, pinched by want, in straitened circumstances; *τὰ στυῖά*, the straits.
στίω, (*στυῖς*,) to groan, to sigh, to make narrow; the latter is probably the original significatum, the other met. from the sound emitted by bodies pent up to which vent is given.
στυνωτός, *ί*, *ή*, (*στυῖς* and *ὥψ*,) narrow; (*ἰδός* understood,) a lane.
στυγέω, *φ*. *στίξω*, *π*. *ἵστειχα*, to love; *τὰ στυγόντα*, to be content with what one has.
στυρίος, *ά*, *έν*, (*στάω*, *ἵστημι*,) standing firm, firm, hard.
στυρίτης, *πτος*, *ή*, (*στυρίος*,) strength, firmness.
στυρής, *ά*, *έν*, contr. for *στυρίος*, firm, hard, inflexible, solid.
στυρήσις, *πτος*, *ή*, (*στυρής*,) firmness, solidity.
στυφαίσκος, *ου*, *ί*, (*dim.* of *στίφανος*,) a little crown, wreath, or garland.
στίφανος, *ου*, *ί*, (*στίφω*,) a crown.
στυφάνιον, *ών*, (*στίφανος*,) *φ*. *ώσω*, *π*. *ἵστυφάνωκα*, to crown.
στίφος, *ισ*, *τέ*, poet. for *στίφανος*.
στίφω, *φ*. *ψω*, *π*. *φω*, to crown.
στυῖς, *ισ*, *τέ*, (*probably* *στάω*, *ἵστημι*,) the breast.
στύλη, *ης*, *ή*, (*ἵστημι*,) a column; *αἱ στυλαί*, the Pillars of Hercules.
στυρίζω, (same,) *φ*. *ἔω*, to support.
στυβάς, *άδος*, *ή*, (*στυίβω*, to tread, to press down,) a bed of straw, leaves, or rushes, heaped up, or pressed together.
στυβίζω, (*στυβίω*, to tread, [*στυίβω*, to tread, *στυβίς*, a beaten path,] to track, as hunters and hounds do

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their game, to find, to follow.
στῆψις, *ισ*, *τέ*, (*στυίβω*, to tread, to make close or compact,) a crowd, a multitude.
στίχοι, *ου*, *ί*, (*στυίχω*, to go in a row,) a line.
στυλή, *ης*, *ή*, (*στυάλλω*,) equipment, a garment, a robe.
στίλος, *ου*, *ί*, same,) a fleet.
στίμα, *άτος*, *τί*, and *στόμιον*, *ου*, *τί*, the mouth, an opening; *ἀπὸ στόματός* *ἰστίω*, to repeat from memory.
στονυχία, *ης*, *ή*, (*στίω*, to groan,) a lamentation.
στοργή, *ης*, *ή*, (*στίργω*,) love, especially of parents and children.
στορέννυμι, (*στορίω*,) *φ*. *σπέρσω* and *σπορίω*, to spread.
στοχάζομαι, (*στόχος*, a mark,) *φ*. *ἀσομαι*, to conjecture. With the genitive, to aim at, to exert one's self.
στρατία, *ας*, *ή*, (*στρατιών*,) a campaign, an expedition.
στράτευμα, *άτος*, *τί*, (same,) an army.
στρατιών, (*στρατής*,) *φ*. *ἴσω*, *π*. *ἵστράτευκα*, = *ομαι*, to make a campaign, to carry on a war, to be engaged in military duty.
στρατηγία, *ών*, (*στρατηγός*,) *φ*. *ἔσω*, to conduct an army, to command.
στρατηγία, *ας*, *ή*, *στρατηγία*,) conduct in command.
στρατηγός, *ού*, *ί*, (*στρατής* and *ἄγων*,) a commander.
στρατιά, *ας*, *ή*, (*στρατής*,) an army.
στρατιώτης, *ου*, *ί*, (*στρατιά*,) a soldier.
στρατιωτικός, *ή*, *έν*, (*στρατιώτης*,) warlike, military, soldierly; *τὸ στρατιωτικόν*, an army.
Στρατονίκη, *ης*, *ή*, Stratonice, a daughter of Demetrius Poliorcetes, who married Seleucus, king of Assyria.
στρατιώτης, *ου*, *τί*, (*στρατής* and

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πίδα, the ground,) *properly*, 'the ground occupied by an encamped army,' a camp, an army encamped, an army.

στρατός, ὤ, ἡ, (στρατῶν), *properly*, 'a camp,' an army.

στρεβλῖον, ὦ, (στρεβλῖς, twisted, [στρίβω,]) *f.* ὤσω, *p.* ἰστρεβλῶμαι, to wind or twist with a roller, to rack, to torture.

στρίβω, (originally the same word as στρίψω,) *f.* στρίψω, *p.* ἰστρίψω, 2. *a.* ἰστρεβῶ, to turn; -ομαι, to turn round, to return.

στρουθίον, ου, τό, (dim. of στρουθός,) a sparrow, a small bird.

στρουθόκαμηλος, ου, ἡ, (στρουθός and κάμηλος,) an ostrich, so called from having a neck like a camel.

στρουθός, ὤ, ἡ, ἡ, the sparrow, a small bird in general; with the addition of μεγάλῃ, an ostrich.

στροφάς, ἔδος, ἡ, ἡ, (στρίβω,) that turns; Στροφαῖδες, ων, αἱ, (ἡσται,) the Strophædes, two islands of the Ionian sea, lying south of Zacynthus. They are said to be so called from the return of Calais and Zetes, who, having pursued the Harpies from the kingdom of Phineus as far as these islands, returned.

Στρυμών, ἵνας, ἡ, the Strymon, a river forming the boundary between Macedonia and Thrace, until a part of Thrace was joined with Macedonia.

στρώμα, ἄτος, τό, (στρώνωμι, same as στρεῖν), that which is spread, bedding, mats.

στυγίης, ἄ, ἡ, (στυγίω, to hate,) hateful, cheerless.

στυγίος, ἡ, ἡ, ἡ, for στυγανός, (στυγίω, to hate,) hateful, odious, harsh, cruel.

στυλός, ου, ἡ, (allied with στήλη,) a pillar.

Στυμφαλῖς, ἰδως, ἡ, of or belonging

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to Stymphālus; Στυμφαλῖς λίμνη, the lake Stymphālis. In the plural, Στυμφαλίδες ἱερίαι, the Stymphalides, a species of birds infesting lake Stymphālis, which fed upon human flesh.

Στύμφαλος, ου, ἡ, Stymphālus, the name of a city and region in Arcadia.

Στύξ, γῆς, ἡ, the Styx, a fountain in Arcadia, which afterwards became a river or lake; its water was poisonous and corrosive, hence, in fable, a river in hell.

στυφιλίζω, (στυφιλῖς, condensed,) *f.* ξω, to beat, to drive away.

σύ, σοῦ, &c. thou, thine.

Συβῆρις, εἰδος, εἰς, ἡ, Sybῆris, a city and river in Lucania. The inhabitants of this town were very voluptuous. It was destroyed by the inhabitants of Croton, but afterwards rebuilt and called Thurii.

Συβαρίτης, ου, ἡ, a Sybarite.

συγγίνια, ας, ἡ, (συγγινῆς,) relationship, kindred.

συγγινῆς, ιος, ἡ, (σύν and γίνω, γίνομαι,) a relation.

συγγηράσκω, *f.* -γηράσω, with dat. to grow old with.

συγγιγνώσκω, or -γινώσκω, *f.* -γνώσσομαι, *p.* -ίγνωκα, 2. *a.* -ίγνω, (Gr.) to pardon.

συγγνώμη, ης, ἡ, (συγγιγνώσκω,) forgiveness.

σύνγραμμα, ἄτος, τό, (συγγράφω,) a writing.

συγγράφιος, ιως, ἡ, (same,) an historian, a writer, an author.

συγγράφω, *f.* ψω, to write, to prepare.

συγγυμναστής, ὤ, ἡ, 'σύν and γυμναστής, a teacher of gymnastic exercises, [γυμνάζω,] a comrade in the exercises of the gymnasium.

συγκαθιύδω, *f.* ιυθίσω, with dat. to sleep with.

σύν-καιρός, ἡ, ἡ, seasonable.

συν-κάλω, ὤ, *f.* ἵσω, *p.* -κάλωκα,

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(Gr.) to call together; *οἱ συγκαλημένοι*, the invited guests.
συγ-καλύπτω, *f. ψω*, *p. -πικάλῃσθαι*, -ομαι, to cover one's self.
συγ-κάμνω, *f. -κᾶμαι*, *p. -κίεμνα*, to labor with, to help.
συγ-κατα-βαίω, *f. -βήσομαι*, 2. *a. -ίβην*, (Gr.) to descend, to engage in.
συγ-κατα-δύω, and *συγ-κατά-δύμι*, to sink with, to sink down with.
συγ-κατα-καίω, *f. -καύσω*, (Gr.) to burn with.
συγ-κατα-σβέννυμι, *f. -σβίσω*, (Gr.) to extinguish together with, to destroy.
συγ-κίμαι, to lie with, to be composed of.
συγ-κλείω, *f. -κλείω*, *p. -κίελικα*, to shut in.
σύνκλητος, *ου, ἰ*, (*συνκαλίω*) the assembly of the senate.
συγ-κρίνω, *f. κρίνω*, to compare.
συγ-κροῖω, *ω, f. ἴσω*, to strike together, to prepare or establish.
συγ-κρούω, *f. οὔσω*, to join together.
συγ-χαίρω, to rejoice with.
συγ-χαριῶν, *f. ἴσω*, to dance with others.
συγ-χαρίζω, *ω, f. ἴσω*, to go with, to pardon, to grant.
σῦκον, *ου, τό*, a fig.
συκοφαντία, *ω, συκοφάντης*, a calumniator, [*σῦκον* and *φαίνω*,] properly, 'to inform against any one who transgressed a law in Athens prohibiting the exportation of figs,' hence, to wrest the law for interested purposes, to calumniate, to denounce.
συλ-αμβάνω, -λήψομαι, *p. -είληφα*, 2. *a. -ίλαβον*, (Gr.) to take hold together with, to seize, to aid.
συμ-βαίω, *f. -βήσομαι*, *p. -βίβηκα*, 2. *a. -ίβην*, (Gr.) to come together; *συμβαίνει*, it happens; *κακὸν ἔμει συμβέηκε*, a misfortune hath happened to me; *τὸ συμβέη-*

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κέ, the circumstance, an accident, an accidental circumstance; *τὰ συμβεβηκότα*, occurrences.
συμ-βάλλω, -βᾶλῶ, *p. -βίβληκα*, 2. *a. -έβαλον*, (Gr.) to throw together, to connect, to compare, to meet, to contend, to engage with; -ομαι, to contribute to.
συμ-βασιλεύω, *f. ἴσω*, *p. -βίεασίλευκα*, with *dat.* to reign with.
συμ-βίωσις, *ιω, ἡ*, (*συμ-βίω*, to live together,) a living together, a community.
σύμβολον, *ου, τό*, (*συμβάλλω*) a sign.
συμβουλεύω, *f. ἴσω*, *p. -βεβούλευκα*, to counsel, to advise.
σύμβουλος, *ἰ and ἡ*, (*σύν and βουλή*) an adviser.
συμμαχία, *αι, ἡ*, (*συμμαχίω*, to fight in company, [*σύμμαχος*,] an alliance, assistance.
σύμμαχος, *ου, ἰ*, (*σύν and μάχη*) a fellow-combatant, an ally.
συμ-μίνω, *f. μινῶ*, to remain, to persist.
συμ-μίσγνυμι, and *-μίσγνω*, *f. μίξω*, to intermingle, to join, = *-μίσγνυμαι*, to mingle with, to confer with.
συμ-μίσγω, *Er. and Ion. for συμ-μίσγνυμι*.
συμ-παίζω, *f. παίζομαι*, with *dat.* to play with.
συμ-παρε-βίω, *f. -βιόσομαι*, to run together with.
συμ-πάρε-ιμι, to be present with.
σύμπας, -πᾶσα, -παν, (*σύν and πᾶς*,) all, the whole.
συμ-πάσχω, *f. -πάσομαι*, 2. *a. -ίπαθον*, (Gr.) to suffer with, to sympathize.
συμ-πείθω, *f. πείθω*, to persuade, to move.
συμ-πίω, *f. -πίω*, *p. -πίπικα*, 2. *a. -ίπιον*, (Gr.) to drink with, to drink together.
συμ-πίπτω, *f. -πίπτω*, *p. -πίπικα*, 2. *a. -ίπιον*, (Gr.) to fall in, to

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spring together; *εις μάχην*, to fall into an engagement with.

συν-πλέω, *f. ζω*, 2. *α.* -*πλέων*, to bind together, to interweave; -*ομαι* *τινι*, to come to blows with any one.

συν-πλέω, *f. εύσμαι*, to sail with.

συνπληγᾶς, *ἄδος*, *ἡ*, (*συν-πλέω*, to dash together,) dashing together; *Συνπληγᾶδης*, *ων*, *αἱ*, (*στίραι υπερδέρστ.*) the conflicting rocks, the Symplegades, two islands of the Black sea, of which it was fabled that they frequently dashed against each other, until they were fixed after the Argo had passed between them.

συν-πληρέω, *ῶ*, *f. ὠσω*, *p. ωκα*, to fill.

σύνπλοος, *ους*, *ἡ*, *ἡ*, (*εὖν* and *πλῆν*), sailing with, the companion of a voyage.

συν-πνέω, *f. εύω*, (*Gr.*) to blow with, to unite one's self.

συνπῆσιον, *ου*, *τό*, (*συν-πίνω*), a feast, a saloon, a banqueting room.

συνπότης, *ου*, *ἡ*, (*same*), a table-companion, a guest.

συν-πράσσω, and *Alt.* -*πράττω*, *f. ζω*, to take part with, to sympathize, to help.

συν-πρήθω, (*πρήθω*, *obs.*) to burn with. *σύνπτωσις*, *ως*, *ἡ*, (*συν-πίπτω*) a meeting.

συν-φίρω, *f. -εύω*, *p. -ινήωχα*, 2. *α.* -*ήνηκω*, (*Gr.*) to contribute, to profit; *τὸ συμφέρον*, that which is profitable, that which is auxiliary, advantage; -*ομαι*, to come together, to stream.

συν-φύγω, *f. m.* -*φύζομαι*, 2. *α.* -*ίφωγον*, to fly to, to escape to.

συν-φύγγωμαι, to speak with, to accompany.

συν-φλέγω, *f. ζω*, to burn with or together.

συνφορέα, *ἄς*, *ἡ*, (*συνφίρω*), an accident, a misfortune.

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συνφύής, *λος*, *ἡ*, *ἡ*, (*συν-φύω*, to join in one body,) grown together,

placed together, united by nature. *εὖν*, with *dat.* with, together with;

εἶναι εὖν τινι, to be on one's side.

In composition *εὖν* denotes 'concurrence in action,' 'association,' 'union,' 'collection,' 'completion,' and frequently strengthens the sense of the verb.

συν-αγανακτίω, *ῶ*, *f. ἔσω*, to share resentment.

συν-αγαλάζω, (*ἀγίλη*), to unite with a herd; -*ομαι*, to herd with.

συν-ἄγω, *f. -ἄξω*, *p. -ἤχα*, 2. *α.* -*ἤγον*, to draw together, to collect; *συνηγμένον* *εις* *ἄχον*, brought to a point.

συν-ᾄδω, *f. ἔσω*, to sing with.

συν-αθροίζω, *f. εύω*, to assemble.

συν-αἶρω, same as *συν-αίρω*.

συν-αίρω, *ῶ*, *f. ἔσω*, 2. *α.* -*ᾠλω*, (*Gr.*) to take, to capture.

συν-αίρω, *f. -ἄρῶ*, *p. -ἤκα*, to lift up with another, to seize upon.

συν-αισθάνομαι, *f. -αισθήσομαι*, to be conscious of, to feel.

συν-αντάω, *ῶ*, *f. ἔσω*, to meet, to go to meet.

συν-ἀπόλλυμι, (*Gr.*) to perish with.

συν-ἄπτω, *f. -άψω*, *p. -ἤφα*, to join together, to connect, to hang together, to meet together, to join battle.

συν-επαΐζω, *f. ἔσω*, *p. -ἤρωκα*, to carry off, to plunder.

συν-επτάω, *ῶ*, *f. ἔσω*, to hang up with, to fit to, to fasten to.

συν-δένω, *f. -δήσω*, *p. -δέδικα*, to bind with, to chain to.

συν-δια-πράσσω, and *Alt.* -*πράττω*, *f. ἔσω*, to execute with, to manage with, to assist in managing.

συν-δια-φθίρω, to destroy together with,

συν-διώκω, *f. ζω*, to pursue with.

συνίδριον, *ου*, *τό*, (*σύνιδρος*, literally, 'one who sits with another,' a

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member of a council, [*σύν* and *πᾶς*,] an assembly.

συν-ἰδῶ, *f.* -*ιδίῃς*, (*Gr.*) to be conscious of, to perceive, to reflect upon; *p. m.* -*ἰδα*, with a present signification.

σύν-υμι, to be with, to be in company with; *συνῆναι βίῃ ἀρίστην*, to lead the happiest life.

σύν-υμι, to come together.

συν-υς-φίρω, (*Gr.*) to contribute together with.

συν-ικ-βάλλω, to banish at the same time.

συν-ικ-πέμψω, *f.* *ψω*, (*Gr.*) to send forth with.

συν-ικ-πλίσω, *f.* -*πλίσσομαι*, to join a naval expedition, to sail out with.

συν-ικ-φίρω, to make manifest together with.

συν-ιλαύνω, *f.* -*ιλάσω*, (*Gr.*) to drive together, to drive on; *συνιλαύνεσθαι εἰς ἀπορίαν*, to fall into poverty.

συν-ιξ-αίριω, *ω*, *f.* *ήσω*, (*Gr.*) to take with, to assist in destroying.

συν-ιξ-αν-ίστημι, to cause to rise at the same time; *συν-ιξ-αν-ίστᾶμαι*, to rise as one man.

συν-ἰσμεται, to follow, to accompany.

συν-ιργάνω, *ω*, (*συνιργός*,) *f.* *ήσω*, *p.* *ήρηκα*, to effect with, to assist.

συνιργός, *ω*, *δ* and *ή*, (*σύν* and *ἔργον*,) an assistant.

συν-ἰσχομαι, *f.* -*ιλύσομαι*, *p. m.* -*ιλήλυθα*, *2. a.* -*ήλθον*, (*Gr.*) to come together, to be present.

σύνιστος, *ιος*, and *ιος*, *ή*, (*συν-ἰσμι*,) understanding, intelligence.

συν-ιστινῶω, *ω*, to entertain a guest, = *συν-ισσιτάσσομαι*, *ωμαι*, to feast with.

συνετός, *ή*, *όν*, (*συν-ἰσμι*,) prudent, intelligent.

συν-ιυίτης, *ου*, *ή*, (*σύνιυιτος*, one that sleeps with another, [*σύν* and *ἰνύ*,]) a spouse.

συνίχια, *ας*, *ή*, *ή*, (*συνίχης*,) constancy.

συνίχης, *ιος*, *ή*, *ή*, (*συνίχης*,) connect-

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ed together, constant, touching, bordering upon; *συνίχης*, constantly, frequently.

συν-ίχω, *f.* -*ίξω*, *p.* -*ίεχηκα*, *2. a.* -*ίεχον*, to hold together, to detain, to hold fast, to secure.

συνίχης, (*συνίχης*,) frequently, continually, constantly.

συνήθεια, *ας*, *ή*, (*συνήθης*,) custom, practice, familiarity.

συνήθης, *ιος*, *ή*, *ή*, (*σύν* and *ἥθος*,) accustomed, trusty, intimate, as a friend or acquaintance.

συνήθως, (*συνήθης*,) constantly.

συνηριφής, *ιος*, *ή*, *ή*, (*σύν* and *ἑλφω*, to cover,) covered, shaded.

σύνστισις, *ιος*, *ή*, (*συν-σίστημι*,) a composition.

συν-θηκῶω, *ω*, to hunt unitedly.

συν-ἰνμι, *f.* -*ήσω*, *p.* -*ῖκα*, *2. a.* -*ην*, (*Gr.*) to mark, to perceive, to understand.

συν-ιαιτιύω, to supplicate with.

συν-ἰστημι, *f.* *συστήσω*, *p.* *συσίστηκα*, *2. a.* *συνίστηναι*, to establish, to bring before, to plan, to arise, to ensue, to unite; *συνί τι*, to recommend any thing to, to commit to for instruction.

συν-ιδῶω, (*νίος*,) *f.* *ᾶσω*, to pass the youth with.

συννιφής, *ιος*, *ή*, *ή*, (*σύν* and *νέφος*,) beclouded, cloudy, shaded.

σύννομος, *ή*, *ή*, (*σύν* and *νομός*, [*νόμος*,]) pasturing together, feeding in company.

σύν-νοος, *contr.* *σύννοιος*, *ή*, *ή*, (*σύν* and *νόος*, *νόως*,) contemplative, pensive.

σύν-οδος, *ου*, *ή*, (*σύν* and *ὁδός*,) a meeting, an assembly.

συν-οικίω, *ω*, *f.* *ήσω*, *p.* -*ήκηκα*, to dwell together, to inhabit, to colonize, to dwell together as man and wife, to marry.

συν-οικίζω, *f.* *ἴσω*, to people a country or city, to plant a colony, to give in marriage.

σύνολος, *ή*, *ή*, (*σύν* and *ὅλος*,) all to-

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gether, generally in the neut. *τὸ σύνολον*, the whole, also *τὸ σύνολον*, adverbially, upon the whole, in general, altogether.

συν-ομιλία, *ᾠ. f. ὅσα, p. -ομιλία*, to keep company with.

σύνταρος, *ἰ, ἱ, (σύν and ἕως,)* bordering upon.

συν-αἰσία, *as, ἡ, (σύναι, συνᾶσα, part. of σύναιμι,)* a meeting, a festival.

σύνταξις, *ως, ἡ, (συντάσσω,)* a collection, an array.

συν-τάσσω, and *Att. -τάττω*, to place together, to arrange, to dispose.

συντίλλω, *as, ἡ, (συντάλλω,)* perfection, completion.

συν-τίλλω, *ᾠ. f. ἵσω, p. -τινίσσω*, to complete, to fulfil, to perfect, to perform.

συν-τίθημι, *f. -θήσω, p. -τίθηκα, -θέν, to compose, to contrive, to make.*

σύντομος, *ἰ, ἱ, (συντίνω, to strain,)* strained, making continued efforts, vigorous, severe.

συν-τρέχω, *f. -τρέξωμαι, 2. a. -τρέξωμαι, (Gr.)* to run together, to collect.

συν-τριβω, *f. -τριβω, p. -τριβω, 2. a. -τριβω, to grind, to crush.*

σύντροφος, *ἰ, ἱ, (συντρέφω, to bring up with another,)* brought up with, domestic.

συν-τυγχάνω, *f. -τιγέμαι, 2. a. -τιγέμαι, (Gr.)* to meet.

συντύραντος, *ου, ἰ, (σύν and τύραντος,)* a joint ruler, a fellow-tyrant.

συνάγεις, *ἰδος, ἡ, (probably συνάγεις, Ion. συνάγεις, a yoke fellow, (σύν and ἄγειν,))* a team, a span, a chariot.

Συρία, *as, ἡ, Syria*, a country of Asia, on the Mediterranean, between Cilicia and Palestine.

σύνγχι, *γγος, ἡ, (probably σύνγχι, from the prolonged notes of the pipe,)* a pipe of reeds.

συνίζω, (*σύνγχι,)* *f. ζω, rarely ἵσω*, to play on the pipe.

ΣΦΑ

σφ-ήσω, *f. -ήσωμαι, (Gr.)* to flow together, to run into.

Σφάρη, *ἰδος, ἡ, (σφᾶρη,)* a quicksand, a sand bank in the sea, particularly the two called Syrtis Major and Minor, on the northern coast of Africa.

σφᾶω, *f. σφᾶω, p. σφᾶωμαι*, to draw, to drag, to wash down.

σῦς, *σῦς, ἰ and ἡ, a swine, a boar, or sow.*

συν-σπίνω, *f. συνσπίνωμαι, 2. a. συνσπίνωμαι, (Gr.)* to dry together, to dry up.

σύνσκητος, *ου, ἰ, (σύν and σκηνή,)* a tent-mate, a house-mate.

συν-σπίζω, (*σπίζω,)* *f. ἵσω*, to overshadow.

σύναιμι, *ἰ, ἱ, (σύν and αἶμι,)* shady.

συνείστω, *ου, τί, (σύνειστω, eating together, (σύν and εἶναι,))* a meal eaten in common, a common eating-hall.

σύνεσις, *ως, ἡ, (σύνεσις,)* a condition, a frame.

συν-στίλλω, *f. ἵλω, p. -ίσσωμαι*, to draw together, to reduce, to keep down.

συν-στρατεύω, to march to war with.

συχνός, *ἡ, ὅν, (probably by a transposition of letters and abbreviation from συχνός,)* continual, connected, long, many.

σφαγή, *ἡ, ἡ, (σφάζω,)* an execution.

σφάζω, (*allied with φῖναι, φῖναι,)* *f. σφάζω, p. -χῶ, to slaughter, to slay, to kill.*

σφαίροειδής, *ἰος, ἰ, ἡ, (σφαῖρα, a sphere, and ἰδος,)* spherical.

σφαλιρός, *ἡ, ὅν, (σφάλω,)* that readily causes a fall, deceptive, dangerous, treacherous, insecure.

σφάλω, *f. σφαλῶ, p. ἵσφαλω*, to cause to fall, to shatter, to stagger; to give a wrong direction to.

σφάλμα, *ἄτος, τί, (σφάλω,)* a false step, an error.

σφάττω, *Att. for σφάζω.*

ΣΦΕ

σφῆς, σφῶν, σφῆσι, σφῆς, plur. of σῆ, they, theirs, them.

σφιδίον, ης, ἡ, a sling.

σφιστερίζω, (σφίστερος, your.) *f.* ὕσω, -μαι, to make one's own, to appropriate to one's own use, to purloin.

σφήν, νῆς, ἡ, (allied with σφίγγω,) a wedge.

σφηνάω, ᾶ, (σφήν,) *f.* ὠσω, to wedge up, to fasten by wedges, to split by wedges.

Σφήντιος, ου, ὁ, a Sphettian.

σφίγγω, (allied with σφηνάω,) *f.* σφίξω, to press together, to squeeze.

Σφίγγξ, γγῆς, ἡ, a Sphinx, a fabulous monster, with a female's face and lion's body, near Thebes, that used to propose a riddle to travellers, and tore to pieces those who could not solve it.

σφῆδρα, and σφοδρῆς, (σφοδρῆς, vehement,) much, strongly, violently, very.

σφραγίς, ἰδος, ἡ, (probably σφράσσω,) a seal, an impression.

σφυρήλατος, ὁ, ἡ, (σφῆρα, a hammer, and ἱλαίνω,) wrought with the hammer.

σφυρίν, οὔ, τό, the ancle.

σχιδία, ας, ἡ, (properly fem. of σχιδίος, sudden, done in haste,) a vessel built in haste, a raft.

σχιδόν, σχιδόν τι, ἵχω, σχῶν,) nearly, almost.

σχίσταλος, ἰα, ὡν, (same,) that holds out, indefatigable, harsh, cruel.

σχῆμα, ἄτος, τό, (same,) position, dignity, form, appearance, ornament, dress, the manner (of doing a thing).

σχίζω, *f.* σχίσω, *p.* ἵσχυνα, to divide, to split.

σχῶνος, ου, ἡ, ἡ, a sort of rush, particularity of an aromatic kind.

σχολάζω, (σχολή,) *f.* σχολᾶσω, *p.* ἱσχάλλω, to be at leisure, to keep holiday, to be unemployed, to be idle; σχολάζειν τινί, to receive in-

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struction from any one.

σχολαῖος, (σχολαῖος, at leisure, [σχολή,]) leisurely.

σχολαστικός, ὁ, ὅν, (σχολή,) that is at leisure, one who devotes his leisure to the acquisition of knowledge, a student, in later writers, a pedant, a simpleton, a booby.

σχολή, ῆς, ἡ, (Gr.) leisure, in particular that devoted to the acquisition of knowledge, hence the place where the teacher instructs his pupils, a school.

σῶζω, *f.* σώσω, *p.* σώσῃς, (Gr.) to save, to liberate.

Σωκράτης, ιος, ὁ, Socrates, a celebrated philosopher at Athens. He was accused of atheism, and of corrupting the youth, and condemned to drink hemlock.

Σωκρατικός, οὔ, ὁ, a Socratic philosopher.

σῶμα, ἄτος, τό, a body, a corpse.

Σώστρατος, ου, ὁ, Sostratus.

σώτρον, ου, τό, (σῶζω,) a reward for saving, salvage.

σωτήρ, ῆρος, ὁ, (same,) a saver, a preserver.

σωτηρία, ας, ἡ, (σωτήρ,) salvation, preservation, safety.

σωφρονίω, ᾶ, (σώφρων,) *f.* ἔσω, *p.* ἔσῃς, to be in his right mind, to be prudent, to be or become rational, to have a sound mind, to grow prudent, to be chaste, discreet.

σωφροσύνη, ης, ἡ, (same,) sanity, soundness of mind, chastity, sobriety, moderation.

σώφρων, ονος, ὁ, ἡ, (σῶς and φρήν,) that has a sound mind, sensible, honorable.

Τ.

Ταινάριος, α, ον, Tænarian.

Ταινᾶριος, ου, ὁ, a promontory of Laconia, Tænarus.

ταινία, ας, ἡ, (ταΐνω,) a fillet, a strip

TAK

of land.
τατό; ἡ, ὅ, (τάσσω,) fixed, arranged, settled.
τάλαντον, ου, τό, (τάλω,) a balance, that which is weighed, also a talent. *The Attic talent was equivalent to about \$1050.*
τάλας, **τάλασσα**, **τάλας**, (ταλάω, τάλω,) wretched, miserable.
τάλλα for τὰ ἄλλα, pl. neut. of ἄλλος, adverbially, as for the rest, in other respects.
ταμίον, and **ταμίονος**, ου, τό, (ταμίζω,) a treasury, a granary.
ταμίης, ου, ὁ, (τάμνω, Ion. for τίμνω,) properly, 'a carver,' a distributor, a steward.
ταμίονος, (ταμίης, f. ὕσσω, to be a ταμίης, to manage a property; ταμιεύομαι, to administer, to divide, to distribute, to spare.
ταμῖν, ης, ὁ, Ep. and Ion. for ταμίης, (τάμνω, Ion. for τίμνω,) a housekeeper, frequently with γυνή joined; original meaning, 'a carver.'
τάν, Dor. for τάν.
Τάναις, ἰδος, ἡ, the Tanais, now the Don.
Τάνταλος, ου, ὁ, Tantälus, a king of Phrygia. He was admitted by Jupiter to the feasts of the gods, and their confidence; but, having disclosed what he heard at these feasts, he was obliged to stand, as a punishment, in the infernal regions up to his chin in water, and always to suffer thirst, as the water withdrew itself whenever he attempted to drink.
ταῦν, also written τὰ ὕν, now.
τάξις, ιως, ἡ, (τάσσω,) an arrangement, a rank, a station, a place assigned, a place or post, an office.
ταπεινός, ἡ, ὅ, humbly, lowly, small, low (in situation; on low ground.
ταπεινός, ὦ, (ταπεινός, f. ὥσω, to humiliate, to depress; -εῖμαι, to fall.

TAP

ταπινη, (ταπινός,) abjectly, meanly.
ταπίνωσις, ιως, ἡ, (ταπινός,) an humiliation.
τάσης, ητος, ἡ, (probably allied with δάσιδος,) a coverlet.
Ταρεντινοί, ων, οἱ, the Tarentines, the inhabitants of Tarentum, a town of Lower Italy.
ταρᾶσσω, and Att. **ταράττω**, (allied with **ταρᾶω**, **τάρως**, and perhaps with **βάσσω**, **ρήσσω**, **ρήγνυμι**,) f. **ξω**, Ep. p. **τίττειχα**, to disturb, to shake, to agitate, to trouble, to disquiet, to terrify.
ταρμαχάδης, ιως, ὁ, ἡ, (ταρχή, commotion, [ταρᾶσσω,] and ἰδος,) causing disorder or confusion, discomposing, stormy.
ταρχία, ᾶ, (τάρχος, fear,) f. **ήσω**, to fear.
ταρχίον, (τάρχος, meat preserved by pickle, spices, or drying,) f. **ύσω**, to preserve by means of spices, pickle, or drying, to embalm, to pickle.
ταρέος, ὦ, ὁ, (τήρω, to dry up,) a hurdle, for drying fruits, &c., the broad part of an oar, also, the pinion or wing of a bird.
Τάρταρος, ου, ὁ, Tartärus.
Ταρτήσσιος, ου, ὁ, a Tartessian, an inhabitant of Tartessus, a town in Spain.
τάσσω, and Att. **τάττω**, f. **τάξω**, p. **τίτᾶχα**, 2. a. **ἱτάγω**, to dispose, to arrange, to order, to assign.
Ταῦγιτος, ου, ὁ, Ταῦgetus, a mountain of Laconia.
ταῦρος, ου, ὁ, 1. a bull. 2. Mount Taurus, a chain of high mountains in Asia, according to the descriptions of the ancients, extending from the frontiers of India to the Ægean sea.
ταφά, ᾶς, ἡ, (θάσσω,) a grave, a coffin, a burial.
τάφος, ὦ, ὁ, (same,) a grave, a sepulchre, the funeral rites.

TAX

τάχα, (ταχύς,) soon, speedily, perhaps; τάχ' ἴσως, perhaps; ταχύως, quickly.

τάχος, ιος, τό, (same,) swiftness; διὰ τάχους, with speed, as soon as possible.

ταχύς, ια, ύ, (allied with τίω,) swift, vehement, quick, rapid; ταχέ, neut. adverbially, swiftly, quickly, &c. Compar. ταχίων, ιον, also θάσσων. Superl. τάχιστος, η, ον; τὴν ταχίστην, (ἰδίῳ understd.) as soon as possible; τάχιστα, and ὡς τάχιστα, very quickly, as swiftly as possible.

ταχύτης, ἥτος, ἡ, (ταχύς,) swiftness. ταῦς, ὡ, ἡ, a peacock.

τα, and; τα... τα, τα... καί, as well... as.

τέττασος, ον, (τέτταρα and ἵππος,) having four horses; τέττασον, ου, τό, a car with four horses.

τεῖνω, (τάω, obs.) f. τινῶ, p. τίτῶκα, to draw out, to draw; τευάμενος, extending.

Τιρεσίης, ου, ἰ, Tiresias, a celebrated prophet of Thebes, son of Eërus and Chariclo.

τίρω, (τίρω, obs.) f. τερῶ, properly, to rub, to wear by rubbing, to consume, to destroy, to oppress, to molest.

ταχιζῶ, (τυχος,) f. ἴσω, p. ἴκα, to enclose with walls.

ταῖχος, ιος, τό, a wall.

τεμαίρω, (τίμαρ, a limit, a mark,) to fix a limit, to betoken; τεμαίρωμαι, to take a mark or indication from, to infer, to judge.

τεμαήριον, ου, τό, (τεμαίρωμαι,) a sign, an indication.

τεῖνον, ου, τό, (τίκτω, τεκῶν,) a child. τεκνῶ, ῶ, (τίκνω,) f. ὄσω, to beget.

τεῖνος, ιος, τό, (τίκτω, τεκῶν,) a child, offspring.

τεταῖνω, (τίκτω,) f. ἄνω, to construct, to prepare, to build.

τίκτω, οντος, ἰ, (allied with τίχνη,

TEN

τεῖχων, τίκτω,) a builder, a carpenter; τικτοῦν τήχνη, architecture.

Τελέμων, ὄντος, ἰ, Telimon, son of Æacus, brother of Peleus, and father of Ajax and Teucer.

τέλειος, ἰ, ἡ, (τέλος,) complete, perfect. τελειῶ, (τελῖος,) f. ὄσω, p. ὄσα, to perfect, to complete.

τελῖος, poet. for τελῖω.

τελιστή, ἥς, ἡ, (τελῖω,) a completion, an imitation; mysteries.

τελευταῖος, αῖα, αῖον, (τελευτή,) the last; τὸ τελευταῖον, finally.

τελευτάω, ὤ, (same,) f. ὄσω, p. ὄσα, to end, to accomplish; τὸν βίον, to die; τὸν βίον is often understood.

τελευτή, ἥς, ἡ, (τελῖω, τέλος,) an end, death.

τελῖω, ὤ, (τέλος,) f. τελῖω, p. τετίλικα, to pay, to furnish, to complete; θυσίης, to sacrifice.

τελῖος, (τέλιος, Ion. for τέλειος,) perfectly, entirely, extremely.

τίσμα, ἄτος, τό, a swamp, a morass.

τίλος, ιος, τό, an end, a charge, a command, a magistracy, a magistrate, expense. ἄς an adverb, finally, at last.

τίμνιος, ιος, τό, (τίμνω,) properly, a piece of land set apart, a separate consecrated spot, a temple, a sacred grove.

τίμνω, (Gr.) f. τιμῶ, p. τίμηκα, 2. α. ἱτῆμος, to cut, to cut off, to desolate, to cut down.

Τίμνεια, Τίμνη, ὤν, τό, Tempe, a pleasant part of Thessaly, through which the Peneus flows, and surrounded by the mountains Olympus, Ossa, and Pelion.

τιπῆγος, ιος, τό, shoal water, a swamp.

τιναγῶδης, ιος, ἰ, ἡ, (τιπῆγος and ἰδω,) swampy.

τίσθης, ου, ἰ, (τίσσω, to eat greedily,) a glutton, an epicure.

τίσων, ὄντος, ἰ, (τίσσω,) any thing

TEO

stretched out, a sinew, the neck;
el éinouris, the sinews in the neck,
 the neck.
τεός, τεός, Ep. and Ion. for
ob, hence the Latin *tuus*.
τεράστιος, é, é, (τέρας, an ominous
sign, wonderful.
τετρατάμιαι, (same,) to relate won-
derful occurrences, to boast, to
deceive, to practise fraud.
τέμα, άμα, τέ, and τέμα, ους, é,
(perhaps τέμα,) a limit, an end,
a close, a termination; also,
Τέμας, ους, é, Terminus, the tutelär
god of bounds, a Roman divinity.
τεταμίζαντες, é, é, (τέμα and μα-
ρίζ,) delighting in the thunder.
τετανός, é, ές, (τέμα,) pleasant,
agreeable.
τέμα, f. ψα, p. φα, 2. α. τεμαρον,
to please, to satiate; 2. α. pass.
ιτέμας mid. ιτεμαίνω· hence
εταρσίμωσι, and τεταρτα.
τέψις, ιω, é, (τέμα,) enjoyment.
Τεψυχία, υς, é, (τέμα and χρεία,
a dance,) Terpsichore, the Muse
of dancing.
τεσσαράκοντα, (τέσσαρες,) forty.
τεσσαράκοντες, é, ές, (τεσσαράκοντα,)
the fortieth.
τέσσαρες, ου, four.
τέταρτος, η, ου, (τέσσαρες,) the fourth;
τέταρτος, fourthly.
τίμα, obs. in the pres. 2. α. τι-
μαι, the only tense in use, to meet,
to find.
τίμα, in composition for τέμα,
τέμας, four.
τετραίμω, for τεταίμω, (Gr. p. 227.)
to bore; τίμας, for τίτημα, 1. α.
τετράκωρος, é, é, (τέμα and κωρος,)
with four horns.
τετρακίς-χιλίαι, αι, α, (τετράκς, four
times, [τέσσαρα, τέσσαρα,] and
χιλίαι,) four thousand.
τετρακίσαια, αι, α, (τέμα with the
termination -σάια, indicating an
hundred,) four hundred.

THK

τετραπύχον, ιω, (τέμα and πύχον,)
four cubits long.
τετραπύχρος, é, é, (τέμα and πλυ-
ρά,) four-sided.
τετραπόδες, ου, poet. for τετρά-ου,
four-footed; τετραπόδι, on all
four.
τετράπους, πους, é, é, (τέμα and
πούς,) four-footed.
τετραράκοντα, Att. for τεσσαράκοντα,
forty.
τίτταρες, ου, Att. for τέσσαρες, four.
τίττα, τίγος, é, the cicada; see note,
page 328.
Τιύκρος, ου, é, Teucer, the son of
king Telämon of Salämis, and
brother of Ajax, with whom he
went to the siege of Troy. In
consequence of his father's not
receiving him upon his return
home, he sailed to Cyprus, and
founded a new Salämis there.
τιύχος, ιος, τό, (τιύχω,) a vessel, a
weapon, especially in the plural
τιύχια, arma.
τιύχω, (allied with τυγχάνω,) f.
τιύω, p. τίτευχα, to make, to
construct, to prepare; p. pass.
τίτευγμα, τίτευται, equivalent to
ιστί.
τιφράδες, ιος, é, é, (τίφρα, ashes, and
άδω,) covered with ashes.
τίχνη, υς, é, (probably τίκτω, τιεύω,
allied with τίύχω,) art, an art, a
pursuit, a trade, a work of art,
cunning, an art or science, a trick.
τιχήτης, ου, é, (τίχνη,) an artist, a
connoisseur.
τίω, answering to ίω, until, whilst,
so long as.
τή, dat. fem. of τί, adverbially,
here, here at home.
Τηθύς, ύς, é, Tethys, a sea goddess,
wife of Oceanus.
τήω, f. τίω, p. τίτηχα, 2. α. τή-
νω, to melt, to soften, hence, to
waste, to consume; -μααι, to melt,
to pine, to wither.

THA

- τῆλα, *same as* τηλῶ, *far*.
 τηλιάω, ᾶ, (Θηλή, a woman's breast,) a *lengthened form for* Θάλλω, Θηλίω, Θαλίω, *to bloom* ;
 τηλιάωμι, *for* τηλιῶν.
 τηλλίος, η, ον, *so old*.
 τηλικούτος, αὐτη, οὔτε, (τηλλίος,) *so large, so young, so old, &c.* ;
 εἰς τηλικούτου τευθοῦς, *to such a degree of luxury*.
 τηλόθι, (τηλοῦ,) *far from, far, from a distance*.
 τηλόσι, (same,) *far away*.
 τηλοῦ, (from a *lost adj.* τηλός, whence also τηλόθι, τηλόσι, and the Latin *telum*,) *afar*.
 τήμερον, *Att. for* σήμερον, (*from* ἡμέρα, *equivalent to* τῇ ἡμέρῃ,) *to-day*.
 τηκεῖναι, *Att. for* τηῖκα, (τῆνος,) *then, at that time*.
 τῆνος, τήνα, τῆνε, *Dor. for* κῆνος, κῆνος, κῆνιος.
 Τῆνος, ου, ῆ, Tenus, a small island in the Ægean sea, near Andros, called also Hydrussa, from the number of its fountains.
 Τηρεῖς, ἱος, ῆ, Tereus, a king of Thrace, the husband of Procne, the sister of Philomela. He violated Philomela, and was changed into a hoopoe.
 τηρέω, ᾶ, (τηρεῖς, one who watches,) *f. ἔσω, p. κρα, to give attention, to preserve, to lay up, to keep*.
 Τήρης, τα, ῆ, Teres, king of the Ὀδρύæ, one of the most numerous and warlike of the Thracian tribes.
 τῆτος, (τὸ ἔτος,) *this year*.
 Τιβέριος, ου, ῆ, Tiberius.
 Τίβρις, ἴδης, ῆ, the Tiber.
 Τηγῶνις, ου, ῆ, Tigrānes, a king of Great Armenia, son-in-law of Mithridātes.
 Τίγρης, ους, ῆ, the Tigris, a large river of Asia, rising in the mountains of Armenia Major, and falling into the Euphrates.

TIM

- τίη, (τί,) *wherefore*.
 τιθασεύω, (τιθασεύς,) *f. ἔσω, to tame, to cajole*.
 τιθασεύς, οὔ, ῆ, ῆ, (τιθή, a nurse,) *tame, tamed*.
 τίθημι, (τίω,) *f. θέσω, p. τίθηα, 2. α. ἵθην, to place, to put, to make, to arrange, to order, to dispose* ; τίθεαι μάχην, *to join battle* ; τίθεαι τὸν πόλεμον, *to put an end to the war*.
 τιθήνη, ης, ῆ, (τιθή, a nurse,) a nurse.
 Τιθραεύτης, ου, ῆ, Tithraustes, a Persian satrap. He was defeated by the Athenians under Cimon.
 τίπτω, (τίκω,) *f. τιξω, more commonly* τιξομαι, *p. m. τίττω, 2. α. ἵτιον, (Gr.) to bear, to bring forth, to beget, to produce, to cause* ; τίπτει ᾶς, *to lay eggs*.
 τίλλω, *f. τιλῶ, p. τίσιλλω, to pluck, to strip off, to tear*.
 Τιμαῖος, ου, ῆ, Timæus, an historian of Sicily, who flourished about 262 B. C.
 Τιμάνδρα, ας, ῆ, Timandra, the mistress of Alcibiādes.
 τιμάω, ᾶ, (τιμή,) *f. ἔσω, p. τιτίμηνα, to honor, to judge worthily, to deem worthy*.
 τιμή, ῆς, ῆ, (τίω,) *estimation, hence esteem, honor, dignity, reward, punishment, viz. as the estimate of merit* ; τιμαί, *testimonies of respect*.
 τίμιος, ἰα, ου, (τιμή,) *estimated, highly prized, dear, valuable*.
 Τιμόθεος, ου, ῆ, Timotheus, an Athenian general, son of Cimon.
 Τίμων, ανος, ῆ, Timon, a native of Athens, called *Misanthrope*, from his unconquerable aversion to mankind and all society.
 τιμωρίω, ᾶ, (τιμωρός, *contr. for* τιμωρός, *that accours, that avenges*, [τιμή and ἰδέω, ὄδρος, a watcher.]) *f. ἔσω, p. κρα, to help, to avenge, to punish* ; τιμί, *to avenge one* ;

TIM

τιμωρῆν τί τινι, to take vengeance for an injury done to one; -οῦμαι τινα, to take vengeance on one, to punish one.

τιμωρία, ας, ἡ, (same,) punishment, revenge.

τινάσσω, (allied with τινώ,) f. ξω, to shake, to swing, to brandish.

τίω, f. τίσω, p. τίεσκα, to expiate, to pay; δίκην or δίκας, to suffer punishment.

τίς, τί; who? what? τί, for διὰ τί; wherefore?

τις, τ), a certain one.

τιτάν, ἄντι, ἰ, Titan, the sun.

τίττανος, ου, ἡ, lime, chalk.

τιτράω, τίνεσθαι, and τινεῖναι, (τράω,) f. τρήσω, to bore, to perforate.

τιτρώσκω, (τράω, allied with τινεῖναι,) (Gr.) f. τρήσω, p. τίτρωκα, to wound.

τιω, f. τιω, p. τίεσκα, to estimate the value of a thing, to esteem, to value, to honor, to pay the price or penalty; ἰσισᾶντι δίκας, suffered punishment.

τλάω, and τλῆμι, obs. in the pres.

f. τλήσω, p. τίτληκα, 2. a. ἔτλην, (Gr.) to suffer, to bear, to endure.

τλήμων, ονος, ὁ, ἡ, (τλάω,) patient, unfortunate.

Τιμόλος, ου, ἰ, Tmolus, a mountain in Lycia.

τοί, Dor. for σοί, from τί, Dor. for σύ.

τοί, an enclitic particle, is strictly an ancient dative for τῷ, and means, 'in consequence of,' 'therefore,' which significations are in τοί itself extinct, but appear in τωγά, &c.; τοί by itself may be rendered by 'indeed,' 'forsooth,' 'just,' 'also,' 'yet,' &c. See Gram.

§ 75. Rem. 2. p. 88.

τουριβοῦν, (τοί, γάρ, and εὖν,) accordingly, therefore.

τουγάρετι, (τοί, γάρ, and τοί,) therefore.

TOT

τοίνον, (τοί and ὅν,) wherefore, on this account, thus.

τοιούτος, αὐτῇ, οὗτο, (τοιός, such, and οὗτος,) such; τοιούτος γίγναι, be such.

τοιόςδε, τοιάδε, τοιόδε, (τοιός, such, and δε,) such.

τοιῶχος, ου, ἰ, (allied with τῶχος,) the wall of a house.

τοκίς, ιως, ἰ, (τίκτω,) a father, a parent.

τόλμα, and τόλμη, ας, ἡ, (allied with τλάω,) boldness.

τολμάω, ᾶ, (τόλμα,) f. ἔσω, p. ἤσω, to dare, to venture.

τόλμημα, ᾶτος, τό, (τολμάω,) a daring enterprise.

τολμηρία, ας, ἡ, (τολμηρός,) rashness, temerity.

τολμηρός, ὁ, ὅ, (τολμάω,) bold, rash. τολοιόν, (τό, neut. of ὁ, and λοιπός,) for the future, henceforth.

τοξία, ας, ἡ, (τοξίον,) archery.

τοξισμα, ᾶτος, τό, (same,) a shooting with a bow and arrow.

τοξίον, (τόξος,) f. ἵσω, to shoot with a bow.

τόξον, ου, τό, a bow, a dart, an arrow.

τοξότης, ου, ὁ, (τόξος,) an archer.

τόπος, ου, ὁ, apace, a place, a situation, a tract of country, or region. τόπος, η, ον, and poet. τόσος, η, ον, so much or many, such.

τοσούτος, αὐτῇ, οὗτο, and τοσούτοι, (τόσος and οὗτος,) so much, so many, so large, as large as; οὐ τοσούτοι, not so much; ἰσὶ τοσούτοι, so far; ἐν τοσούτοι, during the time, in the mean while; τοσούτοι, comp. as much.

τότε, then, at that time, formerly; οἱ τότε βασιλιζόμενοι, those then in power; τότε . . . τότε, now . . . then.

τούτομα for τὸ διομα.

Τουριτανία, ας, ἡ, Turditanian, a division of Bætica in Spain, in the southeastern part.

Τουριτανοί, ὧν, οἱ, Turditanians.

TOP

Τῶσκα, *av, ai*, Tuscans, or Etruscans, inhabitants of Etruria.

τρώγμα, *ἄτος, τό*, (*τρωγῶν*, 2. *a.* inf. of *τρώγω*, to chew, to eat, especially nuts or fruit at the dessert,) confectionary, a dessert.

τράγος, *ov, i*, a goat.

τραγηδία, *ᾶ, (τραγηδός,)* to deliver with tragical mien, to relate tragically.

τραγηδία, *as, ἡ, (τραγηδός,)* a tragedy.

τραγηδοποιός, *ov, i*, (*τραγηδία* and *ποιός*), a tragic poet.

τραγῳδός, *ov, i*, (*τράγος* and *θῆδῃ*, either because the tragic representations first took place at the festivals in honor of Bacchus, at which a goat was sacrificed; or because the successful competitor originally received a goat for a prize; or because the performers were clothed in goat skins,) a tragic poet, a tragic player, who were originally the same person.

τράπεζα, *as, ἡ, (τίτρας, four, and αἶψα,)* a table.

τραῦμα, *ἄτος, τό*, (*τρώω*, *τιτρώσκω*), a wound.

τραχίως, (*τραχύς*), roughly, sternly.

τραχηλός, *ov, i*, the neck.

τραχύς, *ία, ύ, (ῥάσσω, ῥήσσω, to break,)* rough, uneven.

τραχύτης, *ητος, ἡ, (τραχύς,)* roughness, unevenness.

τρεῖς, *τρια*, three.

τρίμω, (*τρίω*, to tremble,) *f. τριμῶ*, to tremble.

τρίω, (originally the same word with *στρίφω*, allied with *τρίω* and *τρίμω*, to tremble,) *f. τρίψω*, *p. τρίτρεφα*, 2. *a. ἱτράσσω*, to turn over, to change, to put to flight;

-μαι, to submit, to turn one's self, to have recourse to, to return, to flee.

τρίφω, (*Gr.*) *f. τρίψω*, *p. τρίτρεφα*, 2. *a. ἱτράσσω*, to nourish, to bring

TPI

up, to support.

τρίχω, *f. τρίξω*, and *τριξομαι*, *p. δαδῆμακα*, 2. *a. ἱδῆμαι*, (*Gr.*) to run, *τριασ*, *as, ἡ, (τρεῖς, τρία,)* a three-pronged spear, a trident.

τριακοντα, (*τρεῖς, τρία,)* thirty.

τρικόνσιον, *as, α, (τρεῖς, τρία, the termination -σιον marking an hundred,)* three hundred.

τριβω, *f. τρίψω*, *p. τρίτρεφα*, to rub, to grind.

τρίβων, *ωνος, i*, (*τριβω*), an old garment.

τριβώνιον, *ov, τό*, (*dim. of τρίβων*), an old cloak.

τρίγωνος, *i, ἡ, (τρεῖς and γωνος,)* three-cornered; *τὸ τρίγωνον*, a triangle.

τριμερής, *ᾶ, (τριμερής, the commander of a galley, [τρίηρης and ἄρχω,]) f. ἔσω*, to command a galley.

τρίηρης, *ος, ἡ, (τρεῖς and ἔρω, to furnish with,)* a galley, property, 'triple equipped.'

τρίηρις, *ων, (τρι for τρεῖς and ἑρας,)* having three horns.

τρικέφαλος, *i, ἡ, (τρι for τρεῖς and κεφαλῇ,)* three-headed.

τριλοφία, *as, ἡ, (τριλόφος, having three crests, [τρι for τρεῖς and λόφος,])* a threefold plume.

Τρινακρία, *as, ἡ, (τρι for τρεῖς and ἄκρα,)* Trinacria, Sicily, so called from its three promontories.

τρίδος, *ov, i*, (*τρι for τρεῖς and δός,)* a place where three roads meet.

τριπλάσιον, (*τριπλάσιος*, threefold, [*τρι for τρεῖς and πλάσιος*, for *πλήσιος*, side by side, equal,]) *f. ἄσω*, to triple.

τριπλῆος, *iη, οον, contr. -ους, -ῃ, -ων, (τρι for τρεῖς, the termination*

πλόος, πλόος, may come from an old νερό, πλίω, πλῖω, whence πλίω, to fold,) threefold; *τριπλῆ, triply, threefold.*

τριπύσσος, *i, ἡ, Dor. τριπίσσω*,

TPI

(*τρεῖς* and *ποῖον*.) thrice beloved, most dearly beloved.

τρεῖς ποδες, *ἡ*, *ἡ*, (*τρι* for *τρεῖς* and *ποῖον*.) three-footed, the tripod, a caldron.

Τριτολέμω, *ου*, *ἡ*, Triptolēmus, son of Celeus, king of Eleusis, said to have been the first that introduced agriculture; according to the poets he learned it of Ceres, when she came to Attica in search of her daughter.

τρεῖς, (*τρεῖς*.) thrice.

τρικαίδεκα, *α*, *ον*, (*τρι* and *καίδεκα*, thirteen,) the thirteenth.

τρι-μύριοι, *αι*, *α*, (*τρεῖς* and *μύριοι*.) thirty thousand.

τρι-χίλιοι, *αι*, *α*, (*τρεῖς* and *χίλιοι*.) three thousand.

τρίτος, *α*, *ον*, (*τρεῖς*.) the third; *τρίτων*, thirdly.

Τρίτων, *ανος*, *ἡ*, Triton, a sea deity, son of Neptune, whom the poets represented as Neptune's trumpeter, blowing through a shell; in the plur. *τρίτωνες*, inferior gods of the sea, Tritons.

τρίχινος, *η*, *ον*, (*τρίχ*.) of hair.

τρίχιν, *ῶν*, (*same*.) to cover with hair, to cover with fine feathers.

τρίχυσ, *ινος*, *ἡ*, (*τρίχινος*.) the being hairy, hair, the growth of the hair.

τρίωλον, *ου*, *τό*, (*τρι* for *τρεῖς* and *ὀβολός*.) a piece of money worth three oboli, in value about \$0.09.

Τροία, *αι*, and *Ion*. *Τροίη*, *ης*, *ἡ*, Troy; *Τροίης*, from Troy.

Τροίη, *ἡ*, *ἡ*, Trœzene, a town of Argolis in Peloponnēsus; *Τροίη-νιος*, *ου*, *ἡ*, a Trœzenian.

τροπαιον, *ου*, *τό*, (*τροπή*, a turning, [*τρέπω*].) a trophy, consisting of arms hung or piled up in commemoration of a victory; often on the spot where the flight (*τροπή*) of the enemy took place; a victory.

τροπός, *ου*, *ἡ*, (*τρέπω*.) a turning, a manner, mode, fashion, the turn

ΤΤΝ

of mind or character, nature, consistency, or form; *εὐτρεπὲς τὸν τρόπον*, in this wise.

τροφίον, *ινος*, *ἡ*, (*τροφή*.) the master of a domestic animal.

τροφή, *ἡ*, *ἡ*, (*τρέφω*.) nourishment, food, support.

τροφός, *ῶν*, *ἡ*, (*same*.) a nurse, applied to a good soil.

τροχός, *ῶν*, *ἡ*, (*τρέχω*.) a wheel.

τροχίον, *ου*, *τό*, (*dim.* of *τρούψ*, *τρομός*, a drinking cup,) a bowl, a basin.

τροφάω, *ῶν*, (*τροφή*.) *f.* *ήσω*, *p.* *πνα*, to revel.

τροφή, *ἡ*, *ἡ*, (*τρέπω*, to break, to lead a luxurious life,) luxury, revelry.

Τρωάς, *ἄδης*, *ἡ*, 1. the Troad, the region about Troy. 2. a Trojan dame.

Τρῶες, *ων*, *αἱ*, the Trojans; *Τρῳαί*, *ων*, *αἱ*, the Trojan dames.

Τρῳαί, *ἄδης*, *ἡ*, *fem.* Trojan, a Trojan woman.

Τρωικός, *ἡ*, *ἡ*, Trojan; *τὰ Τρωικά*, the period of the Trojan war.

τό, *Dor.* for *εὐ*.

τυγχάνω, (*τύχω*.) *f.* *τιξέμαι*, *p.* *τί-τινχα*, and *f.* *τυχέσω*, *p.* *τιτύχη-α*, 2. *a.* *τύχων*, (*Gr.*) with the genitive, to attain, to acquire, to meet with. With a participle it implies 'accident,' as *τυγχάνων δὲ*, he happened to be; *τύχων ἰών*, he happened to be going; *τὸ τυχόν*, the fortuitous; *ὁ τυχών*, the first that comes along; *αἱ τυχόντες ὁδοῖται*, the common travellers; *τὰ τυχόντα*, the common; *οὐ τυχών*, not common, not familiar.

Τυδεύς, *ινος*, *ἡ*, Tydeus, the son of Ceneus, king of Calydon, and father of Diomedes.

τύμβος, *ου*, *ἡ*, a tomb, a sepulchral mound.

τύμβανον, *ου*, *τό*, (*τύπτω*.) a drum.

Τυνδαρίος, *ου*, and *Att.* *Τυνδάριος*, *ινος*, *ἡ*, Tyndārus, son of Cebālus, king of Laconia, husband of Leda,

TFN

who was mother of Clytemnestra and Helen, Castor and Pollux.

Τυνδαρίδης, ου, ὁ, the son of Tyndarus; Τυνδαρίδας, ὦν, οἱ, Castor and Pollux.

τυρίς, ἰδος, ἡ, (τύσσω,) a mallet.

τύπος, ου, ὁ, same, a mark, a form, a letter.

τύπω, f. τύψω, p. τίϋθα, 2. a. τίϋσθαι, to beat, to strike, to sting, to bite.

τυραννικός, ἡ, ὅν, (τύρανος,) tyrannical. τυραννίς, ἰδος, ἡ, same, tyranny, empire, government, the supreme power.

τύρανος, ου, ὁ, Dor. for ποίρενος, a ruler, a tyrant.

τυροποιία, ὤν, (τυρός and ποίω,) f. ἡσω, to make cheese.

τυρός, ὦν, ὁ, a cheese.

Τύρος, ου, ὁ, Tyre, a famous maritime and mercantile city of Phœnicia, celebrated for its purple.

Τυρρηνία, ας, ἡ, Tyrrhenia, Etruria, Tuscany, a country of Italy, lying to the west and north of the Tiber.

Τυρρηνικός, ἡ, ὅν, Etruscan.

Τυρρηνοί, ὦν, οἱ, Etruscans.

Τυρώ, ὤν, ἡ, Tyro, daughter of Salmonæus, king of Elis, the mother of Pelias and Neleus by Neptune.

τυτός, ὅν, and ἡ, ὅν, small; τυτός, a little, scarcely, hardly.

τυφλός, ἡ, ὅν, (contr. for τυφιλός, from τύφω, to raise a smoke, viz. blind, impeded in vision, as by a cloud of smoke,) blind.

τυφλῶν, ὦν, (τύφλος,) f. ὤσω, p. ὤσω, to make blind.

τύφος, ου, ὁ, (τύφω, to raise a smoke,) smoke, steam; hence, conceit, pride.

Τυφών, ὠντος, ὁ, Typhon, one of the giants.

τύχη, ης, ἡ, (τυγχάνω, τυγχῶ,) fortune, chance, a misfortune; as a proper name, the goddess Fortune.

τάς, Dor. for τούς.

TET

T.

τέλος, ου, ὁ, (τέω, with reference to the transparency of water,) any transparent resin or gum, glass.

τέλος, ου, ὁ, (τέλος, convex, a hump, a lump.

τέριζω, (τέρις,) f. τέρισω, p. τέρινα, to insult, to misuse, to mock, to deride, to mortify.

τέρις, ιως, ἡ, (probably τώρι,) pride, arrogance, insolence, wicked temper.

τέριστής, ὤν, ὁ, (τέριζω,) an abuser, a wronger, abusive, insolent.

ὕγιαινω, (ὕγις,) f. ὕγιαίνω, to be well or in health, to be rational; τὸν νοῦν, to be in sound mind.

ὕγιαινα, ας, ἡ, same, health.

ὕγις, ιος, ὁ, ἡ, healthy, rational, true, sincere.

ὕγρως, ἄ, ὅν, (ῥω, ῥδω,) moist, fluid; τὰ ὕγρα, moisture.

ὕγρως, ητος, ἡ, (ὕγρως,) moisture, softness.

Ἵδασπης, ου, ὁ, Hydaspes, a river of India, which falls into the Indus, now Behut.

Ἵδρα, ας, ἡ, (ἱδρω,) a hydra, a water serpent.

ἱδραυλῖς, ιως, ἡ, (ἱδρω and ἀβλῖς,) an hydraulicon or water organ, an ancient musical instrument, resembling a modern organ, and blown by means of water.

Ἵδραῶτης, ου, ὁ, Hydraotes, a river of India, now Rauwee.

ἱδρεία, ας, ἡ, (ἱδρεύω,) the act of drawing water, water.

ἱδρεύω, (ἱδρω,) f. ὕσω, to water; -μαι, to draw water.

Ἵδρως, ου, Hydrus. It is supposed to be an error for Κύρως, p. 156.

ἱδρῶς, ἄτος, τό, (ἱδω,) water.

ὕετος, ἰα, ιω, (ὕετός,) the rain-causing, pluviose, an epithet of Jupiter.

ὕετός, ὤν, ὁ, (ἱδω,) ruin.

THE

αἰός, ios, and υἱός, ōs, and υἱός, obs.
υἱός, i, (ūs, with the f digamma,
φύω, hence the Lat. 'filius,' from
the obs. 'fuo,') a son.

υἱοτός, ōs, i, (υἱός,) a grandson.

**Τῆλος, α, i, Hylas, a beautiful*
youth, and companion of Hercules
in the Argonautic expedition. On
the coast of Mysia the Argonauts
landed, and Hylas went to a foun-
tain to bring water, but was carried
away by the nymphs.

ἔλν, ns, h, (ūs, φύω, to let grow,
hence the place where the wood
grows,) a wood, a forest, fuel, nu-
triment.

ἀλῆις, ισσα, εν, (ἔλν,) woody.

**Τῆλλος, ου, i, Hyllus, a son of*
Hercules and Dejanira.

δλοτομία, ōs, (ύλοτόμος, a wood cut-
ter, [ἔλν and τίμνω,]) f. ἔσω, to
cut wood.

ἡμεῖς, ōs, ye, your.

ἡμναιος, ου, i, (ὑμνος,) a hymeneal
song.

**Ἥμη, ινος, i, (probably ὕμ, φύω,) Hymen, the divinity or genius*
presiding over marriage.

ὑμνίω, ōs, (ὑμνος,) f. ἔσω, p. ησα, to
extol in song, to praise.

ὑμνος, ου, i, (part. of ὕμαι, perf.
pass. of ὕδω, to sing, (ὑμ,) a
hymn, a song; ὕμνος ὑμνῖος,
a song of triumph.

πα-ἔγω, f. -ἔξω, p. -ἔχω, 2. α. -ἔγ-
γιν, to subject, to go, to approach,
to attract, to decoy, to lead im-
perceptibly, or artfully.

παῦρος, and παύριος, i, h, (παύ
and αἰθέρ,) in the open air; τὸ
παῦρος, a place in the open air.

πα-κείνω, f. ἴσσω, p. -ἴσσωκα, with
gen. to hear, to come out (having
been challenged,) to listen; with a
dat. or gen. to obey, to assent.

πα-αύθω, ōs, (αύθω,) to grow up, to
shoot out.

**Ἵπᾶνις, ἰδος, i, Hypänis, a river of*

THE

European Scythia, now called the
 Bog.

πα-αν-ίστημι, to raise on high, =
mid. ὑπ-αν-ίστάμαι, with dat. to
rise up from one's place, as a
mark of respect, to stand up
before.

ὑπαρ, τί, indec. a waking vision,
a real appearance, not a dream,
and ὑπαρ, and ὑπαρ alone, a-
wake, waking.

ὑπαργύρος, i, h, (ὑπὸ and ἀργύρος,) that has silver underneath, con-
taining silver.

ὑπ-άρχω, f. -ἄρξω, p. -ἄρχω, to
begin, to be, to be lawful or per-
mitted.

ὑπάτος, ns, εν, contr. for ὑπέρτατος,
(ὑπαρ,) the greatest, the highest.

ὑπ-είκω, f. -είξω, to yield, to be in-
ferior.

ὑπ-εμ-δύω, (Gr.) to creep in un-
perceived, to glide in.

ὑπ-εν-τίθημι, (Gr.) to convey.

ὑπαμνήμνησι, he cast down his eyes
from shame or timidity, he was
dejected, a perf. from ὑπαμνύω for
ὑπαμνήμνησι, by changing μν into
μν; or, according to others, from a
pres. ὑπομνημύω.

ὑπ-αναντίος, ια, ιος, (ὑπὸ and ἀνα-
τίος,) with dat. opposed, in op-
position.

ὑπ-αναντίομαι, ὅμαι, tq oppose pri-
vately, to oppose.

ὑπ-εξ-έρχομαι, (Gr.) to go out under,
to go out of by stealth, to escape.

ὑπὲρ, with gen. on account of, for,
above, beyond; with an infinitive
mood, in order to, for the sake of;
ὑπὲρ τοῦ ἱκανῆσαι, for the sake of
filling; ὑπὲρ ὧν, on which ac-
count; with acc. over, more than,
beyond, above. In composition
ὑπὲρ gives the signification of
'being over,' in all its relations,
also 'excess,' 'for,' and often
strengthens the signification.

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ὑπερ-ἄγαν, (*ὑπέρ* and *ἄγαν*, very much,) inordinately.

ὑπερ-ἄγω, *f. ἔω*, to surpass, to excel.

ὑπερ-αίρω, *f. ἄρῶ*, *p. -ήρῃα*, to rise above, to surpass, to project.

ὑπερ-αιρῶ, *ω, f. ἔρῃ*, to raise on high.

ὑπερᾶνω, (*ὑπέρ* and *ἄνω*) with *gen.* above.

ὑπερ-απο-θνήσκω, (*Gr.*) to die for.

ὑπερ-βαίνω, *f. -βήσομαι*, *p. -βίβηκα*, 2. *a. -ίβην*, (*Gr.*) to mount to the top of, to go beyond.

ὑπερ-βάλλω, *f. -βῶλλῶ*, *p. -βίβληκα*, (*Gr.*) to cast over, to go away, to pass over, to be very great, to be extreme, to excel, to exceed, to surpass; *ὑπερβάλλον*, extreme.

ὑπερβολή, *ἡς, ἡ, ὑπερβάλλω*, excess; and *ὑπερβολήν*, excessively.

Ῥυπερβολος, *ου, ὁ*, Hyperbölus, a mean and contemptible Athenian, who was the last that was banished by ostracism; for the people, being offended that it should be employed on so worthless an object, abolished this form of condemnation.

Ῥυπερίνη, *ης, ἡ*, Hyperëa, the name of a fountain in Thessaly.

ὑπερ-ίχω, *f. -ίξω*, 2. *a. -ίσχω*, to have the upper hand.

ὑπερηφανία, *ας, ἡ*, (*ὑπερήφανος*, pre-eminent, proud, [*ὑπέρ* and *φαίνω*,]) arrogance.

ὑπερ-θαυμάζω, *f. ἄσω*, to admire greatly.

ὑπερ-παχλάζω, (*χλάζω*, to swell, to bubble up,) to boil over.

ὑπερ-κειμαι, with *gen.* to be placed over, to stand upon, to lie upon, to overlook (as a mountain the plain).

ὑπερκειστος, *ος, ὁ*, (*ὑπέρ* and *κειστίω*, to sound, to boast, most pompous, extraordinary, distinguished.

ὑπερμεγέθης, *ιος, ὁ, ἡ*, (*ὑπέρ* and *μεγέθης*,) very large.

Ῥυπερμήστρα, *ας, ἡ*, Hypermnestra,

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one of the daughters of Danaus who suffered her bridegroom Lynceus to escape, though her father had commanded her to murder him.

ὑπερ-ερέω, *ω, f. -όφρομαι*, *p. -ύφρανα*, 2. *a. -ύδον*, (*Gr.*) to overlook, to despise.

Ῥυπερης, *ου, ὁ*, and *τὸ Ῥυπερον*, a pestle.

ὑπεροχή, *ἡς, ἡ*, (*ὑπερίχων*,) superiority.

ὑπεροψία, *ας, ἡ*, (*ὑπερίψομαι*, fut. of *ὑπερ-ερέω*,) contempt, arrogance.

ὑπερπαχύνω, *ιος, ὁ, ἡ*, (*ὑπέρ* and *παχύνω*,) excessively large.

ὑπερπτεής, *ιος, ὁ, ἡ*, (*ὑπερπτεῖσθαι*, to fly over,) that flies over, lying, bending, or suspended above.

ὑπερσηκῖον, *ω, (ὑπέρ* and *σάξω*,) *f. ἥσω*, to be very corpulent.

ὑπερ-ταίνω, to extend one's self.

ὑπερ-τίρω, *f. -τίσω*, (*Gr.*) to excel, to have the preference.

ὑπερ-φρονίω, *ω, (ὑπέφρων*, high-minded, proud, [*ὑπέρ* and *φρήν*,] *f. ἥσω*, with *gen.* to entertain a high opinion of one's self and despise another, to despise.

ὑπερ-χαίρω, to rejoice exceedingly.

ὑπερῆα, *ας, ἡ*, Ion. *ὑπερήνη*, *ης, ἡ*, (*ὑπέρ*,) the palate.

ὑπ-ίχω, *f. ἔχω*, 2. *a. -ὑπίσχω*, to hold under (by way of support), to subject one's self; *δίκας*, to pay the penalty, to suffer punishment.

ὑπάκουος, *ος, ὁ, ἡ*, (*ὑπὸ* and *ἀκούω*,) obedient, subject.

ὑπάνην, *ης, ἡ*, (*ὑπὸ* and *ἡν*, obs., from which *ἡνιον*, *ἡνία*, the part of the bridle which is in the mouth of a horse; the part under this is *ὑπάνην*,) the upper lip, the mustachio.

ὑπηρέσια, *ας, ἡ*, (*ὑπηρέσιω*,) service.

ὑπηρείσιον, *ου, τό*, (same,) a rower's cushion.

ὑπηετίω, *ω, (ὑπηετῖς), f. ἥσω*, *p. ἡνω*, to serve, to obey.

ὑπηετῖς, *ου, ὁ*, (*ὑπὸ* and *ἑίρω*, a

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rower, [*ῥῆσον*, to row,] properly, 'a rower, a servant, by synecdoche, any kind of officer or servant, a lieutenant.

παριτίλος, ὁ, ὅς, (*παρίτης*), *παριτίλος* πλοῦς, assistant boats, tenders.

πα-ηχίον, ὦ, (*ἡχή*, noise,) to resound. *παισχύομαι*, ὤμαι, (properly, another form of *παίσχομαι*), *ὑπο-εχέομαι*, *π. παίσχομαι*, 2. a. *ὑποεχέομαι*, with *gen.* to promise.

πάσας, ω, ὃ, sleep.

παύω, ῶ, (*παύω*), *ῶ*, to sleep.

πρός, with the *gen.* shows the producing cause, from, by; *ὑπό καμάν*, through fatigue. With the *dat.* with, together with, in, within; *ὑπό σάλπιγγας*, with the sound of trumpets. With the *accus.* at; *ἄφ' ἑνὸς καιρός*, at the same time; *ὑπὸ σκιά*, in the shade. In composition *ὑπό* signifies 'under,' 'from below,' 'back,' or 'forward,' 'secretly,' and frequently diminishes the signification of the word with which it is compounded.

υποβάλλω, *φ. βᾶλῶ*, *π. βίβληκα*, 2. a. *-ἵβῃσκον*, (*Gr.* to subject.

πρόβῃσκω, *ως*, ἡ, (*υποβαίνει*, to descend,) a sinking, a going back, a decline.

υποβρίσκω, *φ. ψω*, to look awry, to look angry, to look sternly.

υποβρύχιος, *ια*, *ων*, *πρός* and *βρύχιος*, submerged,) in the deep, submerged; *υποβρύχιον κοίτην*, to drown.

υποδείκνυμι, *φ. δείκω*, *π. χα*, (*Gr.*) to point out.

υποδέχομαι, *φ. δέχομαι*, *π. διδωμαι*, to take up, to receive, to assume.

υποδίο, *φ. ἤσω*, *π. ικα*, to bind under; *υποδίομαι*, to bind under, to put on sandals.

υποδύω, ᾠται, τό, *υποδύω*, a shoe.

υποδύω, ᾠται, τό, *υποδύω*, a shoe.

υποδύω, ᾠται, τό, *υποδύω*, a shoe.

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under or stern look,) sternly, darkly.

υποδύω, *φ. -δύω*, 2. a. *-ἵδω*, *υποδύω*, and *-δύομαι*, to go under, to creep under, to place one's self under.

υποδύω, *ως*, ἡ, (*υποδύω*), a creeping under.

υποδύω, *ως*, ἡ, (*υποδύω*), a plan, a principle.

υποκάτω, (*πρός* and *κάτω*), underneath, below.

υποκίμαι, *φ. -κίμαι*, to lie under, to lie beneath.

υποκρίνομαι, *φ. κρινώμαι*, *π. -κρίνομαι*, to answer, to feign, or dissemble, to act.

υποκρίσις, *ως*, ἡ, (*υποκρίνομαι*), an acting.

υποκριτής, ὁ, ὅς, (*αἷμα*, a stage-player, an actor, a hypocrite.

υποκρούω, to strike gently on or under, to reply to, to beat time.

υπολαμβάνω, *φ. -λήψομαι*, *π. -λαμβάνω*, 2. a. *-ἵλασκον*, (*Gr.*) to assume, to suppose, to believe, to take the word, to reply, to hold up, to receive, to treat in a certain manner.

υποκαλύπτω, *φ. -λήσω*, (*Gr.*) to conceal under, to lie hid.

υπολείπω, *φ. ψω*, *π. φω*, to leave behind, = *μὴδ*. *υπολείπομαι*, to remain behind.

υποολισθαίνω, *φ. θήσω*, to sink down.

υπολύω, *φ. -λύω*, to relax, to weaken, to loose.

υπομείνω, *φ. -μεινώ*, *π. -μεινέω*, (*Gr.*) to remain, to bear, to endure, to persevere, to await, to wait for.

υπομνήσκω, *φ. -μνήσκω*, *π. -μνήσκω*, (*Gr.*) to remember, to remind.

υπομνήσκω, see *υπομνήσκω*.

υπόνομος, *ων*, ὅς, *υπό* and *νομός*, [*νόμος*] a subterranean channel, a drain in a mine.

υπονοστήω, ὦ, *φ. ἤσω*, to go back, to

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tend downward.

ὑπο-τίπτω, *f.* *πισσῶμαι*, (Gr.) to fall under, to lie under.

ὑποσάλας, *η, ον*, ὑπό and Πλάκας,) situated at the foot of Mount Placus, or ὑπό and πλάξ,) situated on a plain.

ὑπόστιγες, *ῆ, ἦ*, (ὑπό and στῆγόν,) winged.

ὑπόσπης, *ου, ὁ, ἡ*, (ὑφ-οράω, *f.* ὑφ-όψομαι, to suspect,) suspicious.

ὑπο-ρίω, *f.* -ρίσσομαι, to escape, to slip away.

ὑπ-ίρω, *f.* -ίρσω, to incite, to provoke.

ὑπο-σάω, *ῶ, f.* ἄσω, to draw out from.

ὑπο-σσίλω, *f.* ψω, to glitter.

ὑπο-στρίψω, *f.* ψω, = ἔμαι, to return, to turn about.

ὑποστρεφίς, *ἦς, ἡ*, (ὑποστρίψω,) a return.

ὑπο-τάσσω, and *Alt.* -τάττω, *f.* ξω, *p.* -τίττω, to reduce to a certain order, to subject.

ὑπο-τίλω, *ῶ, f.* ἴσω, to count, to execute, to pay, especially a tax to the state.

ὑπο-τίθημι, *f.* -θήσω, *p.* -τίθω, to inspire, to insinuate, to suggest, to direct.

ὑπο-τρέψω, *f.* -τρέψω, (Gr.) to nourish, to let grow.

ὑπο-τρέχω, *f.* -τρέχω, 2. *a.* -τρέμω, (Gr.) to run under, to seek for protection.

ὑπότρεμος, *ῆ, ἡ*, (ὑπό and τρέμω,) trembling.

ὑπότερομαι, *ῶ, ὁ, ἡ*, (ὑπό and τρέσω,) returning.

ὑποτρέχω, *ῶ*, (ὑποτρέγος, *contr.* for ὑπότερος,) that assists, [ὑπό and τρέγω,) to assist, to furnish, to perform.

ὑπο-φίω, *f.* -οίω, 2. *a.* -ήνικω, (Gr.) to bear, to endure; -ομαι, to flow off beneath.

ὑπο-φανίω, *ῶ*, (φανή,) *f.* ἄσω, to

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whisper.

ὑπο-χείριος, *ῆ, ἡ*, (ὑπό and χεῖρ,) near at hand, within reach, in one's power, taken.

ὑποχθόνιος, *ῆ, ἡ*, (ὑπό and χθών,) subterraneous, infernal.

ὑπο-χωρίω, *ῶ, f.* ἴσω, to recede from, to retreat, to recoil, to yield.

ὑποψία, *ας, ἡ*, ὑφ-οράω, *f.* ὑφ-όψομαι, to suspect, suspicion.

ὑπώρημα, *ας, ἡ*, (properly, *fem.* of ὑπώρηος, under a mountain, χώρα *undersl.* [ὑπό and ἔρος,]) the foot of a mountain.

Ἑρκανία, *ας, ἡ*, Hyrcania, a country of Asia, near the Caspian sea.

Ἑρκανός, *ῆ, ὁ, ὁν*, Hyrcanian.

ὑς, ὑίς, ὁ, and ἡ, a swine.

ὑσγινοῦσφής, *ῆος, ὁ, ἡ*, (ὑσγιον, a vegetable coloring, between purple and scarlet, and βάπτω, dyed scarlet, or perhaps more properly crimson.

ὑστᾶτος, *ης, ον*, *super.* of ὑστερος, the last.

ὑστερίω, *ῶ*, (ὑστερος,) *f.* ἴσω, *p.* ἴσω, to remain behind.

ὑστερος, *ας, ον*, later, that follows, ὑστερον, *neut.* adverbially, finally, afterwards; οἱ ὑστερον, those who come after.

ὑστρίξ, ἵχως, *ῆ, and ἡ*, (ὑς and θρίξ,) properly, 'hog's bristles,' a kind of hedgehog.

ὑφαίνω, (ὑφάω, to weave,) *f.* ἄνω, *p.* ὑφαίνα, to weave.

ὑφᾶλος, *ῆ, ἡ*, (ὑπό and ἔλς,) under water; ὑφαλον ποιῆσαι, to submerge.

Ἑφᾶσις, *ας, ἡ*, Hyphāsīs, a tributary of the Indus.

ὑφασμα, ἄτος, τό, (ὑφαίνω,) a tissue, a cloth, a robe.

ὑφίστημι, *f.* ὑποστήσω, *p.* ὑφίστημαι, 2. *a.* ὑφίστημι, to place under, to arrange, to withstand, to make a stand, to construct; the *perf.* and 2. *a.* have a *neut.* sense, as the

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mid. to undertake, to undergo, to incur, to bear.
ὑψαλός, ὁ, ὅν, (ὑψι, high, ὑψος,) high.
ὑψίστος, ὁ, ἡ, (ὑψι, high, and ὕψην,) high-gated.
ὑψηρός, ὁ, ἡ, (ὑψος and ὑψηρόν,) that has a lofty roof, lofty.
ὑψος, ιος, τό, (ὑψι,) height, elevation.
ὑω, *f.* ὕω, *p.* ὕαα, to make wet, to rain; ὕει, it rains; ὕμαι, to be wet, to be rained upon. [υ]

Φ.

φαίω, *obs.* in the *pres.* 2. *a.* ἔφαγον, to eat.
Φαίδων, οντος, ὁ, Phaëton, a son of the Sun and Clymène. He obtained from his father permission to drive for one day the chariot of the sun, but not knowing how to guide it, and so putting the world in great danger, he was struck to the earth by a thunderbolt from Jupiter, and fell into the Po.
φαινός, ὁ, ὅν, a later form of **φαινός**, ὁ, ὅν, (φάος,) shining, glittering.
Φαίαξ, ανος, ὁ, Phæax, an Athenian, who opposed Alcibiades in his administration.
φαιδῖμος, υ, ον, (φάινω,) glittering, illustrious.
φαιδρός, ὁ, ὅν, (same,) cheerful.
φαίω, *f.* φᾶω, *p.* φαίωκα, 2. *a.* ἔφαιον, to show; -ομαι, to appear, to seem, with the participle it may sometimes be rendered by openly, plainly.
φακή, ἡς, ἡ, a lentil, lentil soup or pottage.
φέλαγξ, γγος, ἡ, a phalanx.
φαλαγγίς, ἡ, ὅν, (φάλος, bright, white,) bald, that has a white surface.
Φάλαιρος, υ, ον, of Falernus, a territory of Campania, famous for its

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wine; **Φάλαιρος** δίνος, Falernian wine.
Φαληρεύς, ιως, ὁ, Phalæreus, surname of Demetrius. *See* Δημήτριος.
Φαληρείος, ὁ, ὅν, belonging to Phalærum.
Φαληρόν, οὔ, τό, Phalærum, the most ancient of the Athenian ports; but which, after the erection of the docks in the Piræus, ceased to be of any importance in a maritime point of view.
φανερός, ὁ, ὅν, (φαίνω,) evident, plain. With the participle, one in whom it is plain that he will do, &c.
φανερῶς, *φανερός*, in public.
Φανόδωμος, ου, ὁ, Phanodemus, an historian who wrote on the Antiquities of Attica.
φάος, ιος, τό, *contr.* φῶς, (φάω,) light, *met.* light, love, happiness, joy, &c., safety, health.
φαιρίτρα, ας, ἡ, *Ion.* φαιρίτην, *ας*, ἡ, (φίρω, a quiver.
φαιρίτριον, ου, τό, (*dim.* of φαιρίτρα,) a small quiver.
φαρμακίς, ιως, ὁ, (φάρμακον,) one who prepares or administers drugs, a sorcerer, an apothecary.
φαρμακίς, ιδος, ἡ, *fem.* το φαρμακίς, a sorceress.
φάρμακον, ου, τό, (φαρμάσσω,) a remedy, a medicine, a drug, a poison, a magical spell, a charm, an antidote.
φαρμάσσω, and *Att.* φαρμάττω, either from φάω, to mix, or μάσσω, to produce an effect by means of drugs, to poison.
Φαρνάβζας, ου, ὁ, Pharnabizus, a satrap of Persia. He assisted the Lacedæmonians against the Athenians.
Φάρος, ου, ὁ, Pharos, the name of an island opposite Alexandria, in Egypt, where a famous lighthouse was built by Ptolemy Philadelphus. This tower itself was also

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called 'Pharos.'

φᾶρος, *ισ*, τό, a garment, a cloak, a loose robe.

φάρυγξ, *υγγο*, ἡ, rarely ἰ, (φάρω, to divide,) the maw, the throat.

Φᾶσις, ἰδος, ἡ, Phasis, a river of Asia, falling into the Euxine after passing through parts of Armenia, Iberia, and Colchis.

φάσκω, (φάω, φημί,) *ιμρ.* ἰφασκον, to say.

φάσμα, ἄτος, τό, (*same*), an apparition.

φάτνη, *ης*, ἡ, (πατίομαι, πάσασθαι,) a crib, a manger.

φαυλίζω, (φαῦλος,) *φ.* ἴω, to blame, to condemn.

φαῦλος, *η*, *ος*, bad, unjust, base, mean; ἰ φαῦλος, a worthless person.

φαῦλος, (φαῦλος,) badly, with difficulty.

φῶγος, *ισ*, τό, light, brightness; φῶγος and φᾶος were originally the same word.

Φειδίας, *ου*, ἰ, Phidias, a celebrated sculptor, especially in ivory. One of his most famous works was a statue of Jupiter Olympius.

φειδίτιον, *ου*, τό, a public meal of the Spartans.

φείδομαι, *φ.* φείσομαι, also φειδέσομαι, 2. *α.* τιφιδέμην, with *gen.* to save, to spare, to skun, to refrain from.

Φειδων, *ωνος*, ἰ, Phidon, a man who had sovereign power at Argos, and is supposed to have invented scales and measures.

Φεραί, *ων*, αἰ, Pheræ, an ancient and important city of Thessaly.

Φεραῖος, *ων*, αἰ, the Pheræans.

Φερειδάτης, *ου*, ἰ, Pherendates.

φίριστος, ἰστη, ἰστων, (φίρω,) the best, the bravest.

Φίρης, *ου*, ἰ, Pheres, king of Pheræ, in Thessaly, and father of Admetus.

φίρω, (*Gr.*) *φ.* ἴσω, *π.* ἥρωχα, *Att.*

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ἰάνωχα, 2. *α.* ἡνιων, to bear, to bring, to carry, to add; βαρίως, to take hardly; φέρε, come on; -ομαι, to rush forward, to fly (of missiles and stones); τὰ πρῶτα φέρεσθαι, to gain the prize, to maintain the first rank.

φύγω, *φ.* φύξω, *π.* σίφυωχα, 2. *α.* ἰφύγον, (*Gr.*) to fly, to flee.

φηγίς, *ου*, ἡ, (φημί,) an oak, a beech.

φήμη, *ης*, ἡ, (φημί,) reputation, report, fame.

φημί, (φάω,) φῆς, [not φῆς or φῆς,] φησί, *φ.* φήσω, 2. *α.* ἰφην, (*Gr.*) to say; φάμαι, *ods.* in the pres. to utter, to think, or suppose.

φθάνω, *φ.* φθάσω, *π.* ἰφθάκα, 2. *α.* ἰφθην, (*Gr.*) to anticipate. (With a negative and a participle it indicates that the action of the participle is immediately followed by another.) 2. *α.* ἰφθην (from φθῆμι); οὐκ ἰφθην παρανέξας, scarce had I opened a little; οὐκ ἂν φθάνοις, no longer defer.

φθίγγομαι, (φίγγος,) *φ.* φθίξομαι, to speak.

φθίρω, *φ.* φθιρῶ, *π.* ἰφθαρεα, 2. *α.* ἰφθᾶρον, to destroy; -ομαι ἵς τι, to fall into a disaster.

Φθία, *ας*, ἡ, Phthia, a city of Thessaly, the birthplace of Achilles.

φθινόπωρον, *ου*, τό, (φθίω and ὠπώρα,) the end of autumn, or harvest season, synonymous with μισόπωρον.

φθίω, and φθίω, (allied with φθίρω, and τίρω,) *φ.* ἴω, *π.* ἴωα, to destroy; to cause to waste away.

φθίγγος, *ου*, ἰ, (φθίγγομαι,) a sound.

φθονίος, ἄ, ὅς, (φθίνο,) envious.

φθονία, ὦ, (same,) *φ.* ἴσω, *π.* ἡπᾶ, to envy.

φθίνο, *ου*, ἰ, (φθίω, same as φθίω, φθίω,) envy, envious detraction, or disparagement.

φθορά, *ας*, ἡ, and φθίρεας, *ου*, ἰ, (φθίρω,) destruction, overthrow.

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φῆλη, ης, ἡ, (πίσω,) a goblet, a cup.
 φίλημα, ἄτος, τό, Dor. for φίλημα,
 (φίλιον, a kiss.
 φιλένθρωπος, ὁ, ἡ, (φίλος and ἄνθρω-
 πος, friendly, philanthropic.
 φιλανθρώπως, (φιλάθρωπος,) kindly,
 in a friendly manner.
 φιλαργυρία, ας, ἡ, (φιλαργυρίω, to
 love money, [φιλάργυροι,]) avarice.
 φιλάργυρος, ὁ, ἡ, (φίλος and ἀργυ-
 ρος,) avaricious.
 φιλαυτία, ας, ἡ, (φιλαυτίω, to have
 self-love, [φιλαυτος,]) self-love,
 selfishness.
 φίλαυτος, ὁ, ἡ, (φίλος and αὐτῷ,) a
 lover of self.
 φιλεργία, ας, ἡ, (φιλεργίω, to love
 labor, [φιλεργός,]) activity, dili-
 gence, industry.
 φιλεργός, ὁ, (φίλος and ἔργον,) a lover
 of labor.
 φιλίω, ᾧ, (φίλος,) f. ἥσω, p. ἤκα, to
 love, to kiss; with an infinitive,
 to be wont.
 Φιλήμων, ονος, ὁ, Philémon, a comic
 poet, the rival of Menander; ac-
 cording to some a native of Syra-
 cuse.
 Φιλῆτας, ᾧ, ὁ, Philētas, a gram-
 marian and poet of Cos, during
 the reigns of Philip and Alex-
 ander.
 φιλία, ας, ἡ, (φιλίω,) friendship.
 φίλιος, α, ον, and φίλιος, ον, (φίλος,)
 friendly, that is a friend.
 Φιλιππίδης, ου, ὁ, Philippides, a
 comic poet in Alexander's age.
 Φιλίππας, ου, ὁ, Philip, king of Mace-
 donia, father of Alexander the Great.
 φιλοδοξία, ας, ἡ, φιλοδοξίω, to love
 renown, [φιλόδοξος,]) the love of
 glory, ambition.
 φιλόδοξος, ὁ, ἡ, (φίλος and δόξα,) that
 loves glory.
 φιλόκαλος, ὁ, ἡ, (φίλος and καλός,)
 a lover of the beautiful.
 φιλοκινδύνης, (φιλοκινδύνης, that loves

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danger, [φίλος and κινδύνης,]
 rashly.
 φιλόκοσμος, ὁ, ἡ, (φίλος and κόσμος,)
 fond of ornament.
 Φιλοκράτης, ου, ὁ, Philocrātes.
 φιλομάθης, ὅς, ὁ, ἡ, (φίλος and μα-
 θῆναι,) fond of learning.
 Φιλομήλα, ας, ἡ, Philomēla, the
 daughter of the Athenian king
 Pandion, and sister of Procne, the
 wife of Tereus, king of Thrace.
 She was changed into a nightin-
 gale. According to some authors
 Philomēla was changed into a
 swallow, and Procne into a night-
 ingale.
 φιλονεικία, ας, ἡ, (φιλονεικίω, to love
 strife, [φιλονεικος,]) emulation,
 ambition, rivalry.
 φιλόνηκος, ὁ, ἡ, (φίλος and νῆκος,
 strife, ambitious; τὸ φιλονεικεῖν,
 love of contention, ambition, ri-
 valry.
 φιλόξενος, ὁ, ἡ, (φίλος and ξένος,)
 hospitable.
 Φιλόχορος, ου, ὁ, Philochorus, a dythy-
 rambic poet of Cythra, who for
 some time enjoyed the favor of
 Dionysius, tyrant of Sicily.
 φιλοπάτωρ, ορος, ὁ, ἡ, (φίλος and πα-
 τήρ,) loving a father; Philopator,
 the surname of one of the Ptole-
 mies.
 φιλοπονία, ας, ἡ, (φιλόπονος,) labori-
 ousness.
 φιλόπονος, ὁ, ἡ, (φίλος and πόνος,)
 laborious.
 φιλοπόνως, (φιλόπονος,) laboriously.
 φιλόπρωτος, ὁ, ἡ, (φίλος and πρῶτος,)
 fond of being first.
 φίλος, η, ον, (comp. φίλτερος, superl.
 φίλτατος,) dear, beloved; ὁ φίλος,
 a friend.
 φιλοσοφία, ᾧ, (φιλόσοφος,) f. ἥσω, to
 study philosophy.
 φιλοσοφία, ας, ἡ, (φιλοσοφίω,) philos-
 ophy.
 φιλόσοφος, ου, ὁ, ἡ, (φίλος and σοφία,)

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that loves or pursues an art, science, study, or branch of knowledge, philosophical, curious, belonging to philosophy; as a *subst.* a philosopher.

φιλότιχος, ὁ, ἡ, (*φίλος* and *τέχνη*), artificial, artful, skilful.

φιλοτίχως, (*φιλότιχος*), artfully, technically, artificially, skilfully.

φιλοτιμέομαι, εὔμαι, (*φιλότιμος*), to be ambitious, to exert one's self.

φιλοτιμία, ας, ἡ, (*φιλοτιμέομαι*), emulation, ambition.

φιλότιμος, ὁ, ἡ, (*φίλος* and *τιμή*), ambitious, careful; τὸ φιλότιμον, ambition.

φιλοτίμως, (*φιλότιμος*), carefully, zealously.

φιλοφροσίνουμαι, εὔμοι, (*φιλόφρων*, friendly, [*φίλος* and *φρόν*]), to receive kindly, to treat kindly.

φιλοφροσύνη, ης, ἡ, (*same*), courtesy. φιλόφρωνες, ὁ, ἡ, (*φίλος* and *φρόν*), loquacious; τὸ φιλόφρωνον, loquacity.

φιλόψυχος, ὁ, ἡ, (*φίλος* and *ψυχή*), loving life, too fond of life, cowardly, dastardly.

φίλυμος, ὁ, ἡ, (*φίλος* and *ὕμνος*), that loves song.

Φινεύς, ἰως, ὁ, Phineus, a king of Arcadia, or Thrace, or Paphlagonia, who deprived his sons of sight. As a punishment for this deed the gods made him blind in his turn, and sent the Harpies to him, who continually polluted his table and food, until they were driven away by Zetes and Calais.

φλίψ, φλιβός, ἡ, (*φλίω*, to flow), a vein.

φλιά, αῖς, ἡ, in the plur. the door posts, or according to others, the threshold.

φλόγιος, η, ον, (*φλόξ*), flame-colored. φλογεῖς, ισα, ιν, (*same*), flaming, shining brightly.

φλογώδης, ιος, ὁ, ἡ, *contr.* for φλο-

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γιοῦδης, (*φλόξ* and *ἵδω*), fiery.

φλόξ, ογός, ἡ, (*φλίγω*, to burn), a flame.

φλύαριον, ὦ, (*φλύαρος*, that indulges in idle talk, [*φλύω*, to overflow, to talk to excess,] *f.* ἦσα, *p.* ἦσα, to prate, to tattle.

φοβέρις, ἄ, ὄν, (*φοβίω*), formidable.

φοβέσμαι, *Don.* for φοβούμαι.

φοβίω, ὦ, φόβος, *f.* ἦσα, *p.* ἦσα, to frighten, to frighten away; φοβίσθαι, to be afraid.

φόβος, ου, ὁ, (*φίβομαι*, to fear), fear; Fear, personified as a God.

φοῖτος, ου, ὁ, a name of Apollo, Phœbus, derived, as some think, from φάω, φημι, to deliver oracles, or, as others prefer, from φάω, to shine.

Φοινίκη, ης, ἡ, Phœnicia, a country of Asia, extending along the coast of Syria:

Φοινίξ, τρος, ὁ, a Phœnician.

φοίνιξ, τρος, ὁ, 1. a palm tree. 2. the fruit of the palm, a date.

φόνιος, ια, ον, also φόνιος, ὁ, ἡ, (*φονίος*, same as φόνιος), red as blood, bloody, defiled with gore.

Φοίνισσα, ης, ἡ, *fem.* of φοίνιξ, a Phœnician woman; also used of inanimate things, as ναῦς φοίνισσα, Phœnician ships.

Φουτάω, ὦ, (*φούτος*, a wandering about,) *f.* ἦσα, *p.* πεφούτηκα, to wander about, to frequent a spot, to proceed.

φολιδωτός, ἡ, ἐν, (*φολίς*, a scale), scaly.

φονίς, ιως, ὁ, φονίω, a murderer.

φονίω, φόνος,) *f.* ἴσω, *p.* πεφόνισκα, to murder, to slay.

φόνος, ου, ὁ, (*φίνω*, to kill), murder, blood; ἐπὶ φόνῳ, on account of killing.

φορέω, ὦ, a form of φέρω,) *f.* ἦσα, and ἴσω, *p.* ἦσα, and ἴσα, to carry, to wear.

Φόρεος, ου, ὁ, Phœreus, a son of Neptune, and father of Medea

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and her sisters. After his death he became a sea deity.
Φόρος, ου, ὁ, (φίρω,) tribute.
φορτίον, ου, τό, (φόρτος, a burthen, [φίρω,] lading, goods.
φορτίκιος, (φορτικός, carrying loads, met. tiresome, [φίρω,] in a troublesome way.
φραγμός, οὔ, ὁ, (φράσσω,) an enclosure, a fence.
φράγνυμι. See **φράττω**.
φράζω, f. φράσω, p. τίφραμαι, 2. a. ἰφράδω, to say, to indicate, to utter, to speak of, to describe; -μαι, to hear.
φράσσω, Att. φράττω, f. φράζω, p. τίφραμαι, 2. a. ἰφράγω, to enclose, to obstruct, to secure by enclosing.
φρέαρ, ατος, τό, a well. [ε or εἰ]
φρήν, φρενίς, ἡ, the understanding, the mind, sense.
Φρίξος, ου, ὁ, Phrixus, son of Athamas and Nephēle, and brother of Helle.
φρίσσω, Att. φρίττω, (φρίξ,) f. ξω, p. τίφριμαι, 2. a. ἰφρίκει, to shudder, to become rough, to be put in motion, or disturbed, as the sea by the wind; πειφρίκως, stiff with, covered with something stiffening.
φρονίμ, ὦ, (φρήν,) f. ήσω, p. ημα, to think; μίγα, to be proud; ἰδ, to be kindly disposed; also to be sensible, intelligent, rational.
φρόνημα, ατος, τό, (φρονίμ,) pride, confidence, wisdom, haughtiness, insolence.
φρόνησις, ιως, ἡ, (same,) prudence.
φροσίζω, (φρονέω,) f. ἴω, p. ἴπαι, with gen. to think, to care for, to be careful, to have regard to.
φρονέω, τίδος, ἡ, (φρήν, φρονίμ,) care, diligence, reflection.
φρουρά, ας, ἡ, (προσέω,) a watch, a guard, a garrison.
φρουρίω, ὦ, (φρουρός,) f. ήσω, p. ημα,

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to watch, to protect.
φρουρός, οὔ, ὁ, contr. from **προσέρος** from **προσέω**,) a guard, a watch, a keeper.
φρυάσσομαι, Att. φρυάττομαι, (allied with βρύω,) f. ξίμαι, to be proud, to carry one's self high.
Φρυγία, ας, and **Φρυγίη**, ης, ἡ, Phrygia, a country of Asia Minor. It was twofold, containing Great and Little Phrygia.
Φρύξ, υγός, ὁ, a Phrygian.
φυγαδιύμ, (φυγάς, f. ἴσω, to put to flight, to banish.
φυγαδοθήρας, ου, ὁ, (φυγάς and **σηράω**,) a hunter of exiles.
φυγάς, αδος, ὁ, ἡ, φεύγω, φυγῆν,) a fugitive, an exile.
φυγή, ης, ἡ, φεύγω,) flight, exile.
φυλάκη, ης, ἡ, (φυλάσσω,) a watch or guard, care, imprisonment, confinement.
φύλακος, ου, ὁ, poet. and Ion. for **φίλαξ**, ατος, ὁ, (φυλάσσω,) a sentinel, a guardian.
φυλάσσω, Att. φυλάττω, f. ξω, p. τίφυλαμαι, to keep, to watch, to observe, to guard; **εις καιρόν**, to reserve for a season; -μαι, to beware, to take care; **φύλαξαι**, look out! take care!
φυλή, ης, ἡ, (allied with **φῶλον**,) a tribe.
φῶλον, ου, τό, (φύω,) a race, a kind, a tribe.
φύλλας, αδος, ἡ, (φύλλον,) a bed of leaves.
φύλλον, ου, τό, (φύω,) a leaf, a flower.
φυλλοχόος, ὁ, ἡ, (φύλλον and **χίω**,) shedding the leaves; **φυλλοχίαι** μήνις, the leaf-shedding months.
φύξις, ον, (φεύγω,) pertaining to flight, an epithet of **Συμπίλκ**, the aid of a fugitive.
φυσάω, ὦ, (φύω, a blast of wind, [φύω,]) f. ήσω, to blow, to snort.
φύσημα, ατος, τό, (φυσάω,) a blowing, a puff, a blast, a breathing.

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φυσικός, ὁ, ὄν, (φύσις,) natural.
 φυσιολογία, ας, ἡ, 'φυσιολογία, to inquire into the laws of nature, [φυσιολόγος, ὁ, ἡ, (φύσις and λόγος,) an inquirer into the laws of nature, or properties of substances.
 φύσις, ιως, ἡ, φύω,) nature, the character; κατὰ φύσιν, according to nature; φύσις, plants, substances of all kinds.
 φυτία, ας, ἡ, (φυτίνω,) a planting, the plant.
 φυτύνω, (φυτίνω,) f. ἰύσω, p. ἰύσσω, to plant, to cause to spring up, to produce.
 φυτύνω, εὖ, τέ, (φύω,) a plant.
 φύω, f. φύσω, p. τίψωκα, 2. a. ἴψω, inf. φύναι, part. φύς, (Gr.) to generate, to bring forth, to cause to exist; ἴψω, and τίψωκα, I am; τιφικνύμαι, with the infinitive, to have a certain quality, to be in a condition, to be wont, to be by nature or naturally; -ομαι, to be created, to be formed or qualified by nature, to grow.
 Φωκίεύς, ιως, ὁ, a Phocian.
 Φωκικός, ὁ, ὄν, Phocian.
 Φωκίς, ἰδος, ἡ, Phocis, a region of Greece, between Boeotia and Æolia.
 Φωκίων, ωνος, ὁ, Phocion, an Athenian, celebrated for his virtues, public as well as private.
 Φῶκος, ου, ὁ, Phocus, son of Phocion; he was dissolute in his manners, and unworthy of the virtues of his great father.
 φωλεός, οῦ, ὁ, plur. τὰ φωλεά, a hole.
 φωνή, ῆς, ἡ, Dor. φωνά, (φάω, φημί,) a sound, the voice, barking (of a dog).
 φωνήεις, ἰσσαν, ἦν, (φωνή,) endowed with speech, speaking.
 φωτάω, ὦ, (φάω, a thief,) f. ἀσσω, to search after a thief or stolen goods,

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to detect a thief, to take in the act.
 φάω, φωτός, ὁ, (according to some from φάω, φημί, 'endued with speech,' according to others from φάω, 'he who begets,' or else 'the begotten,') a man.
 φάω, φωτός, τό, contraction from φάω, a light.

Χ.

χ' ἄ, for καὶ ἄ.
 χαίω, (χάω, obs.) f. χᾶνῶ, p. πῆχνηα, and also πῆχνηα, 2. a. ἱχάνω, (Gr.) to gape; πρὸς τι, to covet, to strive for.
 χαίρω, f. χᾶρῶ, p. τίχαρκα, and f. χαίρῃσω, p. τίχαρκα, 2. a. ἱχᾶρην, to rejoice; χαίρειν, with λόγῳ underst., greeting, a phrase used at the beginning of letters; χαίρει, imper., frequently used as a term of salutation, greeting, and taking leave, equivalent to salute and vale, in Lat., hail, farewell.
 Χαιρωνία, ας, ἡ, Cheronæa, a city of Boeotia, the birthplace of Plutarch. It was memorable for the defeat of the Athenians by the Boeotians, B. C. 447; and much more for their irretrievable defeat by Philip, B. C. 338.
 χείρ, ας, ἡ, the hair, (according to some from χάω, χαλάω, according to others from χίω.)
 χέλαρα, ας, ἡ, (χαλάω,) hail.
 χᾶλᾶω, ὦ, χάω, obs.) f. ἀσσω, to loosen, to relax; πᾶσι, to open, to expand.
 Χαλδαῖαι, ων, αἱ, the Chaldeans, the inhabitants of Chaldaea, the southern part of Babylonia, bordering on the Persian gulf.
 χαλιπαίνω, (χαλιπτός,) f. ἀσσω, to be angry with.
 χαλιπτός, ὁ, ὄν, hard, difficult.
 χαλιπτότης, ητος, ἡ, (χαλιπτός,) arrogance, distance, barabness.

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χαλιπῶς, (*same*.) with difficulty, with displeasure.

χαλινός, οὗ, ἰ; γλ. χαλινοί and ἄ, (χαλῶν,) a bridle.

χαλινῶν, ὤ, (χαλινός,) *f.* ἄσω, to rein, to restrain.

χαλκίον, ου, τό, (χαλκίον,) to be a smith, [χαλκός,] a smithery.

χαλκίμυλος, ἰ, ἡ, χαλκός and ἱμῶλος, a wedge, a beak of a ship, ἱμ-βάλλω,] having a brazen prow.

χάλλος, ἱα, σο, *contr.* -πῶς, ἡ, οὗν, also χάλλιος, ἰ, ἡ, (χαλκός,) brazen, of bronze.

χαλκίον, ἱω, τό, χαλκίον, to work in brass or iron, [χαλκός,] a smith.

χαλκίονος, ἰ, ἡ, (χαλκός and οἶκος,) dwelling in a brazen house, *an epithet of Minerva.*

χαλκοκορυτής, οὗ, ἰ, χαλκός and κορυτή, to arm with a helmet, [κίρῃς,] having a brazen helmet, armed in brass.

χαλκόπους, ποδός, ἰ, ἡ, χαλκός and πούς having brazen feet.

χαλκός, οὗ, ἰ, brass, sometimes, especially in the poets, iron, from χαλῶν, on account of its malleability.)

χαλκοχιτών, ἄντος, ἰ, ἡ, (χαλκός and χιτών,) in brazen armour.

χαμᾶζι, and χαμαί, on the ground.

χαρά, ἄς, ἡ, (χαίρω,) joy.

Χάρης, ητος, ἰ, Chares, an Athenian general, who commanded at the battle of Chaeronea.

χαρίεις, ἴσας, ιν, (χαρίς,) elegant, beautiful, agreeable, pleasant.

χαρίωνος, χαρίεις, agreeably, pleasantly, elegantly.

χαρίζομαι, χαρίς, *f.* ἴσους, to give, to bestow, to gratify, to indulge.

Χαριεύτης, ἴσους, ἰ, Charicles.

Χαριεύω, οὗ, ἡ, Chariclo, the mother of Tiresias.

Χαρίλαος, ου, ἰ, Charilius, a son of Polydectes, king of Sparta, edu-

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cated and protected by his uncle Lycurgus.

χάρις, ἴσους, ἡ, (χαίρω,) joy, delight, a present, a favor, thanks, grace; χάριν ἵχιν, to thank a person for; χάριν ἀποδιδόναι, to testify thankfulness; πρὸς χάριν, partially; χάριν, with *gen.* for the sake of; τοῦ πιστεύσαι χάριν, for the sake of being credited; τοῦ σαφούς χάριν, for the sake of distinctness. Χάριτες, ὡν, αἱ, the Graces, daughters of Venus by Jupiter or Bacchus, three in number, Aglaia, Thalia, and Euphrosyne.

Χαρμίδης, ου, ἰ, Charmides.

χάρτιον, ου, τό, (*dim.* of χάρτης, paper, paper.

χάσμα, ἄτος, τό, (χαίνω,) a chasm, the maw, a gulf, an abyss, a cavity in the earth.

χαυλιόδου, οντος, ἰ, (χαύλιος, *same* as χαῦνος, and ὀδός,) a tusk, a projecting tooth.

χαῦνος, η, ον, χᾶν, χαίνω,) properly, 'lax,' 'gaping,' unsound, brittle, light, foolish, inflated with pride.

χᾶν, a radical word not in use; the sense, 'to stand open,' 'to be empty.'

χῦλος, ἴος, τό, (probably χᾶν,) the lip, the rim.

Χείλων, ἄντος, ἰ, Chilo, a Spartan philosopher, one of the seven wise men of Greece.

χειμα, ἄτος, τό, (χίω,) winter.

χειμάζω, (χειμα, *f.* ἄσω, to produce winter, to pass the winter; χειμάζομαι, to be overtaken by a storm.

χειμάρρος, ου, ἰ, *contr.* for χειμάρρος, (χειμα and ῥοός, [ρίω,]) a torrent, a mountain torrent.

χειμερίς, α, ον, and χειμερίνός, ἡ, ὅν, (χίμα,) wintry, rough.

χειμων, ὄντος, ἰ, (χίμα,) winter, a storm; τοῦ χειμῶνος, in winter time.

χίρ, χιρός, ἰ, (χᾶν, χίω, to grasp.)

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the hand; ἄχρη χειρῶν, to blows; ἵσται σὺς χεῖρας, to come to close quarters, to fight hand to hand. χεῖροστος, η, ον, the worst; *super. of χεῖρων.*

χειροπλήτης, ιος, ὁ, ἡ, (χείρ and ἥθος,) used to the hand, tame.

χειροπλήτης, ιος, ὁ, ἡ, (χείρ and πλήθω, filling the hand, sizable.

χειροποιήτος, ὁ, ἡ, (χειροποιῶ, to make with the hand, [χείρ and ποῖω,] made with hands, artificial.

χειροτονία, ᾧ, χεῖροτόνος, that extends the hands, [χείρ and τίνω,] *f. ἦσα, p. ἤσα, to extend the hand in voting, to choose.*

χειροτονία, ας, ἡ, *same,* a voting, the vote, choice, choosing.

χειρουργία, ας, ἡ, (χειρουργός, a manual operator, hence, a surgeon, [χείρ and ἔργον,] surgery.

χειρουργικός, ὁ, ὅν, (χειρουργία,) surgical, a surgeon.

χειρῶν, ᾧ, (χείρ, *f. ἴσα,* to overcome by force of hand; *mid. χεῖρόμαι, οὔμαι, to master, to subdue.*

Χείρων, ανος, ὁ, Chiron, a Centaur, distinguished for his medical skill. He was the tutor of Achilles.

χείρων, ανος, ὁ, ἡ, (*from an obs. positive, χείρς,* worse, weaker; *οὐδ' χείρς, the weaker.*

Χελιδόνες, α, ον, Chelidonian; Χελιδόναι, ον, αἱ, νῆσοι *underst.*) the Chelidonian islands, small islands south of the Sacrum Promontorium, on the coas. of Lycia.

χειλῶν, ὄνος, ἡ, a swallow.

χειλῶνη, ης, ἡ, a tortoise.

χειρῶννησις, (χειρῶννης,) *f. ἴσα,* to form a peninsula, to be upon a peninsula.

χειρῶννης, and χειρῶννης, ου, ἡ, (χείρ and νῆσος, a peninsula.

χειρῶννης, αἶα, αἶον, also χειρῶννης, ὁ, ἡ, (χείρς,) living on the land.

χειρῶννης, χείρς,) *f. ἴσα,* to abide on land.

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χέρσος, ου, ἡ, (*allied with ξηρός,*) a continent, land.

χερῶνιον, ου, τό, (*dim. of χείρ,*) a small hand.

χέω, (Gr.) *f. χέωσα, p. πίχθηκα,* to pour out, to diffuse, to spread around.

χῆλη, ης, ἡ, (χάω, *obs. χάινω,*) a hoof, a cloven foot.

χῆν, χηνός, ἡ, (*same,*) a goose.

χῆνιος, ἰα, εἶον, (χῆν,) of a goose; ὄον, a goose egg.

χῆρος, α, ον, (χάω, *obs.*) separated from or deprived of any thing, deserted, robbed; γυνὴ χῆρα, a widow.

χῆρος, ιος, τό, (χάω, *obs. χῆρος,* want,) want.

χθές, yesterday, (*originally χθίς, χθού, with a θ inserted, hence, the old Lat. hesi, hesiternus, later heri, hesternus, and probably the Eng. yesterday.*)

χθών, χθονός, ἡ, the earth, the ground.

χιλιάς, ἄδος, ἡ, (χίλις,) a chiliad, the number of a thousand.

χίλιοι, αι, α, a thousand.

Χίλων, ανος, ὁ, Chilo.

Χίμαιρα, ας, ἡ, (χιμαῖρος, a young she goat,) Chimæra, a fabulous monster, whose fore parts were those of a lion, the middle, of a goat, and the hinder, of a dragon, which vomited fire.

χιόνις, ἰα, εἶον, (χιών,) of snow, snowy, of a snowy whiteness.

χιτών, ὄνος, ὁ, (*probably χάω, χίω, χίω,* an under garment, a robe, a tunic, a coat.

χιτωνίσκος, ου, ὁ, (*dim. of χιτών,*) a small robe, a small tunic.

χιών, ὄνος, ἡ, χίω,) snow.

χλαῖνα, ης, ἡ, and Ion. χλαῖνη, ης, ἡ, (*allied with χλαμύς, from λῆνος or λάνω, wool, with χ prefixed,*) an outer garment, a cloak.

χλαμύδιον, ιου, τό, (*dim. of χλαμύς,*)

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a small cloak.

χλαμύς, ὕδρις, ἡ, (see χλαίνα,) an outer cloak.

χλιυάζω, (χλίω, derision,) *f. ἄσω, p. ἄπα, to deride.*

χλινασμός, οὗ, ὁ, (χλιυάζω,) scorn, derision.

χλωρός, ἄ, ὅν, (χλῖω, χλόη, verdure,) green, verdant, fresh.

χόϊρος, οὗ, ὁ, a swine.

χολή, ἡ, ὅ, *Dor. χολά, ἄς, ἡ, (same as χόλος.)* gall, anger.

χολῖω, χόλος,) *f. ὠσω, to excite the bile; χολῖομαι, οὔμαι, to be wroth.*

χόλος, οὗ, ὁ, (χίω, allied with χόωμαι, anger.

χόνδρος, οὗ, ἡ, a grain, a lump.

χορδή, ἡ, ὅ, a gut, a catgut, the strings of a lyre, a chord.

χορευτής, οὗ, ὁ, χορεύω, a dancer.

χορεύω, χορός, *f. ὕσω, to dance a solemn dance, with a band of singers and dancers, to dance.*

χορηγία, ἡ, χορηγός,) *f. ἴσω, p. ἴσα, to lead a band of singers and dancers, generally, to defray the expenses of a chorus, as χορηγός, to furnish, to provide with, or equip with any thing at one's own cost.*

χορηγία, ας, ἡ, χορηγίω,) *properly, the leading a band of singers and dancers, defraying the expenses of fitting out a chorus, furniture, provision.*

χορηγός, οὗ, ὁ, ὅ, χορός and ἡγούμεναι,) *properly, the leader of a band of singers and dancers, mostly, a person who provides a chorus for a theatrical representation at his own expense, hence, frequently, one who bestows and furnishes at his own cost, an undertaker, a patron.*

χορός, οὗ, ὁ, a dance, a choir, a band of singers and dancers.

χόρεος, οὗ, ὁ, *properly, 'an enclosed place,' an enclosure, a yard; or*

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page 98, line 166, a cattle yard, where dung is deposited; *from the signification of an enclosure where cattle are kept to be fed, provender, fodder, hay, grass.*

χῶν, to dig, to throw up; see χώνωμι.

χρᾶν, ὦ, *f. χρήσω, p. κίχημα, (Gr.) to impart oracles or an oracle, to answer or make a response; χράομαι, χρώμαι, *f. χρέομαι, p. κίχησμαι, and κίχημαι, with dat. to avail one's self of, to have, to receive, to use, to exercise, to have intercourse with, to be intimate with; Σίω, to consult an oracle; κίχημαι has sometimes the signification, I need, I want.**

χρεία, ας, ἡ, χρεῖος, need, [χρᾶν,] need, use; χρεία ἔστί, it is necessary.

χρίων, τό, (χρή,) destiny, death; χρίων ἔστί, it is fated.

χρή, χρᾶν, χράομαι,) *opt. χρείη, dat. χρεῖ, inf. χρεῖναι, part. (τό) χρεῖων, *f. χρεῖσι, (Gr.) it is necessary, it is proper.**

χρῆμα, ἄτος, τό, (χράομαι,) a thing; χρῆματα, property, treasures, money; χρῆμα κίττης, *by circumlocution for κίττα simply; οὐδὲ χρῆμα, nothing.*

χρηματίζω, χρῆμα,) *f. ἴσω, properly, to transact business; χρηματίζομαι, to pursue any occupation as an object of gain, to take interest for money loaned.*

χρηστός, οὗ, ὁ, (χράομαι,) useful, profitable.

χρήσις, τως, ἡ, (χράομαι,) the act of making use of, use.

χρησμός, οὗ, ὁ, χρᾶν,) a response.

χρησμοῦδιον, ὦ, χρησμοῦδός, that delivers an oracle in verse, [χρησμός and ᾠδή,] *f. ἴσω, to impart oracles.*

χρηστός, ἡ, ὅ, (χράομαι,) good, useful, noble.

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χρίω, *f. χρίσω*, *p. κρίχκα*, to anoint, to rub over with any substance.

χρῆς, *ᾤς*, *ῆ*, and *χρῆς*, *ας*, *ῆ*, *χρῆς*, the surface of a body, but mostly, color, the surface of the human body, skin.

χρόνος, *ου*, *ῆ*, (allied with *Κρόνος*,) time; *χρόνους πολλούς*, long time.

χρῆστος, *ἴη*, *ιον*, and *χρυσούς*, *ῆ*, *οῦν*, (*χρυσός*,) golden, gilded. *Poet.*

χρῦσιος, *ἰή*, *ιον*.

χρῦσιον, *ου*, *τό*, *dim. of χρυσός*, gold.

χρυσῆς, *ου*, *ῆ*, *fem. χρυσίτις*, *ἴδος*, (*χρυσίς*,) rich in gold; *ἄμμος*, golden sand.

χρυσόκηνρος, *ῆ*, *ῆ*, (*χρυσός* and *κίρας*,) with golden horns.

χρυσόμαλλος, *ου*, (*χρυσός* and *μαλλός*,) having a golden fleece.

χρυσός, *οῦ*, *ῆ*, gold.

χρῶμα, *ᾤτος*, *τό*, (*χρῶννμι*, to touch or smear the surface of a body, hence, to color, [*χρῶς*,] color.

χρῶς, *ατός*, *ῆ*, a surface, the skin.

χυτός, *ῆ*, *όν*, *χίω*, fluid, poured out, made of earth dug up, as a monumental mound; *χυτή γαῖα*, the earth heaped on a grave.

χύτρος, *ου*, *ῆ*, (same,) a pot, a crucible.

χῶ for *καὶ ῆ*.

χωλός, *ῆ*, *όν*, (*χάω*, *χαλάω*, from a relaxation of the sinews,) lame.

χωλῶν, *ᾤ*, *χωλός*, *f. ᾤσω*, to lame.

χώμα, *ᾤτος*, *τό*, (*χῶν*, *χώννμι*,) a dam, a mound.

χώννμι, and *χωννύω*, (*χῶν*,) *teases from χῶν*, *f. χῶσω*, *p. pass. κρίχωμαι*, to heap up, to raise a mound.

χῶμαι, same as *χολῶμαι*, *f. χῶσομαι*, to be angry.

χώρα, *ας*, *ῆ*, same as *χωρῆς*, a region, a place, land, the country.

χωρεῖω, *ᾤ*, (*χωρῆς*,) *f. ἴσω*, *p. κκα*, to hold, to comprehend.

χωρίζω, (*χωρεῖς*,) *f. ἴω*, *p. ἴκα*, to separate, to remove; *χωρίζεσθαι τινος*, to be separated from any

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thing; *ἄχωρισμένος*, removed, distant.

χωρεῖον, *ου*, *τό*, (properly, a *dim. of χωρῆς*, and *χώρα*,) a district, a spot, an estate, a farm.

χωρεῖς, (*χάω*,) separately, far from; with *gen.* without, besides, except.

χωρῆς, *ου*, *ῆ*, (*χάω*,) room or space, a place, a country.

Ψ.

ψάλλης, *ου*, *ῆ*, (*ψάλλω*, to touch and cause vibration, as the strings of a lyre, [*ψάω*,] a musician, who plays on a stringed instrument.

ψάμμος, *ου*, *ῆ*, (*ψάω*,) sand.

ψάω, (same,) *f. ψάσω*, *p. ἔψαπα*, with *gen.* to touch, to reach.

ψάω, *f. ψήσω*, to touch, to rub down into small fragments.

ψίγω, *ψίω*, *Ion. for ψάω*,) *f. ψίξω*, *p. ἔψιχα*, properly, 'to diminish,' to blame.

ψικᾶζω, (*ψικᾶς*, a drop,) *f. ᾤσω*, to drop, to fall by drops, or trickle.

ψίλλιον, *ου*, *τό*, a ring, a bracelet, a buckle.

ψιυδής, *ἴος*, *ῆ*, *ῆ*, (*ψιυδομαι*,) false.

ψιύδα, *ψιύδες*,) *f. ψιύσω*, *p. ἔψιυπα*, to deceive; *ψιυδομαι*, to lie, to mistake.

ψιυδῖμαντις, *ἴος*, *ῆ*, (*ψιύδος* and *μάντις*,) a false prophet.

ψιύδος, *ἴος*, *τό*, falsehood.

ψῆγμα, *ᾤτος*, *τό*, (*ψήχω*, to rub, [*ψάω*, *Ion. ψίω*,]) a small particle of ore; *χρυσού*, gold sand.

ψηφίζω, (*ψηφῆς*,) *f. ἴω*, *p. ἴκα*, to calculate using pebbles; *mid. ψηφίζομαι*, properly, to give a vote by means of a pebble, to conclude, to decree, to vote, to explain.

ψηφίς, *ἴδος*, *ῆ*, same as *ψηφῆς*, a small pebble.

ψηφισμα, *ᾤτος*, *τό*, (*ψηφίζομαι*,) a vote, a decree.

ψηφῆς, *ου*, *ῆ*, (*ψάω*, *ψίω*,) a small

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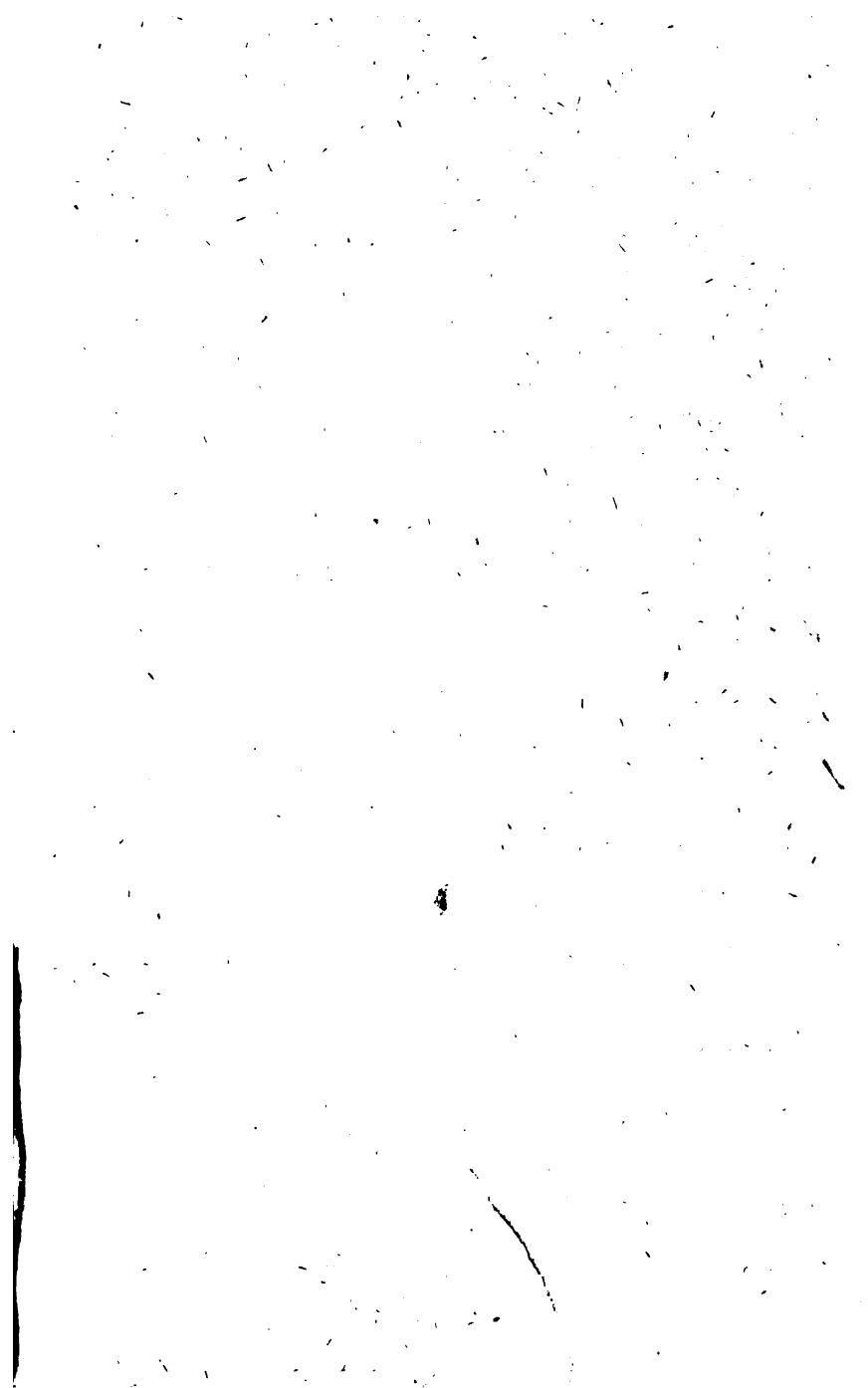
stone used in voting, hence, a vote, a ballot.
 ψιλός, ὁ, ἐν, (ψίω, same as ψάω,) properly, 'that has been rubbed,' bare, light-armed, as a slinger or archer, opposed to ἐπλιστός.
 ψύγος, ου, ἡ, (ψύγω,) blame, shame.
 ψοφίω, ᾧ, (ψόφος,) f. ἦσω, to resound, to storm, to roar.
 ψόφος, ου, ἡ, a roaring, a noise, a sound.
 ψυχαγωγία, ᾧ, (ψυχαγωγός, that conducts souls, [ψυχή and ἄγω,]) f. ἦσω, to guide souls, to charm.
 ψυχάω, ᾧ, (ψύχω,) (Gr.) to cool.
 ψυχή, ἡς, ἡ, (ψύχω,) the soul, the life.
 ψύχρος, εος, τός, (same,) cold.
 ψυχρός, ὁ, ἐν, (same,) cold.
 ψύχω, f. ξω, 2. a. ἔψυγον, to breathe, to blow; hence, to make cold, to cool.

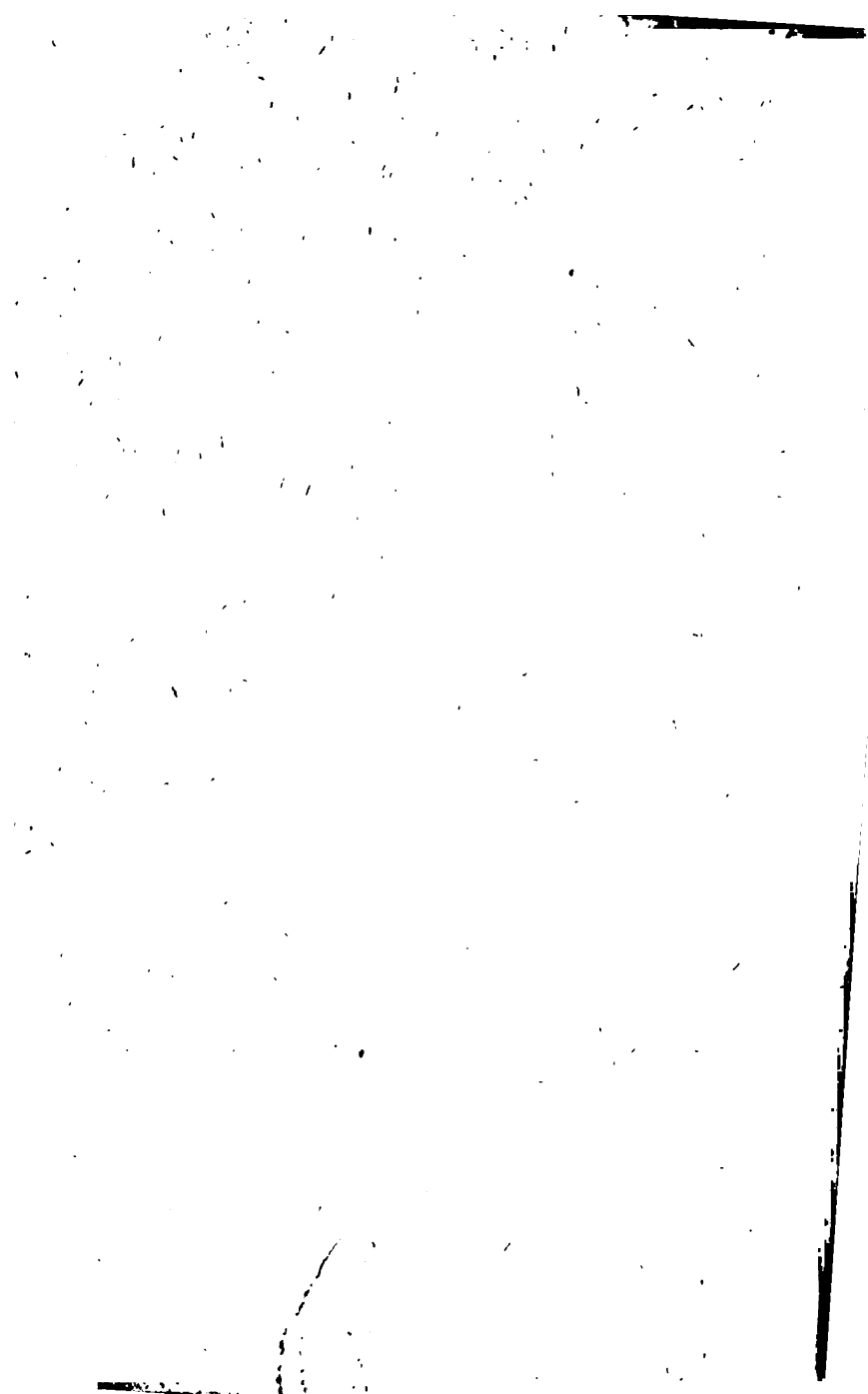
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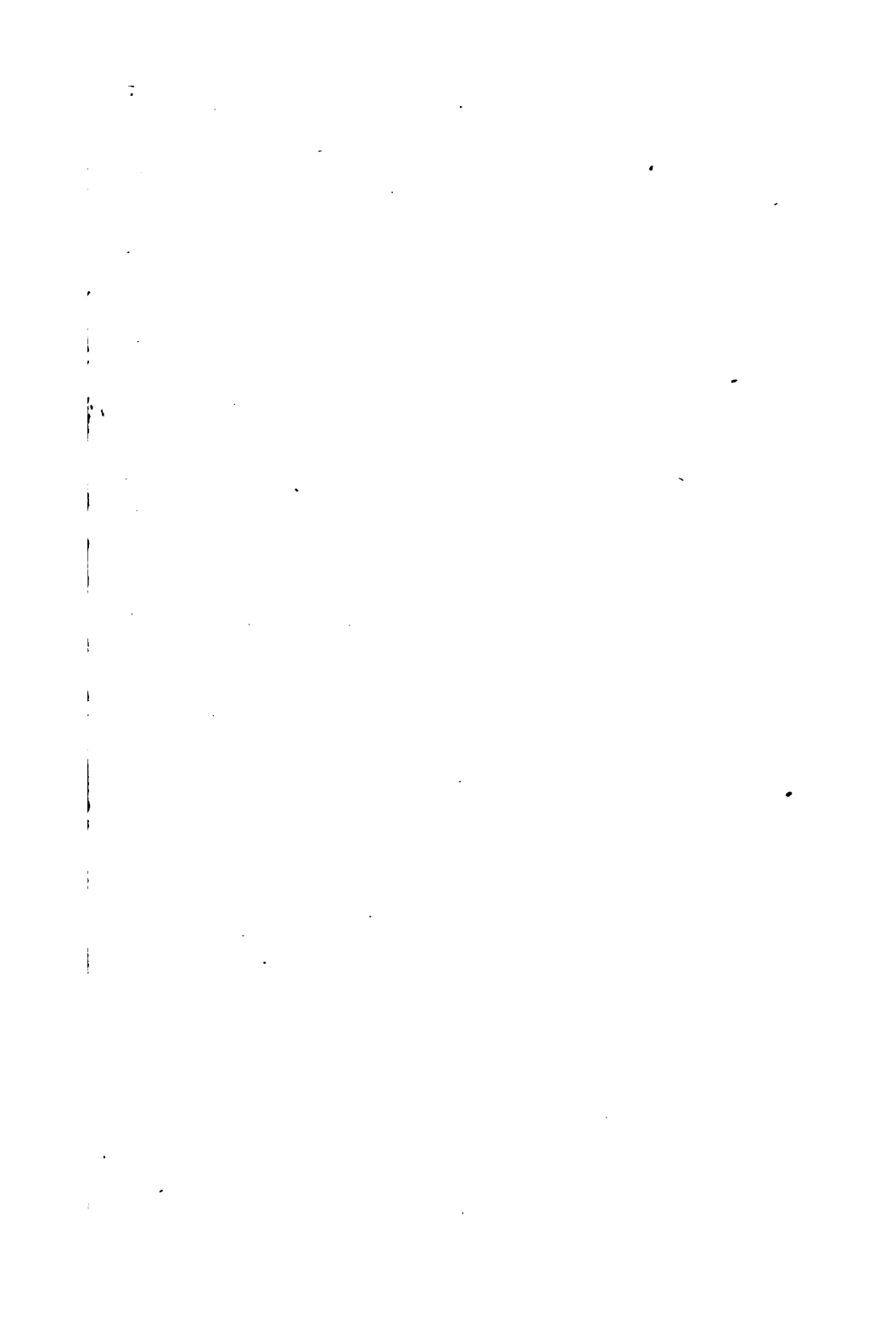
ὦδε, ὧς, thus.
 ᾠδή, ᾠς, ἡ, contr. from ᾠδή, from αἰδω, ᾠδω, a song.
 ᾠδικός, ὁ, ἐν, ᾠδή, musical.
 ᾠδόν, and ᾠδός, ἴνος, ἡ, (allied with ᾠδην,) the pains of travail.
 ᾠθίω, f. ᾠθίσω, and ᾠσω, p. ἴωμαι, to push, to drive.
 ὠκυμένης, οὔ, ἡ, (probably ὠπύς a ἰδνάω, 'the swiftly flowing,') 1. the ocean. 2. the god Oceanus.
 ὠπύς, εἰα, ὅ, (allied with ὠπύς, ἁκῆ, acer, acutus,) swift; ὠπύως, swiftly.
 Ὠμηρεός, ου, ἡ, Homer.
 ὠμύλλιον, ου, τός, (ὠμός and λίον,) flax in its rough state, linen made of such flax, a shaving cloth.
 ὠμωπλάτη, ης, ἡ, (ὠμος and πλάτη, the broad surface of a body, [πλάτης,] the shoulder-blade.
 ὠμός, ὁ, ἐν, raw, not cooked, cruel.
 ὠμος, ου, ἡ, (probably ὠίω, obs. same as φρεν, the shoulder.
 ὠμότης, ητος, ἡ, (ὠμός,) cruelty.

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ὠμοφάγος, ὁ, ἡ, (ὠμός and φάγω,) devouring raw flesh.
 ὠπια, Dor. for ὠπια.
 ὠπίαμαι, οὔμαι, f. ἥσομαι, to buy.
 ὠόν, ὠν, τό, an egg.
 ὠρα, ας, ἡ, an hour, a season.
 ὠραι, ὠν, αἱ, the Hours, viz. Goddesses presiding over the seasons.
 ὠρεός, α, ἐν, ὠρα, that is in season, ripe; ὠρεα, the fruits of the year.
 ὠρος, εος, τός, Dor. for ὄρος, a mountain, formed from the Ion. ὄρος.
 ὠρηγή, ης, ἡ, (ὠρεύωμαι, to howl,) the cry of an animal.
 ὡς, ας, that, in order that, after, as soon as, when. With a numeral, about. With the superlative, as much as possible. With πρὸς and ἐπὶ, it is often redundant. With the participle it indicates an explanation, and may be rendered, as if. With the accusative of a person it is equivalent to πρὸς, to; ὡς τάχους ἔρχε, as quickly as he could; ὡς περιουσίας ἔρχε, with all his power.
 ὡς, ὧς, for οὔτως, thus, so.
 ὡσαύτως, (ὡς and αὐτός,) in like manner.
 ὡσπερ, (ὡς and πῆρ,) and ὡσπερῶν, (ὡς, πῆρ and οὗ,) as.
 ὡς τε, (ὡς and τί,) that, so that, in order that.
 Ὠστια, ἰων, τό, Ostia, the port of Rome.
 ὦ τάν, a term used in accosting one, like the Latin Bone vir, My friend! Connected with all numbers. Bullmann supposes τάν to be an old form of a pronoun, used only as a vocative, O thou! more seldom, O ye!
 ὠφίλιον, ας, ἡ, (ὠφίλιος,) profit.
 ὠφίλιω, ᾧ, (ὀφίλος,) f. ἦσω, p. ἡμαι, to help, to be profitable.
 ὠφίλιμος, ὁ, ἡ, (ὠφίλιος,) useful.
 ὠφελίμως, (ὠφίλιμος, advantageously; super., ὠφελιμώτατα.









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